

RAYS FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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The Mystic Light.

The Rosicrucian Fellowship

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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

Cosmic Chemistry

FRANCES WIERMAN

The lives of mankind are like crystal phials
Wherein the essence of experience, distilled
From suffering, sacrifice, and lessons conned,
Drips, till through uncounted ages, all are filled.

With hues of gold and azure, rose and pearl,	Perhaps, when dawns another Cosmic Day
Upon the dusty shelves of Time the phials stand,	The Chemist will unseal the phials and into
Each held in His omniscient memory	Space
By its own secret name and sealed with careful	Pour on some other world our fragrance blent,
hand.	To form the life stream of a nobler race!

The New Sense of the New Age

MAX HEINDEL.

A Former Lesson to Students

AT THE END of the Taurean age, about 4,000 years ago, “God’s people” fled from the wrath to come when they left Egypt, the land where they worshiped the Bull. They were led in their flight to the promised land by Moses, whose head in ancient esoteric pictures is adorned with wreathed ram’s horns, symbolical of the fact that he was herald of the Aryan age of 2100 years, during which each Easter morning the vernal sun colored the doorposts red as with the blood of the lamb, when it passed over the equator in the *constellation* (not the *sign*) of the ram Aries. Similarly, when the sun by precession was approaching the watery constellation Pisces, the fishes, John immersed the converts to the Messianic religion in the waters of Jordan, and Jesus called his disciples “fishers” of men. As the “lamb” was slain at the passover while the sun went through the constellation Aries, the ram, so the faithful have in obedience to the command of their church fed on fishes during Lent in the present cycle of Pisces, the fishes.

At the time when the sun by precession left

the constellation Taurus, the bull, the people who worshipped that animal were pronounced heathen and idolaters. A new symbol of the Savior or Messiah was found in the lamb, which corresponded to the constellation Aries, but when the sun by precession left that sign, Judaism became a religion of the past, and thenceforth the bishops of the new Christian religion wore a mitre shaped like a fish's head to designate their standing as ministers of the church during the Piscean Age, which is now drawing to a close.

By viewing the future through the perspective of the past, it is evident that a new age is to be ushered in when the Sun enters the constellation Aquarius, the water-bearer, a few hundred years hence. Judging by the events of the past it is reasonable to expect that a new phase of religion will supersede our present system, revealing higher and nobler ideals than our present conception of the Christian religion. It is therefore certain that if in that day we would not be classed among the idolaters and heathen, we must prepare to align ourselves with these new ideals.

John the Baptist preached the gospel of preparedness in no uncertain words, warning people that the ax had been laid at the root of the tree. He cautioned them also to flee from the wrath to come, when the Son (Sun) of God should come, fan in hand, to separate the wheat from the chaff and burn it up. Christ likened the gospel to a little leaven which leavened a measure of flour.

At first blush the method of John seems to be most drastic, laying the ax at the root of the whole social structure, while the leavening process mentioned by Christ appears to be more gentle, but in reality it is even more thoroughgoing and drastic, as will be evident if we consider carefully what takes place when we make a loaf. It is a chemical revolution, a miniature war, involving an entire transformation of every atom of flour in the vessel; none can escape the action of the leaven, and there is a sound as of continual cannonading, explosion of bombs and shells until the force of the leaven is spent and the dough transformed to a light sponge. But this war of the atoms, this chemical revolution, is absolutely indispensable in the practice of bread-making, for if the leavening process were omitted, the result would be a heavy, unpalatable, indigestible loaf. It is the transmutation wrought

by the leaven which makes the loaf wholesome and nutritious.

The process of preparation for the Aquarian Age has already commenced, and as Aquarius is an airy, scientific, and intellectual sign, it is a foregone conclusion that the new faith must be rooted in reason and able to solve the riddle of life and death in a manner that will satisfy both the mind and the religious instinct.

Such is the Western Wisdom Religion promulgated by the Rosicrucian Fellowship; like the leaven in the loaf, it is breaking down the fear of death engendered by the uncertainty surrounding the post-mortem existence. It is showing that life and consciousness continue under laws as immutable as God, which tend to raise man to increasingly higher, nobler, and loftier states of spirituality. It lights the beacon light of hope in the human heart by the assertion that as we have in the past evolved the five senses by which we contact the present visible world, so shall we in the not distant future evolve another sense which will enable us to see the denizens of the etheric region, including those of our dear ones who have left the physical body and inhabit the ether and lower desire world during the first stage of their career in the spiritual realms, for the mission of Aquarius is aptly represented in the symbol of the man emptying the water urn.

