

RAYs FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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ROSICRUCIAN FELLOWSHIP

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Prize Competition----

THE EDITOR OF "RAYS FROM THE ROSE CROSS" OFFERS SIX PRIZES FOR THE SIX BEST ARTICLES, THREE IN EACH OF THE FOLLOWING TWO DIVISIONS, SUBMITTED BEFORE SEPT. 15, 1922.

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OCCULT STORIES:

These articles should be written in such form as to be entertaining to the general public and should embody some phase of occultism or mysticism.

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PHILOSOPHICAL ARTICLES:

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-----CONDITIONS-----

- 1.—Articles which do not take prizes but which can be used in the magazine will be published, a *YEAR'S SUBSCRIPTION* being given for each.
- 2.—Articles submitted must contain not less than 3000 words in the first division, and not less than 2000 in the second division.
- 3.—Manuscripts submitted must be plainly marked "Prize Competition."
- 4.—Manuscripts should be typewritten in *double, not single*, spacing.
- 5.—We sometimes find it necessary to make slight modifications to bring the articles submitted, under our requirements.
Articles are only accepted subject to this provision.

The Mystic Light.

The Rosicrucian Fellowship

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

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

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

Mastery

LINN A. E. GALE

Daunted never,
Potent ever,
The Spirit presses on
Toward the shining heights,
Toward the golden goal,
On toward Mastery.

Will unbending,
Faith unending,
Transform obstacles into stepping-stones
Or shatter them into fragments
As man steadily advances
Toward Supremacy.

Guided by the mentor, Mind,
All who truly seek may find
The Path out of life's labyrinth of illusion.
We are monarchs, erring, strayed,
Now returning home to thrones indestructible,
To reclaim our Kingship.

What to us is circumstance?
We laugh at the scare-crow, chance.
The universe is ours and the fullness thereof.
We are gods, sun-crowned, flame-clothed, almighty.
We command and control egos, elements, eternities
By the power of our Divinity.

We banish time and space,
All limitations erase.
Through the shadow shapes of matter we clamly
pass,
Invoking higher forces to overcome the lower,
Disregarding distance, so-called “substance,”
gravitation—
For Lordship is ours.

From farthest planet to smallest cell,
From highest heaven to deepest hell,
The “I” is free to fly on its esoteric errands.
Bodies of the earth, earthy, have we like other
men,
Yet unlike them we are not subject to the laws of
the earth plane—

We are emancipated.

From mortality we have gained release,
Acquired Sureness, Wisdom, Poise, and Peace.
Above the conflicting cross currents of humanity's muddled aura,
We stand in silent strength, patient and unmoved,
Directing psychic vibrations and streams of spiritual energy,
Shaping events and molding destinies,
Building visible things out of the invisible—
For we have attained Mastery.

Magic, White and Black

MAX HEINDEL

A Former Lesson to Students

FROM TIME TO TIME as occasion requires we warn students of the Rosicrucian Fellowship in our private individual letters not to attend spirit seances, hypnotic demonstrations, or places where incense is burned by dabblers in occultism. Black Magic is practiced both consciously and unconsciously to an extent that is almost unbelievable. "Malicious animal magnetism," which is only another name for the Black Force, is responsible for more failures in business, loss of health, and unhappiness in homes than most people are aware of. Even the perpetrators of such outrages are, as said, often unconscious of what harm they have done. Therefore it seems expedient to devote a lesson to the explanation of some laws of magic, which are the same for the white as for the black. There is only one force, but it may be used for good or evil; and according to the motive behind it and the use that is made of it, it becomes either black or white.

It is a scientific axiom that "*Ex nihil, nihil fit* (out of nothing nothing comes). There must be a seed before there can be a flower, but where the first seed came from is something which science has failed to explain. The occultist knows that all things have come from *arche*, the infinite essence of chaos, used by God, the Grand Architect, for the building of our universe; and, given the nucleus of anything, the accomplished magician can draw upon the same essence for a further supply. Christ, for instance, had some loaves and some fishes; by means of that nucleus He drew upon the primordial essence of chaos for the rest needed in performing the miracle of feeding the multitude. A human magician whose power is not so high can more easily draw upon the things which have already materialized out of chaos. He may take flowers or fruit belonging to some one else, miles or hundreds of miles away, disintegrate them into their atomic constituents, transport them through the air, and cause them to assume their regular physical shape in the room where he is entertaining friends in order to amaze them. Such magic is

grey at best, even if he sends sufficient of his coin to pay for what he has taken away; if he does not, it is Black Magic to thus rob another of his goods. Magic to be white must always be used unselfishly, and in addition, for a noble purpose—to save a fellow being suffering. The Christ, when he fed the multitude from chaos, gave as his reason that they had been with him for several days, and if they had to journey back to their homes without physical food they would faint by the wayside and suffer privation.

God is the Grand Architect of the Universe, and the Initiates of the White Schools are also arche-tektons, builders from the primordial essence in their beneficent work for humanity. These Invisible Helpers require a nucleus from the patient's vital body, which is, as students of the Rosicrucian Fellowship know, given to them in the effluvia from the hand, which impregnates the paper when the patient makes application for help and healing. With this nucleus of the patient's vital body they are able to draw upon virgin matter for whatever they need to restore health by building up and strengthening the organism.

The Black Magicians are despoilers, actuated by hatred and malice. They also need a nucleus for their nefarious operations, and this they obtain most easily from the vital body at spiritualistic or hypnotic seances, where the sitters relax, put themselves into a negative frame of mind, drop their jaws, and sink their individualities by other distinctly mediumistic practices. Even people who do not frequent such places are not immune, for there are certain products of the vital body which are ignorantly scattered by all and which may be used effectively by the Black Magicians. Chief in this category are the hair and finger nails. The negroes in their voodoo magic use the placenta for similar evil purposes. One particularly evil man, whose practices were exposed a decade ago, obtained from boys the vital fluid which he used for his demoniac acts. Even so innocent a thing as a glass of water placed in close proximity to certain parts of the

body of the prospective victim, while the Black Magician converses with him can be made to absorb a part of the victim's vital body. This will give the Black Magician the requisite nucleus, or it may be obtained from a piece of the person's clothing. The same invisible emanation contained in the garment, which guides the bloodhound upon the track of a certain person, will also guide the Magician, white or black, to the abode of that person and furnish the Magician with a key to the person's system whereby the former may help or hurt according to his inclination.

But there are methods of protecting oneself from inimical influences, which we shall mention in the latter part of the lesson. We have debated much whether it were wise or not to call the attention of students to these facts, and have come to the conclusion that it does not help anyone to imitate the ostrich which sticks its head into a hole in the sand at the approach of danger. It is better to be enlightened concerning things that threaten so that we may take whatever precautions are necessary to meet the emergency. The battle between the good and the evil forces is being waged with an intensity that no one not engaged in the actual combat can comprehend. The Elder Brothers of the Rosierucians and kindred orders which, we may say, in their totality represent the Holy Grail, live on the love and essence of the unselfish service which they gather and garner as the bees gather honey, from all who are striving to live the life. This they add to the lustre of the Holy Grail, which in turn grows more lustrous and radiates a stronger influence upon all who are spiritually inclined, imbuing them with greater ardor, zeal, and zest in the good work and in fighting the good fight. Similarly the evil forces of the Black Grail thrive on hate, treachery, cruelty, and every demoniac deed on the calendar of crime. Both the Black and the White Grail forces require a pabulum, the one of good and the other of evil, for the continuance of their existence and for the power to fight. Unless they get it, they starve and grow weaker. Hence the relentless struggle that is going on between them.

Every midnight the Elder Brothers at their service open their breasts to attract the darts of hate, envy, malice, and every evil that has been

launched during the past twenty-four hours. First, in order that they may deprive the Black Grail forces of their food; and secondly, that they may transmute the evil to good. Then, as the plants gather the poisonous carbon dioxide exhaled by mankind and build their bodies therefrom, so the Brothers of the Holy Grail transmute the evil within the temple; and as the plants send out the renovated oxygen so necessary to human life, so the Elder Brothers return to mankind the transmuted essence of evil as qualms of conscience along with the good in order that the world may grow better day by day.

The Black Brothers, instead of transmuting the evil, infuse a greater dynamic energy into it and speed it on its mission in vain endeavors to conquer the powers of good. They use for their purposes elementals and other discarnate entities which, being themselves of a low order, are available for such vile practices as required. In the ages when men burned animal oil or candles made from the tallow of animals, elementals swarmed around them as devils or demons, seeking to obsess whoever would offer an occasion. Even wax tapers offer food for these entities, but the modern methods of illumination by electricity, coal oil, or even paraffine candles, are uncongenial to them. They still flock around our saloons, slaughter houses, and similar places where there are passionate animals, and animal-like men. They also delight in places where incense is burned, for that offers them an avenue of access, and when the sitters at seances inhale the odor of the incense they inhale elemental spirits with it, which affect them according to their characters.

This is where the protection we spoke about before may be used. When we live lives of purity, when our days are filled with service to God and to our fellowmen, and with thoughts and actions of the highest nobility, then we create for ourselves the *Golden Wedding Garment*, which is a radiant force for good. No evil is able to penetrate this armor for the evil then acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished us.

But alas, none of us are altogether good. We know only too well the war between the flesh
(Continued on page 173)

The Pineal Gland and Pituitary Body, and Their Influence on Man's Evolution

AUGUSTA FOSS HEINDEL

(Continued from July)

THE ROSICRUCIAN teachings divide man's evolution and development up to the present time into five periods or epochs. We have described his bodily development during the Polarian Epoch, and we will now make a study of it during the next period, the Hyperborean Epoch. In the former man was mineral-like, in the latter he developed a vital body and was plant-like. In the third period, the Lemurian Epoch, he developed a desire body and became animal-like. The earth had already become encrusted and hardened in some places, and the atmosphere was dense and fog-like. Man then lived in the densest vegetation to protect himself from the intense heat, while his body had grown to a giant-like size—long arms and hands, massive jaws, but no forehead, the top of the head being very close to where the eyebrows are today. The skeleton had partially formed but was yet of a soft cartilaginous nature; man was not yet able to walk upright. The blood, which had heretofore been cold, now received the iron and developed red corpuscles, which in turn hardened the bodily structure, making it possible for man to walk upright.

We have now reached the period of man's development recorded in the 2nd chapter of Genesis where the Lord gave Adam an helpmate, at the separation of the sexes. Theretofore man was hermaphrodite; but now we have arrived at the time mentioned in the story in the Bible of Adam and Eve as they were turned out of the Garden of Eden for their sins. The change in sex was not accomplished in a day as some may read from the Book of Genesis, but was made slowly and by degrees. As the earth became more crystallized, man's evolution kept up with this change, and it became necessary that the Ego draw within the body in order to control it. To accomplish this it was necessary that a brain and larynx be added, and for this purpose man was required to sacrifice one-half of his creative force. He then became an indi-

vidualized, thinking entity, a creator, and he was then able to begin his work with the minerals.

Man was at that time unconscious of the change in sex and was also unconscious of his outer surroundings, for his eyes had not yet been opened. Similar to the deep-water fish or the mole, he had no need of these organs, for the atmosphere was too dense and foggy. However, after the earth was thrown off from the central sun, the light which had theretofore been from within came from without; nature always supplies every need, hence man's eyes began to slowly develop. As the brain was also growing by stages, likewise other organs which connected with the brain were built as man's development demanded.

As the sexes separated and man outwardly expressed one of the sexes only, the pineal gland, which in the Polarian, Hyperborean, and the early part of the Lemurian Epochs protruded from the back of the head, now drew within the skull.

There is another tiny organ within the brain of man, the pituitary body which has had much to do with his development, both mentally and physically, and which is as important as the epiphysis, the pineal gland. The pituitary body or hypophysis is very necessary to man's life and development; it appears in the foetus in the fourth week.

We may trace the development of man's body through all its stages from the very beginning up to that of its present wonderful mechanism in the life of the foetus; we first see it as a tiny speck of gelatinous matter, attracted to another speck of the opposite vibration. These are positive and negative. We follow this embryo through its development as it assumes the bag-like shape which is its first attempt at form as described in the preceding number, the globular, gelatinous form of the Polarian Epoch. This tiny embryonic sac has within it all the potentialities of the present perfected body with the two polarities, the

positive and negative, the male and female, the pituitary body and the pineal gland. We follow this human embryo through its growth and changes, which, as in the case of the prehistoric man, passes through the mineral-like stage, the plant stage, then the reptile stage with its well marked tail which at the ninth week disappears; following this is the animal stage with its dog-like face, with only a spot which later will become the eyes, ears, et cetera. At one stage of its development the pineal gland protrudes through the bag-like sac, and then the little form passes through the stage of the hermaphrodite as in the Hyperborean Epoch when no distinction of sex is shown outwardly. And so we may follow the evolution of man's body by the changes in the prenatal growth of the child in its mother's womb.

The pineal gland and pituitary body are two organs which have not had to undergo extensive changes to bring them up to their present stage. These organs were both present in the bag shaped body during the Polarian Epoch. Similar to the bud which contains both the stamen and pistil within its ovoid shape, the pituitary body and the pineal gland are the nuclei of the positive and negative forces by means of which our physical growth has developed.

These tiny organs were larger in primitive man than at present, and through them the creative hierarchies termed in the Rosierucian Philosophy the Lords of Form, have been able to assist the Ego to build its body and bring it up to its present state of perfection.

The Pituitary Body

The pituitary body was so named by medical science because it was formerly thought that the pituite or mucus of the nose came from this body. This idea, however, has been discarded, and although medical science affirms that the real functions of the pituitary body are speculative, still in the past few years it has gained much knowledge which is no longer speculative. This gland is situated in a saddle shaped depression of the sphenoid bone, between the eyes and directly back of the root of the nose, and at the junction of the two optic nerves. It is impossible to give its size, as it changes with age, temperament, and the morals of the person.

Gray describes it as a meeting place in the life of the primitive embryo of the hypoblast, which is the the innermost layer; the epiblast, the outermost layer, which later develops into the nervous system and the skin; and the mesoblast, which is the middle layer. Within these three layers are contained all the germinal organs of the body which are in formation. Consequently the pituitary body is directly associated with man's past, present, and future growth and development, for from these three primitive layers within the embryo, the body with its senses, brain, nervous system, and vital organs is developed, and the pituitary body is the central station through which all growth is directed. But the pineal gland is the real power behind it all, the formation of which we will take up later in this article.

The pituitary is a small, oval body, consisting of two lobes, the anterior or glandular portion and the posterior or nerve portion, each having its separate function, also varying in color. The anterior lobe is of a yellowish gray substance intermingled with pink, while the posterior lobe is darker. Medical science has in the past two years made some noteworthy investigations; it claims that the pituitary body is smaller in man than in woman and that its size increases rapidly between birth and puberty; that the anterior lobe has control over the bony structure of the skeleton, while the posterior lobe has rule over the circulation and the fluids of the body. The latter regulates the assimilation of carbohydrates and other foods, renal secretions, body temperature, et cetera.

One of our students who is a doctor stated in a letter to Headquarters that he would not think of leaving his office to attend an obstetrical case without having pituitary extract in his case, which when used at the proper time reduces labor pain from one to four hours. This extract, however, in improper hands is a two-edged sword.

The pituitary gland is connected directly with and has rule over the outer sheath of the brain and spinal column, the dura mater. This sheath embodies the great, protective, mother principle. It covers the brain and spinal cord, protecting them from outer impacts and also feeding the blood vessels and nerves.

(To be continued)

The Rosicrucian Movement and Freemasonry

JOHN H. LANDES

IN MAX HEINDEL'S writings there are numerous unmistakable hints that must lead the reader to the belief that the Rosicrucian movement and Freemasonry are in some way allied and have one common purpose and aim. To a student of both systems it soon becomes apparent that they are twin organizations, having sprung from one and the same parent school.

To suppose that the great similarity of principles and purpose which characterizes these two movements could be incidental, an accident, or coincidence as it were, would be a mere guess of the thoughtless or the uninstructed who are ignorant of the fundamental basis on which both structures rest. Those who look deeper and examine the foundations will find that both organizations rest on the firm conviction that man's true being is in the Spirit and ultimately in God, the source of all being; that the individual soul is a spark from God, having lost itself in the mazes of terrestrial existence for a time, that there is a way for it to return to its source, but that each soul must use its own initiative, must rise by its own efforts, and must take full responsibility for each and all of its own acts; that conformity to the laws which govern human existence will bring man into harmony with the natural and spiritual forces and to a union with God, which constitutes salvation, and further, that both these schools teach their pupils a way which will lead them by the narrow path of self-conquest and service to the desired end.

The two movements in their present form took their beginning in the Dark Ages of Europe, when a benighted, bigoted ecclesiastical caste ruled the religious world of that continent with an iron hand, suppressing with fire and with sword, by cunning and with the aid of civil law, all thought and all activity inimical to its rule and its supremacy, stamping out independent thought and action, more especially in things spiritual but scarcely less in matters pertaining to the common life of man.

All its efforts were directed toward the maintenance, strengthening, an establishment of this

ecclesiastical hierarchy. This power, in the name of God and religion, took captive the conscience of men, constituting itself, but more especially its chief representative, the sole arbiter in spiritual matters, and substituting for personal responsibility a system of vicarious religion which relieved the individual of all such responsibility as long as he was subject and obedient to this ecclesiastical power which ruled over him.

Such a condition must needs be followed by most serious consequences for man as a spiritual being, bringing in its wake depravity and ruin in the same degree that the hierarchy became more worldly and more estranged from the truth, serving its own interests rather than the true and living God. Need we picture the night of thick darkness that hung over Europe about the twelfth and thirteenth centuries? All independent research was suppressed, the souls of men were heavy, yearning for daybreak. Where then were the Watchers, the Elder Brothers who keep vigil over humanity? Were they asleep? Had they suffered to be extinguished the Holy Fire that was to light man's way? No, they were not unmindful of the extremity to which their wards had been brought. In the midst of this deep darkness, the Spirit that watched and brooded over it again pronounced the fateful dictum, "Let there be Light!"—and there was light, kindled through the agency of invisible forces behind the scenes who are known by the followers of the Rosicrucian Teachings as the Elder Brothers.

Sudden changes are hurtful, and the divine powers do not work with haste. Too sudden and bright a light would have blinded and confused man, and might have driven him deeper into the fold of darkness whence he was to be delivered. So the All-Father kindled the Holy Fire on two altars, hidden from the eyes of the multitude but accessible to all sincere seekers who were duly prepared to receive it. On these two altars it has since been burning, some times in secrecy and hidden from the eyes of all but a few, some times freer and brighter so as to attract even the eyes

of its sworn enemies, the orthodox clergy of the times. From that Holy Fire has been kindled many a lamp that has carried light into dark places.

These two altars represent the esoteric and the exoteric aspects respectively of the same great movement, and were designed to meet the needs of two classes of aspirants: Those, on the one hand, who because of previous development can penetrate more directly to the heart of things through strong intuition and constructive imagination; to whom the spirit of things can reveal himself, and who seek to unravel the mystery of life and of God through self knowledge. By a process of intense concentration of the will and by living a holy life they endeavor to awaken the life forces that lie slumbering in the human soul and incite them to normal activity, by which process they seek to gain liberation from the personal self and gain conscious oneness with the Universal Spirit. And, on the other hand, those who have not traveled so far on the path of devotion and development as to be able to learn by direct perception, but who are ready and willing to prepare themselves by practicing the virtues of self-restraint, helpfulness and brotherly love, and by learning to read the symbols behind which are hidden the mysteries of being and of progress toward the knowledge of God.

In this manner a way was opened for seekers from both sides: those who derive their growth more from subjective activities and those who require objective demonstrations and labor for their progress, development, and self-expression. In these two altars and the two paths that lead to them will easily be recognized the Rosicrucian movement and Freemasonry, both of which spring as has been stated from one common source which lies deeply buried in the far distant past. They are the two youngest offshoots from the trunk of the Ancient Mysteries to bear leaves and fruit for the healing and the feeding of the nations.

The methods employed by these two schools naturally must differ, but their aims and ends are the same. The Rosicrucian Mystic follows the path of devotion, meditation, and concentration, by which means he raises his soul to God and fits himself for service. He looks behind and through physical existence to find the

powers and the great Beings through and by which created things exist. He seeks for the substance which causes manifestation. And as this substance cannot be perceived by means of the bodily senses, he develops finer and higher senses which penetrate through the properties of the material envelopes of things, and by means of which he perceives their inner structure and their spiritual qualities.

The training given by the other school is of a different nature. It emphasizes proper conduct in all walks of life, and appears primarily as a school for character building, preparing the individual to take his proper place in human society as a useful unit. But there is concealed within its ceremonies a practical knowledge of the human soul. Like the Rosicrucian School it has no dogmas to defend. It does not even theorize as to the origin of the soul or the attributes of God, simply affirming the fact that man is an individualized intelligence, endowed with independent choice and rational volition, and that he is responsible for all his acts to himself and to God, the Universal Intelligence and the Grand Architect of the Universe. It teaches that man can and must perfect himself individually by governing himself according to the innermost laws of his nature, by obeying nature's laws, and by working after a definite design or pattern which has been worked out by the Wise of past ages through experiences that have crystallized into a certain well defined Wisdom of Life. It may be called a School of Ethics derived from a Science of Morals based on a true understanding of the most fundamental principles underlying human conduct, endeavoring to lead its pupils by graduated stages upward upon the winding stairs of human knowledge to the Chamber of Wisdom and of Light, where sooner or later every one who seeks honestly and lives the life will be brought face to face with his own soul, which he will recognize and with it the wisdom and true purpose of all his training.

Thus it will be seen that both schools agree in all essentials. They were both designed to teach man to find the way to his own soul amidst the darkness of physical existence, to self-realization through conquest of the lower self, which leads to *conscious union with God*, the great and final purpose of life on earth.

Religion and the Theory of Relativity

J. H.

RELIGION IS EITHER joyful, peaceful, or sad according to whether its adherents direct their attention primarily to the aspect of creation, preservation, or destruction. Until Christ Jesus came to proclaim a more joyful religion, the human race had been especially impressed with the last aspect of the eternal God, which is that of destruction, and it was therefore believed that God delights in sacrifice and destruction. The sad belief that all our works in time are of no worth, that all our possessions will sooner or later be taken from us so that we will return to the tomb as we came from the womb, and that time delights in the destruction of those things which man loves most, has caused religions to spring up which demand the sacrifice of the first-born, and these religions are practiced even in our day. Saturn-Chronos still receives his human sacrifices, and Saturn's day is still kept as the sabbath. Our ancient mothers brought their children "to go through the fire," to be sacrificed in the fiery furnace of Moloch, where they "smiled" and "laughed" in their agony of pain. Thousands of the finest young men and the most beautiful maidens were in the name of religion tortured beyond description before their hearts were taken out and held up to the sun, or before they were burned alive to the glory of God. Today these sacrifices have taken on a more "civilized" form. We send our young men into the fiery furnace of war, and sacrifice our women and children in the grinding mills of our industries.

But God, the Father of time, is not merely the destroyer but also the creator and preserver. Death and destruction are eternally followed by birth and regeneration, and after every winter there comes a new spring. Neither can time destroy our spiritual treasures of knowledge and understanding, eternally preserved and developed through kindness and love. And so Saturn's day, the holy day of the Jews, is followed by the Sunday of the Christians, the followers of

the great Christ spirit of love, who combines within Himself all three aspects of the divine being, for "in Him dwelleth all the fullness of God bodily." He is the mystic *Vav*, which is transliterated by the Greek *Y*, the symbol of the Sanskrit A. U. M. "In His name every knee shall bow in heaven (the angels), on earth (living men), and under the earth (the dead)," that is, in the name of Jesus, but this name has been much abbreviated in the Bible.

History proves that every new religion has tried to belittle the wisdom of others, and Christianity has been no exception in condemning "the heathen." But truth is not limited to creeds and dogmas; it is the same in all ages and in all religions, and so we find conceptions of God in those heathen religions which compare favorably with our modern ideas of a finite God, as the following translation of a passage from the Hermetic Books will show:

"O mortal! never wilt thou know God, unless thou strivest to become His image and likeness. How can that be known by the senses which is not hard, not soft, not dense, not penetrable, and which can be known only through its effects.

"He is divine from His own nature. He is the principle of the universe, cause and effect, necessity, number, and regeneration; He is omnipresent, omniscient, invisible, immeasurable, without end, without beginning, unborn; He gives all and receives nothing. He was, is, and will ever be. All nature is His image. He is more powerful than any power, better than any praise, and therefore to be worshipped only in silence.

"To know God is difficult, but to express this knowledge in words is altogether impossible, because the incorporeal cannot be designated with words, the perfect cannot be known by the imperfect, and the eternal does not agree with the temporal. Therefore ask not for His name; He is the Nameless (*anonymos theos*) because He needs no name on account of His unity. He is better than any appellation; all names are in Him,

because He is the Father of all. Do not seek, therefore, to see His figure or image. His image is the unity of all things, producing all numbers, but not produced Himself.

“He is never idle; all things are full of Him, for His activity is to breathe life into all things; He is all in all. This is the God, whose name, pervading the whole universe, Bitis, the high priest, found in the Sacred Scriptures in the temple at Sais, and which he pronounced before Ammon the king, whom he calls the arche-type, the indivisible unity, the first prototype, the first being which thinks itself.”

From time immemorial humanity has been seeking for an actual, scientific, logical, and conclusive proof of the existence of God. While some have accepted His existence as self-evident, others have denied the idea of a personal God altogether, or they have so humanized Him that there is very little of God left in Him. Even in our day the literary conception of a finite god is taken seriously and not as a touchstone of the strength and conviction of modern Protestant theology, so that many otherwise God-fearing men and women have been overcome by the crafty wiles of the tempter. “Be not deceived, God is not mocked.” A philosophical proof which no rational human being can contradict, is possible, provided that the absolute certainty of the conclusion of God’s existence be worked out by the student himself with the help of the “sixth sense,” through which we experience the realities of the invisible worlds with far greater certainty than we experience physical realities through our physical senses. This sense may be awakened in all. The clairvoyant who actually sees God, in whom he lives and moves after death as well as here and now, needs no other proof of Him, and no more proof than any rational human being with sound eyes needs of the existence of the sun.

At the present time scientists are considerably exercised over Albert Einstein’s theory of relativity, which deals with physics in general and with light and gravitation in particular. With this theory there has been resurrected the whole question of the dualism of nature, which the first decade of the twentieth century thought to have safely buried. The pendulum ever swings from one extreme to the other and back again,

ever progressing in time but never changing its place.

If this theory holds in the realm of physics, it will hold in every other realm of science, for there is one law for the atom, the man, and the sun. Applied in philosophy it may be expressed in the five following simple axioms:

1. Every sense perception is a thought.
2. Every thought is a sense perception.
3. One-half thought plus one-half perception equals one whole idea.
4. Every idea is relative.
5. Absolute knowledge and ultimate reality are love.

Plato knew that ideas are more real than physical realities, and the same idea developed and expressed in modern terms is the teaching of the Rosicrucians, as the following extract from *The Rosicrucian Mysteries* shows:

“A little reflection will show the reasonableness of this statement and prove our contention that all we see here is really crystallized thought. Our houses, our machinery, our chairs and tables, all that has been made by the hand of man is the embodiment of a thought. As the juices in the soft body of the snail gradually crystallize into the hard and flinty shell which it carries upon its back and which hides it, so everything used in our civilization is a concretion of invisible, intangible mind stuff. The thought of James Watt in time congealed into a steam engine and revolutionized the world. Edison’s thought was condensed into an electric generator which has turned night to day, and had it not been for the thought of Morse and Marconi, the telegraph would not have annihilated distance as it does today. An earthquake may wreck a city and demolish the lighting plant and telegraph station, but the thoughts of Watt, Edison and Morse remain, and upon the basis of their indestructible ideas new machinery may be constructed and operations resumed. Thus thoughts are more permanent than things.”

Now every rational man will admit that he did not create himself, and that he was created according to a higher will and choice than his own. There must therefore be another being that is the sufficient cause of our existence. This be-

ing must be a *conscious* being, or our consciousness could not proceed from it. And it must be *human and personal*, since we cannot think of rational consciousness apart from man. We must then as rational human beings of necessity think of God as the author of our existence. God is the first necessity of human reason.