Aquarius is an airy sign having special rule over the ether. The Flood partly dried the air by depositing most of the moisture it held in the sea. But when the sun enters Aquarius by precession, the rest of the moisture will be eliminated and visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense; thus conditions will be more particularly conducive to production of the slight extension of our present sight necessary to open our eyes to the etheric region. California's production of psychics is an instance of this effect of a dry, electric atmosphere, though, of course, it is not nearly so dry as the air of the Aquarian age will be.

Thus faith will be swallowed up in knowledge and we shall all be able to utter the triumphant cry, "O death, where is thy sting; O grave, where is thy victory?" But it is well to realize that by aspiration and meditation those who are longingly looking for that day are taking time by

the forelock and may quite easily outstrip their fellows who are unaware of what is in store. The latter, on the other hand, may delay the development of extended vision by the belief that they are suffering from hallucinations when they begin to get their first glimpses of the etheric entities, and the fear that if they tell others what they see, they will be adjudged insane.

Therefore the Rosicrucian Fellowship has been charged by the Elder Brothers with the mission of promulgating the gospel of the Aquarian Age, and of conducting a campaign of education and enlightenment, so that the world may be prepared for what is in store. The world must be leavened with these ideas:

(1) Conditions in the land of the living dead are not shrouded in mystery, but are as available as knowledge concerning foreign countries from the tales of travelers.

(2) We stand now close to the threshold where we shall all know these truths.

(3) And, most important of all, we shall hasten the day in our own case by knowledge of the facts concerning the post-mortem existence and the things we may expect to see, for then we shall know what to look for, and neither be frightened, astonished, nor incredulous when we commence to obtain glimpses of these things.

Students should also realize that a serious responsibility goes with the possession of knowledge; "to whom much is given, of him much shall be required." If we hide or bury our "talent," may we not expect a merited condemnation? The Rosicrucian Fellowship can only fulfill its mission in so far as each member does his duty in spreading the teachings, and therefore it is to be hoped that this may serve to call the attention of the student to the fact of his individual duty.

The etheric sight is similar to the X-ray in that it enables its possessor to see right through all objects, but it is much more powerful and renders everything as transparent as glass. Therefore in the Aquarian Age many things will be different from now; for instance, it will be extremely easy to study anatomy and to detect a morbid growth, a dislocation, or a pathological condition of the body. At present medical men of the highest standing admit regretfully that

their diagnoses are only too frequently erroneous as shown by post-mortem observation; but when we have evolved the etheric sight, they will be able to study both anatomical structures and physiological processes without hindrance.

The etheric vision will not enable us to see one another's thoughts, for they are formed in still finer stuff, but it will make it largely impossible for us to live double lives and to act differently in our homes than we do in public. If we were aware that invisible entities now throng our houses, we would often feel ashamed of the things we do; but in the Aquarian Age there will be no privacy which may not be broken into by anyone who desires to see us. It will avail nothing that we send the office boy or maid out to tell an unwelcome visitor that we are "not in." This means that in the new age honesty and straightforwardness will be the only policies worth while, for we cannot then do wrong and hope to escape detection. There will be people whose base characters will lead them into ways of wickedness then as now, but they will at least be marked so that they may be avoided.

The student can easily conjecture a number of other conditions that will result from the extension of sight which will come with the Aquarian Age, and by living as near to that state as possible, he will be placing himself in a position to become one of the pioneers of that age, when "there shall be no night," and when the "tree of life" shall bloom unceasingly by the transparent etheric "sea of glass" which permeates all things.

Four things a man must learn to do
 If he would make his record true:
 To think without confusion clearly;
 To love his fellow men sincerely;
 To act from honest motives purely;
 To trust in God and heaven securely.

—Selected.

A PRAYER

Father, through all my daily woe, help me to know Thy eternal benefits, and to live my life in peace and compassion.