Our second axiom asserts that every thought is a sense perception. This means in the case of God that the thought of God, which we must think of necessity, is not merely a thought but a sense perception. In other words, every thought is a real thing and more real than the thing whose existence we perceive and experience through our physical senses. If common sense forces us to admit the existence of the sun as an experience of sense perception, it also forces us to accept the existence of God as an experience of thought.

Our third axiom asserts that the idea of God is the combined experience of God as thought and sense perception. The idea of God, the vision of God, is a higher experience than the mere thought of God, for the thought is realized in the idea, or in the idea the thought is perceived as a physical reality of sense perception as well. In the idea the testimony of thought is confirmed by the testimony of the physical senses, while thought alone is its own testimony.

Our fourth axiom asserts that every idea is relative. According to this axiom God would still be a god among other gods, and therefore no God at all, a finite god. To get out of this realm of relativity we must use the highest organ of knowledge which we possess. This is really the source of all other knowledge and therefore contained in the idea, the combined thought and sense experience, while it is at the same time beyond and apart from it. This, the intuitional form of knowledge and the origin of all knowledge, is Love.

Two persons in love are apart from each other and yet within each other; they are two and yet one. They live at the same time for themselves and for each other. Love overcomes all contradictions and binds all oppositions into a harmonious whole or one, while it still preserves the individual qualities of the two or the many. Love is the very life of the universe and of man, who is both male and female.

The consciousness of sense perception or of the outer world is represented by the female, since fertilization takes place within the body of the female. In sense perception we are more passive towards the outer world, and conceive through it. In sense perception we do not perceive things as they are in themselves, as they have been in the past and will be in the future, but by means of our mental and corporeal faculties we create *images* of these things, which images exist only *within* us. Imagination creates these images upon contact with and fertilization from the outer world. We must therefore distinguish *two* aspects of the external world, that which upon contact fertilizes our sense perception from without and that which we possess within us. That side of the external world which gives us merely the starting point for the creation of things as we possess them within us is the male side and corresponds to the consciousness of thought. In thought we are more active and creative ourselves, and by means of it we transform the outer world and seek to overcome it through ever new discoveries and inventions. The division between sense perception and thought we perceive as pain, their union as pleasure. As everything physical and mental is a product of love in one form or another, all things are made up of these two elements, sense perception and thought; in other words, all things are ideas, not merely ideas in the Platonic sense, but ideas of love.

In the realm of space sense perception and thought are together or united; in the realm of time they are divided. In the realm of space they appear as Adam who is man, woman, and child combined, and therefore in a state of pleasure in Eden. In the realm of time they appear as end, cause, and effect, or as past, present, and future, or as man, woman, and child, divided and separated into sexes and therefore in a state of pain. From woman, the past, proceeds man, the present, and from woman and man, the past and the present, is produced the child, the future, in which they are together in the present, since every man is a woman in motherhood, a child in childhood, and a man in manhood. In the child, therefore, man and woman are together in the present, now.

Woman creates, the child preserves, and man destroys. Wherever we look, love is destroying

the old to build the new, dividing the one to unite the two, giving pleasure to one to give pain to many. Our separation from the past we perceive as pain, the union with the future or the creation and building of the future we perceive as pleasure. Love creates opposite relations in order to unite them into the harmonious Absolute. Love is the synthesis of all knowledge; knowledge is life, life is love, and love is God, And so we return upon a spiral to the point of the circle from which we started.

No idea of God is complete without the idea of man, and the highest idea of God-Man reached by love and thought combined is that of Jesus, the Christ. As the physical body is made up of millions of individual cell bodies, so the body of the great Christ Spirit is made up of all the bodies of the planets and the bodies living upon these planets. He is the glorious Sun behind our physical solar system, and therefore also the Spirit of our Mother Earth in whom we live and move and have our being.

To know Jesus, the Christ, is to know God, and to know God and to become like Him is the teaching of every religion.

The Rosicrucian Philosophy is in harmony with the teachings of Christianity, but it explains these teachings from a different standpoint. It may be that not one in a hundred can fully grasp the importance and tremendous significance of these Western Wisdom Teachings for the whole mental and physical life of the human race in this twentieth century, but it is to the few who DO that the world will owe its progress. These teachings, which have no equal and which have only been approached but not reached by the Eastern Teachings, will slowly but gradually and persistently influence the whole realm of human knowledge in theology, mathematics, astronomy, physics, biology, anthropology, geology, history, chemistry, medicine, technology, sociology, jurisprudence, psychology, hygiene, and education, and purify our politics. And as our minds become better illumined, our hearts will better respond so that the teachings of universal brotherhood, kindness, love, and friendship to one another as children of one common parent will finally transform the body, our terrestrial Ark, into that spiritual building, the house not made with hands, eternal in the

heavens. As Max Heindel said in the beginning of his great work,

“There’s but one thing the world has need to know;

There’s but one balm for all our human woe;
There’s but one way that leads to heaven above;
That way is human sympathy and LOVE.”

MAGIC, WHITE AND BLACK

(Continued from page 165)

and the spirit. We cannot hide from ourselves the fact that like Paul, “the good that we would do, we do not, and the evil that we would shun, that we do.” Far too often our good resolutions come to naught and we do wrong because it is easier. Therefore we all have the nucleus of evil within ourselves, which affords the open sesame for the evil forces to work upon. For that reason it is best for us not unnecessarily to expose ourselves at places where seances are held with spirits invisible to us, no matter how fine their teachings may sound to the unsophisticated. Neither should we take part even as spectators at hypnotic demonstrations, for there also a negative attitude lays one liable to the danger of obsession. We should at all times follow the advice of Paul and put on the whole armor of God. We should be positive in our fight for the good against the evil and never let an occasion slip to aid the Elder Brothers by word or deed in the Great War for spiritual supremacy.

*THE ROSICRUCIAN PHILOSOPHY BY
CORRESPONDENCE*

Among other activities the Rosicrucian Fellowship has a preliminary correspondence course of twelve lessons upon the philosophy, using the *Cosmo-Conception* as the text book.

This course being completed, the student may apply for admission to the regular student course. This includes a monthly letter and lesson by Mrs. Max Heindel, devoted to a study of the philosophy in its practical aspects.

These courses are designed to prepare the student for more advanced work which will enable him to probe more deeply the mystery of Life and Being.

If you wish to be admitted to these courses, address.

The Rosicrucian Fellowship,
Oceanside, California.

The Gardener

PRENTISS TUCKER

ONCE UPON A TIME there was a young man whom we will call Abdullah, who had been put in charge of a wonderful garden. The Master Gardener, who was really the owner of the garden, told him it was a most wonderful garden, but to the young man it seemed only a rather bare plot. True, there were little green things growing and dimly defined paths running here and there, while the grass was green and soft, and a wee brook rippled over the pebbles under the trees in the center of the garden.

He knew little of the work he was expected to do or how to go about it. The Master had given him a new set of tools, which were bright and beautiful, but what to do with them Abdullah did not know. The Master had also told him he must keep the garden clear of weeds, cultivate the tender plants, and straighten and clear the paths. "You have many days in which to work," the Master said, "but there is much to do. See that it is well done ere I come again."

"And the wage, dear Master?" asked Abdullah.

"The fruits of the garden," answered the Master, and He left Abdullah in the garden with his bright new tools.

For a while that first morning Abdullah worked well, but the sun grew warm. Its beams danced and played on the waters of the little brook, and enticed thereby he lay down on the green bank, quite forgetting his task.

So the hours of the first day slipped away and darkness fell, but the weeds had grown apace.

The Master Gardener had walked in the garden in the heat of the day, and noting the weeds and the sorry condition of the garden He felt compassion for Abdullah, but silently went away.

In the morning, refreshed by the night's repose, Abdullah arose, eager to work and reap the results of his labor, but the tender plants of the day before, though alive, were partly choked by the weeds, which seemed to have thriven on neglect.

The paths were quite overgrown and nearly hidden by brambles, which made walking hard for the unwary.

As Abdullah stood looking over his garden, wondering the while what to do first, a stranger passed by and looking over the fence said: "Why do you stand idling there? The weeds will kill the tender plants, and when they are dead there will be nothing to do but burn the garden over to destroy them. Pull them up, man!—pull them up, root and branch!"

"But which *are* the weeds? Abdullah asked, puzzled.

"*There* is one—," the stranger answered, pointing, "and *there* another—and *there*—and *there*—and *there*.. They are the weeds of Avarice, Greed, Lust, Falsehood, Hatred and many more. They will kill the lovely flowers of Purity, Truth, Love, Innocence, and Faith that the Master Gardener planted for you."

The stranger passed on, and Abdullah turned again to his garden. He worked busily for a while and tore up many weeds, but he did not notice the ripened seed pods, which opened, the seeds falling to the ground.

It was hard work, and as the sun rose in the heavens Abdullah's zeal flagged, until beguiled again by the dancing sunbeams, he flung himself on the soft grass beside the brook, and reaching out his hands lazily tried to grasp them and hold their gold for his own.

As he lay there, other strangers came and leaning over the fence advised him about his garden. Some of them told him one thing and some another. Some were right and some were wrong, but being still young Abdullah could not distinguish between the right and the wrong. As the sun dropped low in the west, he arose again to his task, and as he stood he saw that a book lay at his feet.

He picked it up, and opening the pages he found that it was written by the Master Gardener himself and was all about gardening. "Now," said he, "I shall soon know all about my garden. There must be *some* way to get rid of the weeds besides working all through the hot day pulling

them up!" So he sat down in the shade to read his book and find out how he could make his work easier.

But the more he read, the more puzzled he became. The words were long and the language hard to understand, so he took the book over to the fence and asked those who had given him advice before to read and explain it to him.

First, one man told Abdullah that he must take *his* interpretation entirely and by no means listen to any other. Another snatched the book away from the first and insisted that *he* knew all about the teaching. And so it went on till poor Abdullah was so bewildered he did not know which way to turn.

One told him that he must not destroy the weeds, for the Master had planted them as well as the flowers, and that one had as much right to live as the other. Another told him that the best way to make the flowers grow was to pull them up and straighten the roots out. But when he did it, the flowers died.

So between his own ignorance and the bad advice, he made slow progress with his garden. It seemed almost impossible to make the garden as the Master Gardener had told him, and anyway he liked best to lie by the brook and play with the sunbeams, so he did very little for that day or for many days thereafter, and the garden became a tangle of weeds.

The Master Gardener gave him a new set of tools. But because he did not know either how to use or care for them, they became dull and rusty.

Again and again the Master Gardener came and looked at the garden, but Abdullah's eyes had grown dim and he could not see the Master; his ears had grown dull and he could no longer hear Him when He called or spoke to him.

Then one day a man came running with great news, and told him the Master's Son was coming and was even then near by. So Abdullah ran out to meet Him and asked Him to tell him of the garden and the book which he had found there.

The Son came to the garden with Abdullah and tried to help him understand the book. At first Abdullah grew very angry with Him because He insisted that Abdullah do the work himself. Abdullah had thought that the Son

would do it all for him, because that was what the people who had looked over the fence had told him.

The Son was very patient, however, and taught Abdullah to read the book with understanding. Also He taught him the difference between the weeds and the flowers.

Then He went away. The days and nights passed, and still, though he knew much better now, Abdullah did little but play in the sun.

But one morning he awoke with a strange, new desire in his heart. He looked around at the garden and saw how all the beautiful flowers were drooping and how the weeds had taken the garden. For the first time he was ashamed, and set to work with a will. Using the new tools he had found by his side he quickly made great inroads on the weeds and was much encouraged, for when he grasped one weed to pull it up, several others came with it, so entangled were their roots. It was hard work in the midday sun. The cool, green grass and the singing brook were as alluring as before, and the sunbeams danced and beckoned him to come and play. But the flowers looked up at him with such grateful, loving faces as he cleared away the cruel weeds which had been sapping their lives that he worked on, forgetting all the heat and fatigue in the joy of the work. Thus did he come to understand one of the sayings in the book which for long had seemed very foolish to him.

So it came to pass that the work filled all his life. He found that when he worked in his garden and wove the sunbeams in and out among the flowers, he was infinitely happier than when he simply played with the sunbeams as he lay idly on the grass, letting the garden go to waste.

When he had cleared the flowers of the weeds and the paths of thorns and brambles, he rejoiced to know that more and more the garden became a haven of safety, beauty, and peace.

Each night when he put away his tools and lay down to his rest, he knew that he had done well, and that in the morning when he arose the Glory of The Garden would be awaiting him.

Once when he was very tired in the heat of the day, he met the Master on one of the paths. "You have done well, Abdullah," said the Master, "so well that I can now send you out to

(Continued on page 184)

A Modern Magician

A Story of the World's Greatest War--Soul versus Self

PLOT BY MAX HEINDEL

STORY BY KITTIE S. COWEN

(Continued from August)

AND THEN WHEN SHE was calmer, she told him the whole truth. How her father having seen him and recognized in him a man of unusual ability, had counseled with her, and they had deliberately set about to use him. Even the apparently accidental meeting at his office door had all been a part of a deliberate scheme, and now it was she who had fallen into the cleverly devised trap. For with the meeting of their lips she knew the truth of what she had long since been only partially aware. She did love him and had done so from the very first, yet there was something about him which she could not understand, and which at times filled her with a terrible alarm. Last of all was her college girl mad escapade, her marriage to the son of her father's best friend.

"I can not do it," she told him finally. "Frederick Knowlton's steamer docks in this very city one week from today, and his father who is with him already knows of the marriage. There is no other way. I shall have to accept the consequence of a school girl's senseless folly."

For some moments after she ceased speaking, Brownleigh, still holding her in his arms, remained deep in thought.

"You will simply have to divorce him, Margaret," he finally said.

"I can not do it, Oscar. You would not ask it if you understood. No, my dear, as long as Frederick Knowlton lives I have no other choice. Of my own free will I gave my pledge to him, and I must keep my vow."

"But you are mine, Margaret, soul and body."

Margaret shook her head sadly. "My soul, yes; but my body belongs to Frederick Knowlton 'until death do us part.' That was what I promised, Oscar, to the son of the best and oldest friend my father has. I simply can not, will not, break that oath taken of my own free will before the altar of God."

Oscar Brownleigh's face went white, and pressing his cheek to the girl's dark hair, he groaned aloud.

"Don't," she pleaded, "it is killing me. Please leave me, won't you? I must be alone. No! no! great God, don't kiss me again! I can't bear it;" and quickly breaking from his encircling arms she ran from the room.

All that night Brownleigh walked the floor. Great heavens! was it never to end? Since the day he yielded to the lure of gold, he had never known one single moment of real peace. His broken vows! Oh, heavenly Father, *why* had he yielded? He, the Initiate—the trusted servant of the Messengers of God! Money and the physical possession of a woman—he had dared to weigh them in the balance with his God.

Always deep down in his subconscious mind he had possessed a sure knowledge that he would win Margaret Cathcart's heart—that already in fact it was his own, and only waited the time when she became awakened to his mastery. Yet to make sure of his possession he had sacrificed his very soul. And now at last when her soul had stirred to the call of his own, to find her already bound to another! It was worse than madness. And she had meant exactly what she said when she told him she would not break her vows taken before the altar of God. *Vows taken before God's altar!* Forty million wriggling imps of darkness danced and twittered round him in gurgling, fiendish glee. *Vows—God's altar!* They chanted it, mocked it, shrieked it shrilly, until he fancied that the very stones must waken and give heed; then a sudden lull, while one of them, miraculously transformed into a being of alluring, translucent beauty, gracefully approached and swaying near whispered seductively in his, "Until death do us part. Ha, ha, ha, ha!"

Swiftly with etheric grace and beauty the charming entity passed on, leaving the whis-

pered intonation to bear its own insidious fruit.

A week later Frederick Knowlton and his father arrived in the city, and while checking their baggage, a stranger touched the young man on the shoulder saying, "Mr. Knowlton, just this way for a moment, please. Miss Cathcart is over here in a car and wishes to speak to you."

Knowlton followed the stranger to the waiting limousine, the door opened, and he stepped inside only to have it sharply closed, a sponge placed quickly over his nostrils, and then oblivion.

The sudden disappearance of Frederick Knowlton was a mystery that baffled the shrewdest skill of a large detective force. Some there were among his friends who suggested a loss of identity. The police believed him dead.

Six months passed by, and when a certain noted criminal and murderer was executed within prison walls, there was just one man left in all the city who actually knew that the secret of Frederick Knowlton's disappearance had passed into the keeping of the Great Beyond.

Margaret Cathcart was obdurate. Knowing herself bound to the man if he were living, she steadfastly refused to listen to reason or to let the matter rest. As others' interest in the case waned, she became more persistent and even hired several detectives of her own to continue with increased vigor the search for the missing man or positive evidence of his death.

She had begun to see Oscar Brownleigh with more frequency, and they often talked over the mystery which had so suddenly and sadly affected their lives.

"I must know positively that he is dead, Oscar," she told him one day, "else how could I ever for an instant feel free to consider the possibility of forming other ties."

"But the law will soon free you on the ground of desertion," he told her, "besides there is not the shadow of a doubt but that the man is dead, Margaret."

"Why do you say so? People have before been known to disappear and later have been found alive," she persisted.

"Why, everything points so positively to it. It was one of the most notorious gentleman crooks in the city who lured him into that wait-

ing auto and so mysteriously spirited him away. He was first drugged and then killed while yet in the stupor. In order to prevent all possibility of discovery his body was literally eaten up by an acid, the composition of which is unknown to the chemists of today. That is the reason the police can find no trace. There simply was no trace left to be found."

Neither of the two were aware that one of Margaret's paid detectives was in close hiding until he suddenly appeared and boldly arrested Oscar Brownleigh as an accomplice if not the real murderer of Frederick Knowlton.

Oscar in his intensity of purpose had not realized until the appearance of the detective and his own arrest how minutely he was describing the actual facts concerning Knowlton's murder, which he had witnessed while out of his body.

Weeks followed weeks and even months dragged by. Time after time through the influence of money and the skill of lawyers the trial was postponed. Once the case came into court and the jury hung by a single man.

Oscar Brownleigh had not in physical deed committed the murder of Frederick Knowlton. He had simply incited another to perform the act. His body had been locked in his apartments while he in his invisible vehicle supervised the entire procedure. Therefore to prove an alibi and at once free himself was utterly impossible. Money and legal talent struggled vainly against justice and right.

Gradually the man's once superb physical organization began to succumb. Under the severe mental strain, his dark, abundant hair became streaked with gray, then changed to snowy white. Ill, worn, disheartened, goaded to desperation by the still small voice within, the voice that had never for a single instant abandoned him, he finally sent for Captain Benson and confessed to him the pitiful story of his temptations, his struggles, his final surrender to the black forces, and the resultant crime, requesting that a hasty execution follow with none save the required officials being informed or admitted to his presence.

It was the third night following the execution. Margaret Cathcart Knowlton paced the floor in her room alone. Since Oscar Brownleigh's passing she had scarcely tasted food, and it seemed

to her that she never would again enjoy the sweet repose of sleep. With bent head and clasped hands, back and forth wearily yet ceaselessly she passed from window to door, from door to window, when suddenly a hand fell lightly on her shoulder and a voice vibrant with power yet throbbing with tenderest affection requested that she be seated on the couch before the open fire which smouldered in the grate. Surprised, wondering, she obeyed, and scarcely had she done so when quite distinctly in the semi-gloom she beheld the kneeling, shadowy form of Oscar Brownleigh, his wonderful eyes, eyes no longer fearful, but gentle, subdued and tender, gazing steadily into her own.

"Do not fear me, dearest," she heard his voice saying, his never to be forgotten voice, so ineffably tender, so soothingly caressing that like a benediction it calmed, encircled, and enfolded her. "Do not fear me but listen closely to what I have to say, for your future happiness and my own as well will depend largely upon your mode of conduct."

Then hastily he reviewed for her the past, his meeting Captain Benson, their acquaintance, and its result. How he had taken his vows and become an Initiate. His meeting her and his struggle between the higher and lower selves; his failure to meet the test, and how later after having sacrificed so much to win her, the voices from the underworld had tempted him to plan the murder of Frederick Knowlton. And how the real murderer, hypnotized by him, had perpetrated the deed.

"Had I remained true to my vows," he told her, "all would have been well, for now I know that I had the stronger will of the two, and ultimately I would have brought you into the higher work with me to become my personal co-helper. Frederick Knowlton's term of life was limited for this embodiment, and he would have passed out as the result of a fever within a few weeks after his return. But I failed, and in my failure I kept you down as well by stimulating your ambition and desire for gold and power instead of lifting you up. So it was I who must pay the debt, and I have voluntarily done so with my life. Now I come to you, my beloved, to ask you to seek Captain Benson, tell him of our inter-

view, and prepare yourself with his assistance to take up my broken vows and perform the work of selflessness which I should have done. It is the only way in which we can pay the debt I still owe to the world. Only one of us can pay it, and having passed out I can only count on you. Are you willing to take up the burden, to make the sacrifice, to serve for both?"

"Yes, yes," the stricken woman moaned. "Oh, my love, my love, forgive me! I was the woman, and I tempted you like Eve of old. But now I know, I see. And purified, regenerated, tomorrow I shall put my personal grief aside and begin our work of expiation here while you are serving there."

"Ah, Margaret, brave, true, wonder woman, how little I really knew you when I so foolishly weighed your beautiful soul in the balance with gold and thereby lost to us both all chance of earthly happiness. Now for a time I must leave you, for oh, dear heart, I have so much to work out here. But when the debt is lifted, paid with our own hearts' blood on the altar of self-sacrifice, then purified, refined regenerated, we shall meet again. And now, my love, for a time—farewell. Into the care of our heavenly Father do I commend your beautiful, precious soul. Farewell — farewell — farewell — yes, for — a — time, a time, a—a—time—"

Margaret Cathcart's head sank slowly, gently upon the cushioned pillow as though loving hands had placed it there. Her eyes closed peacefully and she sank into a calm repose. The faithful servant on guard without the door tiptoed softly down the stairs a moment later to report to the father and Mr. Knowlton, who anxiously waited there, that Miss Margaret had finally quieted down and fallen fast asleep.

PANSIES OF THE HEART

CORA COCHRANE GRAVES

Kind thoughts like purple pansies are:

The more you pluck and give away,

The more will bloom so blithe and gay

Within the garden of your heart.

Join the union of all who love in the service
of all who suffer, \ —Arline D. Cramer.

Question Department.

The Dangers of Mediumship

As Illustrated in Questions and Answers

PART I

What is the difference between control and trance mediumship?

ANSWER:

We are taught in the Rosicrucian philosophy that our hands and arms are the crystallization into chemical form of our desire to contact and grasp things in this plane of consciousness. First there was the establishment of strong currents of desire ever reaching outward, then gradually through ages and ages of evolution and experimentation we evolved the wonderful instruments of the spirit, the present hands and arms.

It is common knowledge that if we do not use our hands or any special organ of expression, it atrophies. By ceasing the activities of the forces in any part of our organism, that part will wither. Control mediumship is the state induced by a medium withdrawing the will and the desire currents from a part or the whole of the body, and permitting another spirit to use the same for expression through automatic writing, speaking, or materialization. In the latter form of mediumship the control draws out the substance of the vital body through the spleen, and uses this ether as a matrix for building into it chemical substances, thus creating an apparition. During this process the medium's legs will be found to have shrunk to half their natural size. The spirit materializing will later restore the substance to the medium, but the medium is always very much exhausted after a materializing seance.

Trance is induced by sensitives, that is, people who have a lax connection between the dense body and the vital body, by practicing complete passivity. The Ego functions in the body by means of the circulation of the blood. By stilling the body and mind a torpid circulation is first established, which increases as the passivity is maintained. This is followed by a withdrawal

of the forces playing in the light and reflecting ethers, causing a state of insensibility much deeper than that of normal sleep. Under such a condition, abandoning the body, it is left to the mercy of any passing spirit, malicious or otherwise, who may obsess it for a time or become its permanent control. "Therefore mediumship is the gravest danger to the SOUL the writer knows of or is able to conceive of, except the practice of black magic," as Mr. Heindel states on page 244 of *The Rosicrucian Philosophy in Questions and Answers*.

PART II

Is it true that there are spirits from the higher planes having higher wisdom who try to help humanity, as some apparently honest mediums claim?

ANSWER:

We will first answer the latter part of the question contained in the words, "as some apparently honest mediums claim." Here we are called upon to use the utmost discrimination in order to define the attitude of the Rosicrucian teachings toward mediumship. These teachings do not state that mediums are dishonest, though some may be according to their own characters and the moral type of the spirit guide or control. The Rosicrucian teachings tell us that mediumship is not a true evolutionary process of soul development. It is retrogression into the condition that obtained when humanity had evolved little or no mind of its own. We were then automats under the direction of the higher orders.

These teachings carefully define the difference between mediumship, in which state a human body becomes the medium of expression for a spirit other than the rightful owner, and negative clairvoyance in which state the sights and scenes of the superphysical planes are perceived to a more or less accurate degree through a lax connection between the dense and vital bodies.

Negative clairvoyance is a condition often leading into mediumship. In the latter the spirit does not properly guard its vehicles, and another entity may obsess them. Many people confuse negative clairvoyance with mediumship. In the condition of real mediumship the Ego is not present in the body when it is being used by the control, and when the rightful owner or spirit returns, it does not know what has been said through its body by the controlling spirit.

From the above outline you can comprehend how infinite are the possibilities of fraud, devilry, and misinformation coming through such channels.

In *The Rosicrucian Philosophy in Questions and Answers*, Max Heindel concludes the reply to question 119 with these words: "At any rate mediumship should be avoided, for apart from this danger to the instrument, (the medium) there are other far more serious considerations in connection with the more subtle bodies, and particularly in connection with the after-death state." Mr. Heindel makes these statements only after having investigated many cases of mediumship at first hand, and having received instruction also from the Elder Brother of the Rosicrucian Fellowship face to face. Positive clairvoyants are always in possession of their vehicles and see and know their teachers.

As regards the first part of the question, it is one of the fundamentals of the Western Wisdom Teachings that all spirits manifesting on all planes of consciousness are interdependent for their progress in evolution. More evolved spirits use the forms of the less evolved and cause the latter to serve them for a time. Thereby they incur an obligation to the less evolved, whether either recognizes the obligation or not. When the more evolved spirits have unfolded the necessary power, they pay their debt to the less evolved in help of various kinds.

The Lords of Mind were of human consciousness in the Saturn Period. At that time we were, as spirits, utterly inert in the vehicles which were to become our present dense bodies. The Lords of Mind had need of the substance of our bodies at that time upon which to exercise their will. We had the need of powerful impacts upon our bodies to awaken us to the fact that we had any individual manifestation in God. These

two needs brought together so beautifully in God's infinite love were the means which provided for our necessity of help when we attained human consciousness. We then needed individual minds to help us control our bodies and awaken us to self-consciousness. The Lords of Mind, now great Creative Intelligences, radiated from themselves globes of concrete mind substance for our use. Thus they paid their debt incurred in the Saturn Period.

The above is an example of evolutionary help given by the regular method. Lords of Form, archangels, angels, all have other debts to us and are fulfilling their obligations in joyous love.

There are also hosts of our own human beings living in this world and in the superphysical worlds who are helpers of humanity. They are variously called Elder Brothers, adepts, seers, initiates, saints; they are working upon our minds and hearts, helping us to re-awaken the spiritual consciousness.

MANIPULATIVE TREATMENTS

QUESTION:

Is the method of healing of the Rosicrucian Fellowship not a healing of faith? If so, why do you advise that some patients go to an osteopathic or chiropractic adjuster?

ANSWER:

The Rosicrucian Fellowship method of healing is a work of faith and knowledge and is operative on all planes of consciousness to which the soul of man has access.

Spiritual healing operates on the higher planes of being but is effected in strict adherence to natural laws which prevail below as above; consequently all *NATURAL* therapeutics applied on the physical plane are in harmony with the work of the Invisible Helpers on the higher planes.

WHEN THE SOUL IS FREE

When thought is right and life is true
To God, to man, and self;

When acts are deeds of harmony,
And free from greed and pelf,

When love leads life forever on,
'Tis then the soul's set free

To sing life's glory in a song.

—Alfred Tomson



The Astral Ray.

The Rosicrucian Conception of Astrology

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

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

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

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

Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

The Signs in the Heavens and How to Read Them

GERALD B. BRYAN

EDITOR'S NOTE:—The following article has been awarded third prize in our recent competition for astrological articles.