Tales of Modern Mysticism

1--Aladdin's Lamp

ETHNE RAYDEN

EDITOR'S NOTE:—The following article was awarded second prize in the First Division of our recent prize competition. It is the first of a series which we shall publish.

IN A MISERABLE attic in a London slum Nora Fagen, aged fourteen, lay coughing her life away. Little Jenny, her ten year old sister, was preparing to start on her nightly visit to one of the great theatres, where during the pantomime season both of these orphan girls had been engaged till poor Nora grew ill and Jenny became sole bread winner.

Nora seemed so terribly ill that Jenny hesitated to leave her, wishing to fetch the District Nurse, but Nora shook her head. "Mother always said, 'Keep your Irish pride and don't take charity,'" she whispered. "Go, Jen, you'll be late."

So Jenny put on her old cap and cloak, kissed her sister's burning cheek, and hurried out into the heavy fog of the November dusk to reach Old Drury Lane in time to be dressed. The pantomime that year was "Aladdin and the Wonderful Lamp," and Jenny's small part of slave girl gave her ample time to admire the wonders of the play. She was only ten and profoundly ignorant, with a streak of Irish superstition; to her the lamp really possessed a great, strange power; she could not imagine how all the glittering marvels of this play could otherwise possibly happen.

As she hurried across the back of the dismantled stage, she saw the big property box lying open, and there was Aladdin's Lamp! She paused, looking hastily round; everyone was busy, so she picked up the lamp and had a good look at it, a great and daring scheme forming in her head. Some one shouted at her suddenly, and hastily dropping the gaudy property she fled to the dressing room, where the big, coarse woman who dressed the children, noticing her dreamy look, slapped her sharply and told her to "wake up."

If only she could borrow that lamp just for

one night, Nora would soon get well! But how could she get the lamp?

The splendid show ended, once more clad in her damp cloak Jenny was about to leave the theatre when a tiny glowing cigarette end caught her eye; the notices, "No smoking allowed," were not always obeyed. Quick as thought the child pushed a scrap of gay paper against the spark and some old cotton waste and in a few minutes had a fine little fire started; then she warned a stage hand. In the hurry and excitement that ensued, Jenny picked up the lamp and fled home.

Up the dingy stairs she went, her heart high with hope. The attic was in darkness, very cold and quite silent. Jenny lit a fresh candle, and kneeling by the bed where Nora seemed sleeping, she rubbed the lamp as Aladdin did and waited. Nothing happened at first; then finally a strange stillness seemed to fall upon the little room, and an impenetrable blackness came before Jenny's eyes, out of which grew a beautiful gateway leading into a sunny garden more beautiful than the child's wildest dreams. Nora and she walked side by side and entered the garden!

Shining forms drew them gently onward, and in a white house dainty, silken robes were given them to wear and crowns of flowers. Then a dear familiar form came up the garden walk to meet them, their mother, smiling, quaint and humorous as they always remembered her, also in a silken robe and free from the marks of hard toil they had always seen upon her. How joyously they greeted her! "Where are we Mother?" cried Nora.

"Shure we're in Heaven, darlin'," was the answer.

"We thought you were *dead*," said little Jenny.

"Nothing dies, my dears; it only puts on a new dress. We are going to the Temple now to give thanks." Beautiful music sounded and many happy people made their way to the shining Temple on the hill, which kept changing form and color in a wonderful way. Inside amid

lights and the odor of incense a great choir of angels sang:

“God is everywhere! He is in all things!

God is Everywhere! He is in all things!

Worship Him in His temples, your bodies and your souls!

Give thanks unto Him for His great glory!”

And all the vast congregation joined in the song, a strange melody unlike anything Jenny had ever heard, even in the Catholic cathedral!

* * * * *

Meanwhile in the cold attic the candle burned out, and in the darkness one girl lay dead, her pains forever gone away; the other slept in a deep trance-like stupor, huddled on the floor beside Aladdin's lamp. Gray dawn gradually crept in at the single small window, and after some hours a pitying neighbor knocked and hearing no sound called other neighbors, broke in the door, and saw what had happened. All efforts to rouse little Jenny proving vain, some one fetched the District Nurse. She came and with kind experienced hands also tried to wake the child. In vain; Jenny's spirit was with the loved sister just passed on.