THE WORDS OF THE ancient writer of Genesis have echoed down through the ages, have lived through upheavals of nature and of man, and their meaning is as true today as when on that primal day was uttered the creative fiat: "Let there be lights in the firmament of the heavens . . . and let them be for signs and for seasons." Everywhere on the globe we see that nature is under sway of the seasons. The cold, drear days of the winter season change to the warmth and sunshine of spring, and all of nature is transformed into a fairy garden for the enjoyment of man, beast and bird. But the active agent behind this is the solar orb, for it is he who has journeyed from his winter home below the equator to give joy and gladness to the people of the northern hemisphere. His companion, the lunar orb, ac-

companies him and does her part in the transformation.

As far back as the records of the past go, man has used the sun and moon as "time markers," or as the ancient writer of Genesis says, "for days and years." Our year is based on the earth's circuit around the sun, and our month is measured by a twelfth part of that circuit, while our day is obtained by the apparent revolution of the sun around the earth, which is completed in twenty-four hours. These are constant factors, and the laws of the heavenly bodies alter not, otherwise it is conceivable that man would be able to bring discord into the heavens as he frequently does upon earth. He is able to release the static electricity present in the earth's atmosphere and for his highest good, but fortunately he has no power as yet to change the motions of the heavenly bodies a single unit of measurement from their destined paths.

But are not the lights in the firmament doing more for us than to act as time markers and

usher in the seasons? "Let them be for SIGNS" says ancient scripture, but the world at large heeds not the command, and its people go about playing their parts and making their entrances and their exits with no thought of the Cosmic Drama which is enacted in the heavens above them. The Director of the performance speaks, His agents hasten to obey His will as represented by the motions of the sun, moon, and planets, and the earth drama takes place in accordance with the greater performance enacted above. Each of us has a certain part to play, but we will surely make poor actors and play mediocre parts until we comprehend the design of the Director as represented through His agents, the planets. "Signs" there are in the heavens, but the unbelieving multitude pass on with eyes turned earthward, heedless of the signals flashed to them from the broad expanse of heaven.

It is true, as writers have contended, that no age has been without its believers in astrology. Sphinx-like, it has seen civilization rise and fall and return again, but it has ever remained the great mystery, looked upon with superstition and awe by the credulous, scoffed at by the skeptic, but revered and kept sacred by the few who could read the scroll of life written therein. Terribly tarnished by the passage of the ages, it is even in this enlightened age only a weak semblance of its real self; but always its altar fires are kept burning, if ever so low, and some day they will be fanned into a flame which will light the way of life for the multitude and not alone for the few.

Astrology proves its own inherent truth by the persistence with which it withstood the enervating influence of the Dark Ages with their superstition and intellectual thralldom, and from the way it has recently emerged from an era of doubt and skepticism into the light of a more enlightened age. Truth submerged will rise again; everywhere are seen evidences that astrology is to come into its own, and the signs written by the circling orbs will be read in future ages in a way incomparable to that of the present.

When on a starlit night one gazes up into the wide expanse of the heavens and sees the wonderful beauty and majesty of it all, he can but feel what a small part he plays in the scheme of things. But instinctively there rises the thought that somehow our own little destinies are

wrapped up in the stars above us. This belief in the influence of the stars appeared early among primitive peoples, and has lived in every age to the present. One cannot read history but see how thoroughly astrology has left its mark, or see how the moving events of earth life were thought in some way to be connected with the stars. Living a pastoral life, tending their flocks by day and by night, or leading a nomadic existence in the open close to nature, primitive races early began to suspect some relationship between their destinies and the stars. A form of star worship arose, and prayers were offered or sacrifices made to certain of the heavenly bodies in order to gain some advantage for self or for the tribe. Passing along down the centuries we see poets and writers evincing belief in astrology, or at least building up their themes on astrological structure. History affords many instances of how great leaders of men thought their lives depended upon the favor of a certain star, and in this connection we may cite Napoleon Bonaparte as a notable example.

Thus we who are living today have an astrological inheritance from the past, and scoff at it as some of the intellectuals may, there is ingrained deeply in the human race the conviction of its truth. But it would appear that most people are content with this, and require nothing more. They may grant in some particulars the truth of astrology, but it still remains a subject so vast, so complicated, and so difficult of understanding that the demands of their daily life preclude their delving into its mysteries.

Now why is not the zodiacal scroll an open book, so clearly written that one who runs may read? If astrology is of such benefit to the human race, why is it steeped in mystery and so often misrepresented by its followers? An understanding of this involves knowledge of the method nature takes in developing within us such qualities as concentration, persistence, endurance, and other faculties of the mind. Growth comes through effort, and therefore are our senses and minds kept sharpened by the difficulties we meet in the struggle for existence. Besides, if things were to be had for the mere asking, life would be an endless chain, beginning nowhere, ending nowhere, and full of a monotony which only surfeit and satisfaction can give. A wise law decrees that nature's secrets must be ferreted out, and that *wishing* will never take

the place of work. Nature, like a miser, buries her richest treasure deepest, and if one is to see the beauties of astrology in all their crystalline purity, he must dig deep. Diamonds are not found on the surface, neither does gold rain down upon us from the sky, but both are to be had for those who are willing to pay the price in toil.

A further reason why the "signs" in the heavens cannot be read as one reads announcements on a scenario screen, is that the forces and powers of the universe are not to be wielded by man until he has some conception of their right use. Nature carefully safeguards man from the forces which would destroy him, and withholds knowledge of the superphysical realms until such a time as it would be safe in his keeping. Scientists have long pondered over the tremendous power latent in the tiny atom and have labored to release it, but as yet to no avail. Astrologers have sought to read the symbology of the heavens, but will admit that behind their many systems of divination there is one system to which they have as yet no key. A poet realized this overshadowing presence of nature guarding her secrets from the selfish grasp of man when he said:

"Behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

So long as our hearts are filled with envy, jealousy, hatred,—"Truth forever on the scaffold, wrong forever on the throne," just so long will knowledge and use of the higher powers of the universe be withheld from us. When we selfishly work for our own advancement without thought or feeling for the unfortunates of life, or have no love in our hearts for our younger brother, the animal, we may delve deep and long into the mysteries of astrology, but only the barest outlines of it can be read. Like the truth seeker, Siegfried, in order to wed Brunhilde, the spirit of truth, we must first go through the labyrinth of illusion and have our courage and motives tested by the dragon of greed and selfishness. We may after a fashion master the mathematical intricacies of astrology and be able to read a horoscope with a fair degree of accuracy, but before we can attain the

highest we must slay the dragon of our own selfish nature so that the higher knowledge which comes will be safe in our keeping. So long as man is merely an animal clothed with a mind, and nothing more, and seeks to hold dominion over his brother, the Sphinx will never yield up its mystery, the stellar script will never be accurately read.

You who think it too bad that astrology is not a more accurate science, think first what would happen if it were. We still live in an age of rivalry; competition is still rife among men and nations. One man's hand is yet turned against another, not in the old physical, combative way of the past, but more subtly, through commercial, social, and racial ambitions. The same old desire for supremacy is expressed more delicately, through use of powers of the mind or by wealth, rather than by physical prowess. This is naturally an advancement over the old method, and a necessary stage until we realize that it is wrong to keep others in subjection, whether it be by use of physical force, mental power, wealth, station in life, or what not; and in this connection we should remember the Master's words: "He who would be the greatest among you, let him be the servant of all."

There can be no doubt that the future will see a more universal living of these words of Christ. The co-operative age is dawning, but there are still those among us who will take an unfair advantage of others, and therefore we have schools that profess to teach hypnotism, mental suggestion, and other forms of magic, to enable students to gain control over others, "sell more goods," "become successful," "increase popularity," et cetera. Instead of the more chivalrous method of open combat characteristic of the days of knighthood, we have today this method of assault from ambush by use of subtle powers of the mind. And if astrology would lend itself readily to such use we should no doubt find it more popular and better understood.

Let us as students of the occult, knowing the Law, be careful in the way we use this science. To look at the horoscope of another with the view of obtaining some advantage for self to the detriment of the other is dragging the science in the mire, and will react just as surely as we do it. In this connection let us consider for a

moment the record of astrology. It has had a peculiar history. It appears to have a karmic affliction. There are evidences that it existed in a purer form at one time in the past than it does today. We apparently have lost some knowledge concerning it which the ancients had, and during the historic period it has degenerated into only a weak shadow of its former self. Why is this? Can it not be that it was misused, and according to the Law it must suffer in consequence. Superstition has degraded it, skepticism has withered it, selfishness has used it for base purposes, and today it is struggling with this karmic debt, which even yet seems to hide the spiritual gold within it.

But one thing is sure: today it is a growing thing. Its roots are deeply embedded in the past, and it is now receiving new life. The new age is dawning; this Sphinx of old is being revitalized, and is at some time to yield up its treasures. Thousands of students all over the world attest its growing strength, and the stellar script is being read as never before to our knowledge. It is being read in many ways and for various purposes, and the great question that should concern us is whether we are making use of it in the right way. Believing in the Law of Consequence, we can but see that it will react disastrously upon us as well as upon the science if we do not; and therefore let us as Rosicrucian students ever look upon it as a sacred thing, and realize that we tread on holy ground when we look into the soul of a person through the little horoscopic wheel of birth.

Then and then only can the true science of astrology be born, for until the heart has yielded up its dead sea fruit of a thousand different kinds of selfishness, the eyes will fail to decipher accurately the wheel of birth. Until then the zodiac will remain a great puzzle picture which we vainly try to piece together, fitting some pieces in place no doubt, but the key to the whole will be hidden from us. If we are ever to possess that key we must live the life. Spiritual power can never be wielded by us until we are fit instruments for its use, and we can never

“Dip into the future far as human eye can see,
See the vision of the worlds and all the wonders that would be,”

until we live lives of service and helpfulness to others. Then indeed will the ancient words, “Let them be for Signs,” take on a new meaning, and we shall be able to guide our bark of life

through troublous waters with the same surety as that with which the Wise Men of the East followed the star which lead to the Savior.

THE GARDENER

(Continued from page 175)

teach others what you have learned; and some day you, too, shall be a Master Gardener.”

* * * * *

So Abdullah became a Teacher of Gardeners, using as time went by tools far more wonderful than he had even dreamed of when he worked in his own garden. He went among other unskilled gardeners as they worked—or more often lay on the grass in their gardens, playing with the sunbeams (as he had done so long ago) while the weeds grew thick around them.

Him, too, they called the King's Son, and he was infinitely patient with them, for he remembered so well how ignorant *he* had been long, long ago in his own garden, and how foolish he had been when he had loved most to lie on the grass and play with the sunbeams.

CORRESPONDENCE COURSES IN ASTROLOGY

To us, Astrology is a phase of Religion. We teach it to others on condition that they will not prostitute it for gain, but will use it to help and heal suffering humanity.

We conduct two correspondence courses in astrology, the Junior and the Senior.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge may be admitted to instruction in either of these courses.

If you are interested, address,

The Rosicrucian Fellowship,
Oceanside, California.

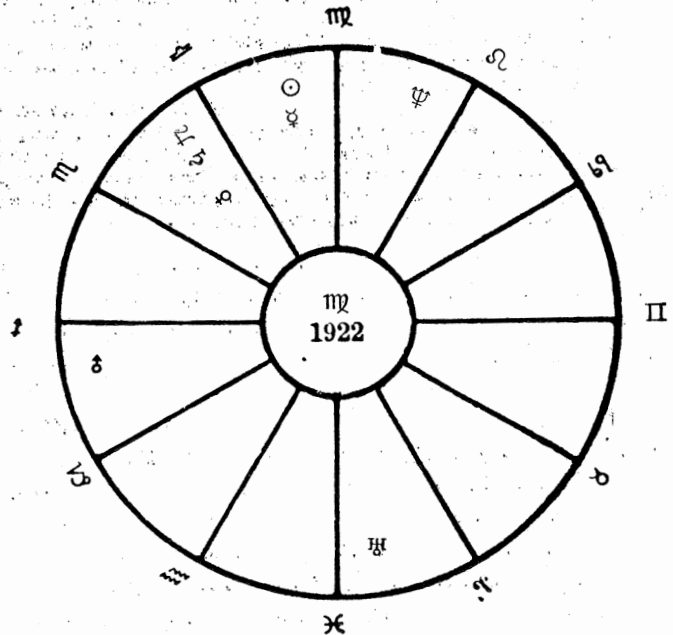
Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them.

—Henry Ward Beecher.

The Children of Virgo, 1922

Born between August 24 and September 23, inclusive.

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign in which they are during that month. This will give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscope cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month after June, 1917. The price of back numbers is 25c each.



The children born this year while the Sun is passing through the Mercurial sign of Virgo will be much more artistic and musical than is usual for people born under this mental sign, especially those born between the 24th of August and the 1st of September, when Venus, the planet of harmony and art, will be in conjunction with Jupiter in the Venusian sign of Libra. These planets will then also be within orb of a sextile to the inspirational Neptune. This combination will give a talent for music and the graphic arts and crafts. With Neptune in Leo, the natural fifth house sign, in mundane sextile to Jupiter, Venus, and Saturn, and trine to Mars, these children would be successful in all arts used in connection with the publication of newspapers and magazines.

Virgo people are naturally of a critical nature; they are apt to see little faults in others and to magnify them. The children born this year while the Sun is passing through this critical Mercurial sign will have this tendency magnified, for Mars in Sagittarius is critical,

and he will also be in mundane square to Uranus, Mercury, and the Sun. The parents should be very careful at all times to direct the minds of these children into constructive channels and to develop their love natures, never permitting them to express themselves unkindly about others.

The last named group of planets will also give these children a jealous nature. Especially is this true of Uranus square to Mars from the twelfth sign, Pisces. With this configuration they will be apt to hold resentment, and it will be hard for them to forget and forgive. Their guardians may assist these children greatly by teaching them to go to those with whom they have had differences and to ask forgiveness, impressing upon them the danger of holding a grudge.

The square between Mars and Uranus will arouse the temper and the emotions and cause these children to have a tendency to go to excess in pleasures which deplete nerve force. Teach them to use moderation in all things.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their places in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you may be sure your application has been given its chance among others.

We Do Not Cast Horoscopes

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

EDITOR'S NOTE:—If complete data (full name, sex, birthplace, year, month, day, hour and minute—if known) are not sent the reading cannot be made.

JEAN C. T.

Born February 16th, 1918. 3:30 A. M.

Lat. 39 N., Long. 122 W.

Cusps of the Houses:

10th house, Libra 18; 11th house, Scorpio 15; 12th house, Sagittarius 6; Ascendant, Sagittarius 26-24; Capricorn intercepted; 2nd house, Aquarius 3; 3rd house, Pisces 14.

Positions of the Planets:

Mercury 9-2 Aquarius; Venus 16-44, retrograde, Aquarius; Uranus 23-54 Aquarius; Sun 27-0 Aquarius; Moon 7-5 Taurus; Jupiter 2-12 Gemini; Neptune 5-9, retrograde, Leo; Saturn 9-50, retrograde, Leo; Mars 2-3, retrograde, Libra.

This young girl has the fiery and impressionable sign of Sagittarius on the cusp of the Ascendant, and the Saturnian sign of Capricorn is intercepted in the first house. The Sun is in the humanitarian sign of Aquarius, in conjunction with the advanced, romantic, and independent Uranus. This last planet is doubly strong in its influence on account of being in its home sign, Aquarius, where it can express its best qualities. Uranus is also in conjunction with Venus, which is its lower octave. Mercury is in Aquarius, and in conjunction with Venus. This combination of planets is very strong in the fixed and mental sign of Aquarius in the second house, and will dominate the life of the native. Mercury, being the planet making the most aspects, naturally will also be the planet which will have the strongest influence upon this girl's life.

We find that this figure has two rulers: The first is Jupiter, which is in the mental sign of Gemini and in the 5th house, sextile to Saturn.

The second is Saturn, which is in Leo and in the 8th house. Saturn is in conjunction with the higher octave of Mercury, the inspirational Neptune.

This young girl's life will be influenced greatly through the mind. She will not have to pore over books and she will learn mathematics easily. She will get much through inspiration and intuition. She will know things without being aware of how she knows them, and she will be able to bring her impressions through into material form. With Jupiter, the ruler, in Gemini, the sign which has rule over the hands, sextile to Saturn and Neptune and trine to Mars, which latter is elevated near the mid-heaven, Jupiter also being trine to Mercury, this girl will have a wonderful faculty for designing. She would also be successful in illustrating for magazines and newspapers, for Jupiter is in the fifth house, ruling publications, and Venus, which is the ruler of the fifth house, is in the second house, ruling finances, in conjunction with the original Uranus and the dextrous Mercury. These planets with their aspects and positions all tend toward strengthening the above talent.

This girl will be full of energy and ambition. Mars elevated and trine to Mercury, and Sagittarius on the Ascendant, make the mind quick. She will want to do things under impulse, but Saturn is sextile to Mars, which will balance this influence and which may then be used constructively. With Neptune and Saturn in Leo, both in good aspect to Mars and Jupiter, she will be clever and original, and will be able to turn her hand to anything.

We find the Moon in Taurus, where it is exalted, square to Mercury, also square to Saturn and Neptune. This will give her some trouble with the nervous system, and some disturbance with the circulation at puberty. Should she

overtax the brain, there might be some trouble with the heart, for the afflictions to the mental planets come especially from Neptune and Saturn in Leo, which sign has rule over the heart.

TREVON, J.

Born March 14, 1915. 10:45 A. M.

Lat. 52 N., Long. 3 W.

Cusps of the Houses:

10th house, Pisces 0; 11th house, Aries 3; 12th house, Taurus 21; Gemini intercepted; Ascendant, Cancer 5-11; 2nd house, Cancer 21; 3rd house, Leo 8.

Positions of the Planets:

Neptune 27-50, retrograde, Cancer; Venus 8-57 Aquarius; Uranus 13-53 Aquarius; Mercury 26-1 Aquarius; Mars 3-52 Pisces; Moon 6-42 Pisces; Jupiter 9-19 Pisces; Sun 22-47 Pisces; Saturn 25-37 Gemini.

We have here for delineation the horoscope of a boy with the cardinal sign of Cancer on the Ascendant, and with the Moon, the ruler, in conjunction with the Midheaven, Mars, and Jupiter in the watery sign of Pisces. With a watery sign on the Ascendant and the Midheaven, and with Scorpio, a watery sign, on the cusp of the 6th house, ruling the professions, and with its ruler, Mars, also in a watery sign, this young man will be able to express his best qualities when on or near the water. He should learn some trade which would take him upon the sea.

With Mercury, the planet of reason, in the mental sign of Aquarius and in the 9th house, the house of the higher mind, trine to the tactful Saturn, which is in the Mercurial sign of Gemini, this boy will be endowed with a deep, clear mind. With Uranus in conjunction with Venus in Aquarius in the 9th house, he would make a good lawyer and should be very eloquent in an argument. With Mars, the Moon, and Jupiter, in conjunction in the 10th house, the Sun also being in the same sign, trine to the ruler of the 10th house, Neptune, this boy when grown would make a splendid judge, one who would be very just.

With Saturn in the sign ruling the lungs, square to the Sun in the watery sign of Pisces, and with Jupiter, which has rule over the arterial blood, in conjunction with the Moon and Mars, there is a tendency to coughs and colds, for Pisces people have no great vitality and are apt to yield to any little physical ailment. Teach this boy to curb his appetite, for Mars, the

Moon, and Jupiter in conjunction give a tendency to gourmandize, which would increase the above afflictions.

VOCATIONAL

JOSEPH, M. L.

Born December 6, 1905. 11 A. M.

Lat. 43 N., Long. 105 W.

Cusps of the Houses:

10th house, Scorpio 17; 11th house, Sagittarius 9; 12th house, Sagittarius 29; Ascendant, Capricorn 20-54; Aquarius intercepted; 2nd house, Pices 7; 3rd house, Aries 18.

Positions of the Planets:

Mars 14-4 Aquarius; Saturn 27-20, retrograde, Aquarius; Moon 16-38 Aries; Jupiter 29-46, retrograde, Taurus; Neptune 9-41, retrograde, Cancer; Venus 27-19 Scorpio; Sun 13-58 Sagittarius; Mercury 1-15 Capricorn; Uranus 3-11 Capricorn.

The young man whose horoscope we have for our vocational reading this month has the ambitious and persistent sign of Capricorn on the Ascendant, with the energetic and fiery Mars and the cautious and methodical Saturn intercepted in the first house in the sign of Aquarius. This young man should be full of ambition, for his Sun is in the sign of Sagittarius, sextile to Mars and trine to the Moon, which means action and a desire to do big things. The original and inventive planet, Uranus, is in conjunction with Mercury in Capricorn, and sextile to Saturn, which is the ruler of the horoscope. These configurations will give the young man an original and inventive mind. He will have special aptitude for organizing and will have good executive ability. With the Sun and Moon, which are co-rulers of the seventh house, sextile to Mars, which is the ruler of the tenth house, he should take up a vocation which would bring him in touch with the public as a salesman of electrical or automobile accessories or the like, and he would be successful in this.

We would not advise him to take up a profession where he would be liable to put a strain on the body, for with Venus and Jupiter, which have rule over the circulation, both in square aspect to Saturn and from fixed signs, he might in later years, if he overtaxed himself, have some trouble with the heart. A little caution and forethought will save him much suffering in the future.

Studies

The Rosicrucian Cosmo Conception

The Study of the Ethers

KITTIE S. COWEN

(Continued from August)

SUMMARY OF THE SILVER CORD

1. The first part of the Silver Cord is grown by the dense body seed atom located in the apex of the left ventricle of the heart. This part is made of ether.
2. The second part of the Silver Cord is made of desire stuff, and is grown from the desire body seed atom located in the central vortex of the desire body, situated in the liver.
3. The third part of the Silver Cord is grown from the seed atom of the mind, located at a point near the frontal sinus where the spirit has its seat. This part is made of mind stuff.
4. The first and second parts of the Silver Cord join in the solar plexus and are tied by the seed atom of the vital body, which is located there. The third part of the Silver Cord, passing downward by way of the pituitary body, the pineal gland, the thyroid gland, the thymus gland, the spleen, and the adrenals, finally joins the second part of the Silver Cord in the seed atom of the desire body located in the great vortex of that body which is situated in the liver. It requires approximately twenty-one years after the physical birth to complete this junction.

THE LIGHT ETHER

1. The four ethers, being the medium of the vital forces, are all emanations from the sun. The Chemical and Life Ethers are first sent to the moon, and are then reflected from the moon to us. The Light Ether reaches us directly from the sun, and is the medium of the forces which produce heat, motion,

the circulation of the blood in animal and man, and sap in the plants.

2. The forces which work in the Light Ether are only partially operative in the plants, but fully operative in animal and man.
3. The forces which work through the positive pole of the Light Ether are the Lucifer Spirits and the teachers from the higher creative hierarchies. They infuse iron and fire into the blood, the iron making oxidation possible, which is the source of heat in the blood. The iron gives the blood the red color. The force of the solar life ray focused upon the earth by the Lucifer Spirits gives us dynamic power and is the source of all the activity in the world. It is the distribution of these rays along the various nerves of living tissues that makes motion possible. The Light Ether transmits motive power. In cold-blooded animals this motive power is used to circulate the blood. In plants it is the power which causes the circulation of their juices.
4. The forces which work along the negative pole of the Light Ether are the nature spirits, the Ego itself, and the teachers from the higher creative hierarchies. The Ego works unconsciously during antenatal life until it reaches the point where the quintessence of former bodies (which it has saved) is to be built in. Then it works consciously. The nature spirits deposit the green chlorophyl in the leaves of plants and distribute the pigments in flowers, animals, and man. They attract this coloring matter from the negative pole of the Light Ether. The Light Ether is more heavily charged with coloring matter (sunlight) during summer than during

winter. As this coloring matter is contained in the sun's rays, animals have the deepest coloring on their backs and flowers on the side turned toward the light. The forces working along the negative pole of the Light Ether are those which, working through the organs of sense, give to them the power to recognize the difference in rates of vibration, and classify these vibrations according to the different effects which they produce upon the awareness of the Ego: one rate of vibration being recognized by the Ego as hearing (sound), another as feeling (heat, cold, or touch), another as seeing (light), another as smelling, and still another as tasting. Vibrations from 16 to 32,000 per second the Ego recognizes as sound, and has within itself a keyboard, the ear, which registers it. The skin registers heat vibrations from 70 to 281 trillions per second. The eyes register light vibrations of 562 trillions per second. The X-ray vibrations range from 288 quadrillions to over two quintillions per second.

THE REFLECTING ETHER

1. The atoms which compose the dense body are as motionless as are the crystals in the rocks to physical sight. The prismatic ether atoms which compose the Chemical and Life Ethers of the body are stationary, but have a high rate of vibration, the rate being one octave above that of the dense physical atoms. The etheric atoms of the two lower ethers do not change their positions in the body. A lesion (injury) of the physical atoms of the dense body involves a similar impression on the prismatic ether atoms. This etheric impression or scar never changes, and the new physical matter molded over it will continue to take on the form and shape of the etheric atoms. Accordingly the etheric scar always makes a permanent impression upon the renewed dense form.

The Light and Reflecting Ether atoms are of an exactly opposite nature to that of the stationary prismatic Chemical and Life Ether atoms. They are volatile (buoyant) and migratory. However much or little the individual Ego possesses of Light and Reflecting Ethers, it is an accretion or fruitage derived from the experiences of life. Inside the body

the Light and Reflecting Ether atoms mingle with the blood stream, contacting the external world through the lungs. When they increase by the service and sacrifice of the Ego so that they can be no longer contained within the body, they appear on the outside as a *Soul body of gold and blue*.

Blue shows the highest type of spirituality; therefore it is the smaller in volume and may be compared to the blue core of a gas flame, while the golden hue forms the larger part corresponding to the yellow light which surrounds the core.

At death this part of the vital body (Light and Reflecting Ether atoms), is etched into the desire body with the life panorama which it contains. In purgatory the etheric breath record of the Ego's evil acts pass before it, and it actually feels in an intensified degree all the suffering it brought to others. This realization causes the spirit, by means of the centrifugal motion employed there, to expel this record from its being, this centrifugal force having previously acted in such a manner as to throw the coarsest matter, the evil record in the desire body, to the surface or outside. As this record cannot exist independent of the life-giving spirit, it disintegrates and thus "the soul that sinneth it shall die."

When the Ego reaches the heaven world, that part of the etheric breath record which was good produces in an intensified degree the feelings of pleasure and joy which resulted from doing good to others; accordingly the spirit in the first heaven, where the force of attraction holds sway, unites that part of the etheric breath record to itself and it then being one with the spirit becomes immortal.

The memory of the suffering incidental to expurgation remains with the spirit as conscience to deter it from a repetition of the same evil acts in later lives. The memory of the good deeds accumulates life after life, and is the basis for all soul growth.

2. The Light Ether corresponds to the gases in our chemical world, and is the vehicle of consciousness. The Light and Reflecting Ethers intermingle in the vital body.

(To be continued)

Children's Department

The Thought Factory

ELLA VAN GILDER

ELSIE WAS A LITTLE girl who had been a cripple ever since she was a baby, so she did not miss playing with the other children as much as she would have if she had been used to walking.

She had no one but Big Sister to take care of her, and Big Sister had to go out every day to work; but she always fixed Elsie comfortably by the window where she could see the passersby, and one of the neighbors who lived in the same tenement looked in often to see if the little girl needed anything.

Sometimes Elsie was very lonely and wished she could do something besides sit still all day long.

One day a new doctor came to see if he could do anything to help the little crippled child. He had studied a good many occult books, and hoped to use some of their suggestions in a practical way in connection with his medical practice. So when some one told him of the patient little girl who sat all day long by the window, he asked Big Sister if he might come and see if he could help the child.

One of the first things he did after examining Elsie was to read her horoscope, for the doctor had studied astrology and knew that in that way he would be able to help her; but he read in her stars that her short life would have to be spent in the chair by the window, so he devoted himself to the task of aiding her to make the most of that experience here on earth.

He talked to her about many things; he told her how to weave her "golden wedding garment," and how every good deed and every kind thought were the material from which was built her mansion in the sky.