“She must go to the hospital; I don't know what ails her,” said the nurse. A detective entered, saw the stolen lamp, and remarked that the child was evidently a thief; the theatre people had suspected her and sent him. However, she was taken to the hospital and tenderly cared for, her strange condition a puzzle to the doctors. They could not wake her, for Jenny was listening to the voice of a great angel speaking to Nora outside the Temple of Praise.

“Every soul that leaves the earth and comes here needs a long, quiet sleep in which to forget hunger, sickness, cold,” he said. “Follow me little tired girl, and you shall rest and awake as though reborn, to enjoy all the beauty here!”

Into a beautiful twilight glen he led them, where great banks of flowers formed couches for many little sleepers. Here in a nest of violets Nora Fagen lay down gladly, kissed her loved ones, and instantly slept profoundly.

“She will rest thus for a long time; she has much to remember, much to forget,” said the angel tenderly bending over her.

“May I stay and watch by her?” asked the

mother, and the angel smiled and nodded. Then he turned to Jenny:

“But you, little one, must go back; it is not yet your sleeping time. Kiss your dear mother and do not fret; she will not be far away. These worlds interpenetrate, and sweet, innocent lives are lived very close to Heaven.” Jenny clung to her mother, and then the angel gently lifted her in his arms, spread great wings, and they flew away.

* * * * *

Jenny woke suddenly and sat up in the hospital bed. A young doctor and two nurses were standing by, and the doctor remarked as he laid her down again: “Well, little sleepyhead, so you are awake at last!”

“I had to come back,” said the child sadly.

“Where were you?” asked one of the nurses.

“In Heaven with Nora,” replied Jenny with quivering lips, and the doctor forbade further conversation. Next day she appeared in normal health and with big, sad eyes watched a pretty young lady, laden with toys and flowers enter the ward. The latter was evidently well known and beloved. The doctor drew her to one side and told her Jenny's pitiful story. Presently she came with tears in her eyes and spoke to Jenny. “I am Miss Young, dear,” she said, “and I'm ‘Auntie’ to all the children in the ward.”

Her charm soon won Jenny's confidence, and in her own quaint child way she told of her wonderful experience in the Great Beyond, which she remembered perfectly. Miss Young was greatly startled and impressed. “This child is certainly no thief; it was to help her sister that she borrowed the lamp, poor little soul! She shall not be sent to a reform school. I'll set it right with the theatre people and look after her myself; her mind is exquisite!” And so it came about that Jenny was dressed in pretty clothes and handed over to Miss Young's care.

Miss Young was an orphan, very wealthy, and living with an old aunt to take care of her in her splendid London house. Miss Young took Jenny home in her beautiful car, and a new life began for the little girl.

Under Miss Young's gentle care she soon learned how to conduct herself properly. Nat-

urally refined, her new surroundings gave her great pleasure. Miss Young grew to love the little waif and watched with deep interest the unfolding of her mind, but Jenny was not altogether happy. "Auntie," she said wistfully, "I wish I had Aladdin's lamp again. I want to see Mother and to know if Nora is awake yet."

"Poor little girl," said Miss Young tenderly, "I believe the best Aladdin's lamp is right in your own heart, Jenny. God lives in your heart and your will is the lamp. Ask Him to let you visit Nora, and if it is best for you, He will let you go."

Out of her strong desire Jenny's wish was granted. That night she once more entered the beautiful gate, found the friendly angel, and was taken to the glen where Nora still slept. "She is waking," said the angel. "See how well she looks." It was true. All the weary look had gone from Nora's face, and as she opened her eyes, she smiled and sprang up. She looked more beautiful than Jenny had ever before seen her. As they walked with their mother out of the glen, Jenny told them about Miss Young, and greatly they rejoiced with her.

The angel led them to the Babies' Garden. "It is here," he said to Nora, "that you and your mother can help. These little child souls are awaiting the time to be reborn into physical bodies; death is unnatural for a child, though destiny sometimes makes it necessary. The children need love and care while they wait."

"The place in which they stood was like an orchard in the springtime, full of pink blossoms, of nesting birds, and of sweet and innocent loveliness. Pairs of baby lambs ran and played beneath the trees, baby rabbits sported together on the grass, and even the budding buttercups and daisies seemed tiny baby twins. Little toddling children were everywhere; those who could not walk crawled happily under the branches of the trees, and the air was filled with the soft cooing and laughter of these happy little occupants of the Babies' Garden.