Elsie became so interested in what he told her that one day when the doctor came, she almost got up in her eagerness to tell him her wonderful plan. She was going to start a "Thought Factory" right there in her room, and think lovely, beautiful thoughts for everybody she saw pass by, so that she would be helping them even though she did not know them. The doctor

thought it a splendid idea, and they planned it all out together.

There was a certain man who lived in the next block; Elsie had seen him pass many times, but today as he went by she thought as hard as she could what a nice, kind man he was, and how glad his children would be to see him. As a usual thing this man was very unkind to his family, and the children were glad to slip out as soon as they could whenever he was in the house. But that night as he went home he happened to look up at Elsie's window, and seeing her patient little face something stirred in his heart; then instead of quarreling with his children when they came in, he surprised them by being kind.

The next afternoon as the children came from school, she saw the neighborhood "bully," Bill Smith, coming down the street, so Elsie thought as intensely as she could how fine and manly Bill looked and how he would scorn to do an unworthy deed. Just then Bill was in the act of pushing a very small boy into a puddle of dirty water, but looking up he saw Elsie, and somehow he didn't want her to see him do a cowardly thing; so instead he picked the little fellow up and carried him over the puddle.

Life is hard and joys are few to the working girl, and one of them had planned to leave it all for the easy road to pleasure. Elsie saw her standing at the corner, waiting for the man who was to take her away, and she wove around the girl such beautiful thoughts that by and by she looked up at Elsie's window; then she thought of her own little sister whom she was leaving, and before she really knew what she was doing she was running home to again take up her burdens cheerfully and happily.

So the "Thought Factory" continued to turn out many wonderful thoughts. As time went on Elsie's little face began to take on the look of them and to shine with an inner light that made it look like an angel's, long before she really left for the mansion she had waiting for her in the sky.

“Once Upon a Time”

LIZZIE GRAHAM

DO YOU LIKE “once upon a time” stories? They are so full of exciting things, and of course they are all true, though nobody remembers exactly when or where they happened. But this one is about a little girl who lived on a great island, perhaps you might call it a continent, somewhere near Australia; but the funny part of it is, that island, or whatever you may choose to call it, has disappeared, and no one can find it now.

She was a very nice little girl, though perhaps you might not think so if you met her walking in the garden, for her face, and indeed all her body, were very, very black. You could see her body quite easily, for she did not wear any clothes. There were some very good things about her. One was that she never said anything that was not true, for although she was big enough to walk about, she could not talk, and neither could her father or mother, for they had never learned. There was no school for little folks in those days, and no nice books to read, but she had to learn to be very obedient, and at times she had to do things that she did not enjoy, such as going out in the open with other girls to watch the thunderstorms. There were a great many thunderstorms in that country! At other times they went near to the volcanoes when they were sending up fire and hot stones. Not a very pleasant place to be, you will say.

This little girl’s home was not one bit like yours. It was down in a valley where it was very damp and wet. She enjoyed being wet just as many girls and boys do now. Indeed, it hurt her to breathe when she climbed onto high places. Her home was just a hole or cave at the bottom of this valley. There were no chairs or tables. They just lay on the floor on leaves and grass.

I have seen pictures that men have made to show what this country must have been like, and the animals did not look at all nice to me. None were as pretty as our horses, or dogs, or cats, but you see, even our little friend was not at all pretty then. She had long toes and her legs were short; her arms were long with fingers

more like those of monkeys you have seen. Her face was rough, and her nose short, and eyes—well you could hardly perceive that she had any. Indeed she could not see her surroundings very well. Her hair was black, and I believe she had some all over her body.

You say you think you would not like her. Perhaps not. That would depend entirely upon what kind of a little body you are. If *you* are full of love, you could not help *loving* her and then you would find out all the good things about her. One was that she never wanted meat or birds to eat, so no one had to kill a chicken or a lamb that she might have a dinner. She lived mostly on milk, and it may sound queer to you, but she got part of her milk from the plants. You remember there is milk in the coconut even now.

Her mother never could cook anything, for there was no such thing as fire in those days. Even the beautiful sun and stars could not be seen, for the air was full of dark, damp fog.

I said there were no schools, but I made a mistake. There were some schools, but they were for grown-ups, and there they were taught how to lift big stones and make them into walls.

The schools had high walls around them. The teachers were usually women. They sat on a high stone with their long, black hair flowing round them, and instructed the people in beautiful things. Though they could not talk much, they had a way of making others understand what they meant.

The name of the place? I had almost forgotten to tell you. It was Lemuria. Is that not a pretty name?

Friends, in this world of hurry and work and sudden end,
 If a thought comes quick of doing a kindness to a friend,
 Do it that very moment! Don’t put it off—don’t wait,
 What’s the use of doing a kindness if you do it a day too late? —Charles Kingsley.

Nutrition and Health

Rosicrucian Ideals

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

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

We believe in the healing power of faith and prayer, but in extreme cases we sometimes advise the use of material means to accelerate recovery and bring relief to the patient.

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

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

The Electronic Reactions of Abrams--The Wonder Cure of the Age

Their Significance in the Light of the Rosicrucian Philosophy

W. MARTINEAU SELLECK

IN THE WORK OF Dr. Albert Abrams of San Francisco, physical science has evolved a new method of diagnosis and treatment of disease that is apparently destined to revolutionize not only therapeutic practice in a very large measure, making it more scientific, accurate, and successful, but also theories of disease and concepts of healing.

At the outset in our consideration of this important subject, let us try to distinguish between facts and theories put forward to account for facts.

Let us remember that facts belong to one plane of realization, while the meaning we deduce or significance which we attach to facts belongs to another plane of our experience. The former concrete, the latter abstract.

Facts when arrived at, admittedly a most difficult thing to do at times, become available to all and are the same for all who are able to perceive accurately without prejudice. Facts are facts whether we will or no.

Theories or concepts on the other hand may be held individually or by small groups quite independently of the abstract ideas of others on the same subjects.

In this connection it should perhaps be stated that Dr. Abrams himself does not claim to understand the full import of the Electronic Reactions,

or to present a comprehensive theory of disease and concept of healing based upon his discoveries and practice.

The facts presented, however, are of such weight and affect so profoundly other facts relating especially to the extent of the ravages of disease and therapeutic failures in our lives that every theory of disease and concept of healing is also profoundly affected, and must either be modified to admit of the facts or must reconcile them. These things are indeed revolutionary.

It is also well to remember that whatever is true in the more or less obvious significance and implications of these facts with regard to the Electronic Reactions of Abrams is reconcilable with whatever is true in other theories of disease, healing concepts, and philosophies. It is also quite apparent that the facts cannot be explained away and that the explanation of them will substantially reinforce and confirm all that is substantial and real in our former conceptions and theories.

Some beliefs and ideas formerly held as valid will be untenable in the light of the new truth that is being thus revealed, while other beliefs will be given a positive verification because of the support of this array of facts.

The concluding explanation to be presented at the end of this article is merely the writer's own

interpretation, setting forth his opinions; but these opinions are substantially those of some of the foremost thinkers and students in the world, and are in harmony with the most comprehensive philosophic conception known to the writer, that broadly termed the Western Wisdom Teaching as outlined in the *Rosicrucian Cosmo-Conception*, further supported by some measure of realization and verification in his own experience.

The Abrams Method

The Abrams method of diagnosis and treatment of disease has been developed upon the basic discovery that the nature of disease may be ascertained in terms of vibration—a particular form of disease always yielding the same vibratory rate, though the severity or degree may be variable.

Dr. Abrams has been able not only to measure the degree of severity of disease by his method, but also to determine the exact location or seat of the disease.

The evolution of the method is rather complex, but the method itself as now practiced by Dr. Abrams and some three hundred prominent physicians throughout the country is comparatively simple, the complications being due primarily to difficulty in accepting or assimilating the facts and finding out the reason for them.

Human reactions to the Electronic Reactions of Abrams will be governed largely by preconceived ideas, and the evidence will be subjected to the processes with which new ideas are usually met. A large majority will endeavor to tear down faith in the Abrams method because it is contrary to their own preconceptions; others will seize upon those points in it which substantially agree with or confirm their own notions, and only a very small minority will be led by it into larger vistas and conceptions of truth.

One of the saddest chapters in human history is the way in which new truth is met. But truth has vitality of its own and lives regardless of opposition, though its benefits to mankind are indefinitely postponed by our willful blindness, our intolerance and prejudice.

Dr. Abrams has constructed an instrument on the principle of the rheostat or resistance coil, which splits up an ordinary electric alternating current into various groupings or combinations

of electrical energy impulses, which combinations can be designated by their vibratory rates.

Likewise "he has discovered experimentally that every disease has a radioactivity or vibratory rate peculiar to itself, uniform and invariable." The Abrams method of diagnosis in brief then is the translation of the characteristic vibrations of disease into corresponding variations or combinations of electrical energy impulses yielding the same vibratory rate. That is, the practice or method of determining the disease involves the finding of the combination of electrical energy impulses which corresponds in rate of vibration to the vibration of the disease.

The former can be graduated, numbered, and controlled mechanically by means of the rheostat. The numbers which Abrams has given to the graduation points at which he sets his rheostat for releasing electrical current yielding the same rates of vibration as various diseases are, however, arbitrary. That is, when he calls the vibration rate of tuberculosis, for instance, 42, it apparently has no significance as to the nature of tuberculosis in terms of number vibration, but is merely a number which has been arbitrarily used to designate that particular vibration and the measuring or graduation point at which to set the rheostat for releasing an electrical current yielding the same rate of vibration as tuberculosis.

The method of determining the particular disease requires setting the rheostat at different points and numbers until the point is found which releases a current of the same vibratory rate as that of the disease.

If the number is 42, the disease is tuberculosis, if 57, syphilis, if 50, cancer, et cetera. This of course implies the necessity of some means of observing a distinct reaction at the point where the vibration of the disease corresponds exactly to the vibration yielded by the rheostat setting.

So much in general. In practice a drop of the patient's blood on a piece of dry blotting paper is used to yield the vibration of the disease—a fact that is literally astounding the medical world. But to the occult student who knows that "blood is a most peculiar essence," the vehicle of the spirit or ego and the highest expression of the vital body, this procedure imposes no tax upon the imagination.

Indeed, the Abrams experiments and methods

throughout constitute a sort of "proving ground of reality" for the student who has been seeking for light along the line of the Western Wisdom Teaching.

The instrument used for observing the distinct reaction when the vibration of electrical energy released by the rheostat at a particular setting corresponds exactly with that of the disease vibration, is the body of a normal individual who is free from disease and who is called "the subject."

The drop of the patient's blood on the blotting paper is placed in a metal box, which serves as an electrode, attached to a wire from the rheostat. This electrode is placed upon the forehead of the subject, who stands on metal plates forming the grounding electrode. He is bared to the waist and stands facing west.

Dr. Abrams does not know why it is necessary to have the subject face west, but supposes it has something to do with the electrical currents of the earth. He does know, however, that unless he so places the subject he does not get the reactions that enable him to diagnose the disease. The reactions of each disease appear on a different portion of the abdomen, and when it is tapped the reactions manifest by a dull sound quite distinct from that produced by the normal or healthy reaction familiar to those trained in the percussive method.

The following is quoted from an article by Upton Sinclair, in the June issue of Pearson's Magazine, entitled "The House of Wonder." "He (Abrams) explains that the nervous system of the body consists of millions of minute fibers and lines of communication, and these apparently correspond to different vibratory rates. At least he has observed that if he presses an electrode to the forehead of a human being and admits to that body radioactivity of a certain vibratory rate, that activity will affect certain nerve channels and no others; it will travel through the body and will manifest itself at certain nerve ends, location of which can be detected by patient search. Wherever the impulse goes, there will be a minute increase in the activity of the cells; a little more blood will flow to the spot, the cells will dilate, and there will be what physicians know as a dull area, to be discovered by percussive."

"So here is Abrams' technic for exploring the

human body; first, the specimen of blood, placed in a box connected with an electrode; secondly, by an instrument which stops all electrical manifestations from this blood except that one at one certain rate; thirdly, by the body of the 'subject,' which takes the vibrations coming through and turns them into cell activity at a certain area."

Dr. Abrams has charted the human body and definitely located the abdominal areas at which the various rates of vibration manifest. To quote further from the account by Upton Sinclair: "Many years ago this man was known in the medical profession as the discoverer of 'the reflexes of Abrams.' He studied the nervous system of the body, tracing out each minute thread of nerve and showing exactly where disturbances in the functions and structures would manifest themselves. It is this knowledge about nerve reactions which he has now turned to use. The nerve threads all carry different vibrations, and if radioactivity is introduced into the body, they instantly sort it out and manifest it in a certain area which can be found."

* * * * *

"Disease in all its manifestations, its germs, the poisons produced by these germs, and the body tissues in which these germs have been active, all yield the same invariable vibratory rate. Abrams has specimens of all the various diseases in test tubes bearing the label of a well-known laboratory. . . . He will stop his work and show you that if you place a tube near the instrument, you get the same reaction that you get from the blood of a diseased person. He will take in his clinic a patient suffering from cancer, and will bring the electrode near this cancer and show you the reaction. He will show you that this reaction comes through at the number 50 and does not come through at the number 51. He will bring samples of healthy blood or will put the electrode upon a patient who has no cancer, and show you that no reaction comes through."

* * * * *

"Human blood contains many vibratory rates; it contains not merely the vibratory rates of disease; it contains rates dependent upon age and sex, others upon race, others upon family. All these things Abrams has worked out by elaborate and painstaking experiment, and he provides you with tables so that by examining a drop of

blood you can determine whether it contains a Negro strain, a Japanese, an Indian, or what you will. He has also an infallible method for determining paternity. He finds a number of different vibratory rates in the blood of the child, and then he tests the blood of the father and finds the same rates."

"Since the Sinclair article was written," says Alexander Marky, managing editor of Pearson's, in an introduction to the "House of Wonder," "Abrams has made some startling new discoveries of which I shall mention two. He has nearly perfected a device which he calls the oscillophone, a mechano-diagnostic apparatus which is destined to take the place of the human 'subject.' The other one is his findings on the transference of vibration by the hand. He has definitely established that in writing the bodily energy passes from the finger tips to the paper and is there fixed like a mordant with the ink from the pen. From this transferred energy it is possible to elicit electronic reactions showing sex, approximate age, racial characteristics, and the nature, location, and virulency of disease with the same certainty as from an examination of the blood."

Again quoting from the Sinclair article: "This brings us to the most important aspect of Abrams' work—the cure. It means, of course, a great deal to physicians to be able to diagnose infallibly, but to the patient it is cold comfort to be told that he has some deadly disease if he has to go on having it. Abrams claims to cure, and here again we have two things to consider: first, the facts, and second, the theory. The theory may be wrong, but the facts are beyond dispute. Having ascertained the vibratory rate of cancer, it occurred to him in his gropings to find out what would be the effect upon a cancer specimen of a continued exposure to that same vibratory rate. He constructed an instrument called the 'oscilloclast,' which breaks up an ordinary alternating current of electricity into various vibrations. He measured these by the same instrument that measures the radioactivity of the disease; and when he had got a rate which gave the same reaction as the cancer specimen, he applied this rate to that specimen and discovered that the effect was to destroy the cancer reaction. After such treatment had been given you

might put the cancer specimen near the electrode, but you would get no dull area. Could this mean that the cancer was no longer cancer?"

"Dr. Wm. G. Doern of Milwaukee describes a case of cancer of the pylorus, the opening from the stomach into the small intestine. This was a far advanced case; the patient was treated by the oscilloclast, and the malignancy of the disease destroyed; but the digestive disturbances continued because of the mass blocking the stomach, and so an operation was performed. It was found that this cancer had degenerated, and around the edges the body had begun turning it into connective tissue or what in everyday language is known as gristle. In the case of sarcoma of the leg bone, the size of two fists, it was found that the mass could be scooped out by the handful, and all around the edges the body was turning it into fibrous tissue. As you may know, cancer and malignant tumor are the mysterious turning of human tissue into a lower form of unorganized cell life; those lower forms of cells begin to eat up the body. But here, suddenly, the process was reversed, the mysterious power of the evil cells was gone, and the body was eating up the cancer!"

"What happened in these cases of cancer happens with every form of germ infection. Ascertain the vibratory rate of the disease, ascertain what current will cancel that reaction, and then pour into the body a current of that rate and you destroy the activity of the germs. You cannot, of course, always restore tissue; if a lung has been eaten up by tuberculosis, you cannot build a new lung. But arrest the course of the disease and take good care of yourself, and often you will be astonished to see how far the healing forces of nature can rebuild what has been injured. I have known this from ten years' experience, watching what the body can do after the blood has been purified by a long fast. Here in Abrams' clinic you see it happening, and you feel as if you were watching the old time Bible miracles. The blind begin to see, the deaf begin to hear, the lame begin to walk! I speak the literal truth when I say that after I had sat for a week in Abrams' clinic I had lost all feeling of the horror of the three dread diseases—tuberculosis, syphilis, and cancer."

(To be continued)

Menus from Mt. Ecclesia

—BREAKFAST—

Sliced Peaches
Boiled Entire Wheat
Rice Gems
Cereal Coffee or Milk

—DINNER—

Southern Potatoes
Baked Tomatoes
Corn on Cob
Entire Wheat Bread. Milk

—SUPPER—

Fruit Salad in Cantaloupe Shell
Peach Cobbler
Milk

Recipes

Boiled Entire Wheat

Wash and soak in hot water one cup of entire wheat for four hours. Place on stove and boil slowly for two hours, or place in fireless cooker overnight. Season with salt and a little butter. Serve hot with cream.

Rice Gems

To one cup of boiled rice add one well beaten egg, one cup sweet milk, one teaspoon salt, two teaspoons baking powder; add enough flour to make a soft dough. Bake in oiled gem pans for twenty minutes.

Southern Potatoes

Brown one tablespoon of flour in one of butter about two minutes. Add one finely chopped onion and allow to fry two minutes, add six diced raw potatoes, one-half cup of water, and a little salt. Cover tightly and allow to steam for twenty minutes.

Fruit Salad in Cantaloupe Shell

Cut well chilled cantaloupes in half lengthwise and remove the seeds. Prepare a salad of seeded grapes, sliced peaches, pears, and pineapple mixed with the juice of the pineapple. Serve in the cantaloupe shells.

Peach Cobbler

Mix one and one-half teaspoons of baking powder with one and one-half cups of sifted flour. Work into this one tablespoon of butter, a little salt, and one-half cup of milk. Work and roll out one-half of the dough, and line the bottom of the baking dish with it. Fill with sliced peaches, well sugared, adding several small pieces of butter. Cover the top with the rest of the dough. Cut in the top a few holes for emission of steam, and bake for one-half hour.

THE PRESIDENT OF THE

UNITED STATES ON LAW

ENFORCEMENT AND PROHIBITION

"Majorities, restrained to the protection of minorities, ever must rule. The constitution and the laws sponsored by the majority must be enforced. It does not matter who opposes. If an opposing minority has a just objection, the rising tide of public opinion will change the law. There is no abiding liberty under any other plan.

"I mean to sound no note of pessimism. This republic is secure. Menaces do arise, but public opinion will efface them. Meanwhile the government must repress them. The eighteenth amendment denies to a minority a fancied sense of personal liberty, but the amendment is the will of America and must be sustained by the government and public opinion else contempt for the law will undermine our very foundations."

* * * * *

"In every community men and women have had an opportunity now to know what prohibition means. They know that debts are more promptly paid, that men take home the wages that once were wasted in saloons, that families are better clothed and fed, and more money finds its way into the savings banks. Liquor was destructive of too much that is most precious in American life. In the face of so much evidence on that point, what conscientious man would want to let his own selfish desires influence him to vote to bring it back? In another generation I believe that liquor will have disappeared not merely from our politics, but from our memories."—WARREN G. HARDING, President of the United States.

The Rosy Cross Healing Circle

A LETTER FROM HUNGARY

Budapest, Hungary, July 15, 1922.

My dear, noble Friends:

With a heart full of gratitude I take this occasion to report a wonderful improvement in my general condition. I might say I am well again. All my nervous affections have disappeared; there is scarcely a trace left of the nervous chills, and twitchings and jerkings of my limbs; the headaches, too, have left me, and I am free from the depression under which I suffered.

Here about me there are so many who suffer as I have suffered. War and deprivation have been the ruin of humanity. And now I will ask you if it is permissible to let others know what you have done for me so that they too may be helped? Inclosed you will find a letter from a friend, Mrs. K., and there are many women here who would like to write you if they may.

For the present we can only offer words to show our appreciation, much as we should like to show it in a better way. What if we should send you money? Outside of our own country it is of no value, but the time will come when that will be different, and then we hope to give more substantial thanks.

Blessings upon you, for you have given six children their mother back from death. Only my feet still trouble me some at times, but I have the faith in God and in you that even this trouble will be cured. With heartfelt thanks and prayers for you,

Your grateful patient,

MRS. I. B.

Royapuram, Madras.

Dear Friends:

After 11 years of misery due to my sickness—dyspepsia—thanks to your kind help I am all right now. I am following the instructions in the book'ets and after a fortnight you may take my name off the books as cured.

Thanking you once again,

I am,

Yours sincerely,

H. C. M.

Providence, R. I., June 8, 1922

Dear Helpers and Healers:

I am writing to thank the dear Invisible Helpers for the strength which they sent to me, and especially did they help my husband who

was suffering severely with sciatica. I asked them to help him, and almost immediately I saw them manipulating the parts where the pain was; he soon went to sleep and was much better this morning.

I am most lovingly,

MRS. W. P.

HEALING DATES

August 4—12—19—25—31

September 8—15—21—28

October 5—12—19—25

Healing meetings are held in the Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the zodiac. The hour of service is about 6:30 P. M.

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

AN INDEX OF ROSICRUCIAN LITERATURE

HELP OF STUDENTS WANTED

It is our intention to compile a composite index of all of Max Heindel's writings—books, lectures, lessons, magazines, letters—correlating the matter by subjects so that it will be possible by consulting this index to ascertain the location of all that he has written on any given subject.

Our students can help us in this work by sending in lists of references to the following subjects, these references giving only the book or paper and page where the subject is discussed. We shall be very glad of such co-operation. A list of subjects on which references are wanted will be published in the "Rays" each month.

List for September:

Archetypes.

Clairvoyance.

Conscience.

Elementals.

Epochs.

Echoes from Mt. Ecclesia.

Mt. Ecclesia

MAY M. MUDGE

When first I put foot upon your soil,
 You beautiful Mt. Ecclesia,
 My heart leaped forth as though freed from toil,
 You inspiring Mt. Ecclesia.
 And I know the call had been sent to me
 To take up lessons unknown to me
 And such wonderful lessons I've learned, you see,
 On generous Mt. Ecclesia.

I came for two weeks, three months I've stayed
 On hospitable Mt. Ecclesia.
 And in that time I've prayed and I've prayed
 In the little Pro-Ecclesia.

"Have your prayers been answered?" you'll ask
 of me;

Yes, they have indeed been answered to me
 For my heart is more trusting, my soul more free
 Since living on Mt. Ecclesia.

The sky seems bluer, the sun more bright
 On brilliant Mt. Ecclesia.
 The moon and the stars seem to give more light
 On peaceful Mt. Ecclesia.
 What more can be said? What words can speak
 Of the gifts to be had for those who seek
 True love, and dear fellowship, strength for the
 weak,
 On God's spot, Mt. Ecclesia?

Oh, you wonderful, beautiful, glorious Place!
 Would that all the world could behold your face,
 And absorb your beauties and atmosphere,
 And the helpful thoughts sent out from here.
 I send a prayer with all my heart
 That some day—God willing—you may all take
 part
 In the comforting lessons for the sorrowing
 heart
 Given on Mt. Ecclesia.

Meditation in the Temple

M. C. HAUBOLD

ONE EVENING as I sat meditating in the Temple on Mt. Ecclesia, the voice of its Guardian Spirit spoke unto me, saying, "What seest thou in yon azure blue, emblazoned with its golden star and rose crowned cross?" but ere I could answer the voice spoke on: "Listen closely; I speak but once. All the mystery of life is hidden, and yet revealed in yon cross and star. I will give thee but a hint to guide thee.

"In this realm of life there are four powers—Earth, Water, Air, and Fire, each expressing in a triplicity. The cross with each arm representing a triplicity is symbolical of the realm of each power and the work given it to do. So likewise in my Temple:

"The Earth gave the substance, power, strength, and beauty of its rocks, metals, and

woods which have been converted and combined into the foundation and stately form of this, my Temple. Spiritually it stands as a concrete, visible, and outward sign of an invisible and spiritual reality.

"Likewise the powers of Water have their part and place in my Temple. Theirs is to keep it spotlessly clean and snowy white from floor to lofty dome, within and without; theirs also to purify every thought and desire of all who enter therein lest its spotless walls become sullied with the sooty grime of sordidness and selfishness.

"The powers of the Air bear the breath of life to all therein; they bear their prayers and purified desires to the lofty heights above; they bear help and healing on their swift wings to those in

need that they may not ask in vain; and they bear upward the misty white clouds of adoration that they may return as the gentle dew of human compassion to refresh those far and near.

"The powers of Fire have also played their part in the forming and shaping of this, the material form of my Temple; yet still more subtle has been their work in implanting the fires of devotion within the heart and soul of each one who has entered here, purifying him of gross desires, burning away the chaff and the dross of self so that the true impersonal One within may have freedom to express itself.

"Even now, oh aspirant, look closer and perceive that thou must take up this cross and bear it. Thou must also learn to master and mix the powers of Fire, Earth, Air, and Water and draw their forces to one center in passionless purity. If thou attain so far and perchance let one passionate desire of self pervade thee, then indeed thou art lost; these forces will then turn and destroy thee, and all thy work will have been in vain. If, however, thou art constant and faithful, then indeed will they set thee aglow with golden light even as are the stars, drawing men through thee unto the Father.

"Give heed unto my words, oh aspirant, for I speak but once to any man."

THE PASSING OF TWO FELLOWSHIP MEMBERS

"There is a reaper whose name is death
And with his sickle keen,
He reaps the bearded grain with a breath,
And the flowers that grow between."

IT WAS ONE of the "flowers that grow between" who was removed from the midst of those who knew and loved her, when the supposedly grim reaper, the Father, on June 4th, called Mrs. Worth S. Lee to come up higher and join the ranks of the Invisible Helpers, who at this critical time in the world's history are busier than ever before in alleviating pain, binding up the wounds of the suffering, and mitigating the evil so prevalent in the universe today.

While yet young and full of animation, with plenty of this world's goods surrounding her, Mrs. Lee heard the call of the Higher Ones for workers in the vineyard of the Father, and with all the intenseness of her buoyant young nature entered our occult school almost at its

very beginning. Since coming to us she has never wavered in her devotion and service to the cause. But the little body was frail, too frail for the spirit of flame which possessed it, and so she was called upon to give it up and enter upon a larger sphere of action.

Those who knew and loved her will sadly miss her sweet, physical presence, but their loss has been a gain to the Great Ones who need untiring energy in a body which never tires. Mrs. Lee was a disciple of the Fellowship and had taken a special course in nursing in order to make herself more efficient at night on the invisible planes, to which she has now been called to take up permanently the work of those who are so faithfully guiding and directing, not twelve but twenty-four hours each day, the evolution of all those who labor here below.

On Saturday, July 22nd, the editor was called to Los Angeles to officiate at the funeral of one of our probationers, Mrs. Maria Lange, who passed into the higher life at the ripe age of sixty-eight years. For two and one-half years she was one of our faithful workers at Mt. Ecclesia, and previous to that an active member in the Los Angeles Fellowship Centre. Mrs. Lange was an ideal worker in that she was ever ready to do the little things that others disliked and passed by. No matter what it was, this little woman was ever ready to serve in any capacity. Her love and loyalty to Max Heindel were an inspiration to all with whom she came in contact.

The Rosicrucian Fellowship funeral services are not a long drawn out and sad ordeal for the relatives and friends, but rather an inspiration and an uplift, for this philosophy teaches that the spirit has entered into a new life. This ceremony is held in honor of the new birth, and the spirit is sent on its journey rejoicing with loving wishes from the friends present; it is not held in bondage in the desire world by the grief and lamentations of relatives.

"Nay, but as one layeth a worn-out robe away,
And taking another saying, 'This will I wear
today,'
So putteth by the spirit lightly its garment of
flesh,
And passeth on to inherit a residence afresh."

Rosicrucian Publications

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