Nora and Jenny, who adored babies, spent an unbelievably happy time among them. Then once more the angel took Jenny away, and she awoke in her pretty room in Miss Young's house and ran at once to tell "Auntie" of her experience. Seated on Miss Young's bed in the early

morning, that good friend of hers spoke gravely and lovingly to the child:

"Remember you have the Aladdin's lamp, your will, Jenny," she said. "It is a great power, and if sometimes it does not seem to act, I believe it is either because we will something foolish or do not will strongly enough, or else God sees fit to test our faith and strengthen it by waiting. If we really trust our wills, ultimately they will win."

"I won't forget, Auntie; but I would like a real Aladdin's lamp all my own, just the same," said little Jenny, smiling.

They went shopping that day, a new and altogether wonderful experience for Jenny; more clothes for herself, Christmas toys for the children in the hospital, and all sorts of things for "Auntie."

Suddenly in a corner apart Jenny caught sight of many shining brass vessels, candlesticks, and the like, such as are used in some of the churches. There among them hanging from a beautiful long chain was a lamp, a real Aladdin's lamp! Jenny climbed on a convenient chair unobserved and had a good look at it. Presently Miss Young caught sight of her, and reading with a sudden understanding the longing in her eyes, she asked, "Do you want that lamp, Jenny dear?"

"Oh, yes, Auntie! More than anything else!" cried the child, and to the clerk's amusement it was purchased and packed and carried triumphantly home by Jenny herself. Hanging in her room, its little red light burning, it gave the child a sense of comfort and peace, for as she confided to Miss Young, "You can't lose things and things can't go wrong when you have a real Aladdin's lamp always burning in your home."

Time passed and the day came when Miss Young was to be married to Jenny's friend, the doctor in the hospital. The good food, the love and care she had received, had wrought great changes in the child; clear color in her cheeks, gloss to her dark hair, and spring and joy in her step. But in the big, sweet gray eyes always a touch of wistfulness lingered; Jenny had not forgotten Nora and the Country Beyond. As she stood in her pretty bridesmaid's dress among the flowers on Auntie's wedding day, this memory rose so strong that her eyes filled with tears, and she stole away to her little room and stood

staring at the lamp which still hung there. Was it fancy or was someone really speaking softly in her ear? She turned; no one was there, and yet it seemed to Jenny that someone had spoken and the words were: "I am coming back to you. I, Nora, am coming back!"

* * * * *

In her happy, busy school life of the next two years or so, Jenny half forgot the strange, psychic happenings of her earlier days. These grew rarer and less clear as time went on, crowded out by contact with other children and the attitude of cool skepticism habitually held by most adults she knew.

A tiny son was born to the household, and Jenny tenderly loved the baby and was his devoted slave. It seemed as though the past had actually faded from her memory when a strange incident brought it all back and gave the young girl a sweet and lovely secret, unshared even by her beloved "Auntie."

A little new born baby girl lay for the first time in Jenny's arms, "Auntie's" second child. As Jenny gazed into the tiny face, it suddenly seemed to her that *Nora* had smiled up at her! She blinked and stared and quietly carried the baby over to a distant window seat and once more studied the little face intently. It was "Auntie's" little new baby, the tiny cousin Margaret; oh yes! But it was *Nora's* smile that flitted across the face, and *Nora's* gray eyes which looked at her as the baby lay and seemed to be quietly taking stock of her and of its surroundings. Jenny's heart gave a sudden leap of joy, and she hugged the little one closely to her in a strange, wild extravagance of happiness. "Nora darling, you *have* come back!" she whispered. "I dare not tell anyone, no one would believe me, and they have called you Margaret. But you are my *Nora*, and we are together again here in this lovely home! We shall be so happy, darling, so very happy!" and the baby cooed as if it understood. Jenny kept to her decision to tell no one of her strange discovery, but as time went on the conviction in her mind became a certainty. The little one even looked daily more and more like *Nora*, and her devotion to Jenny was noticeable and extraordinary. Jenny always called her *Nora*, but softly so that none should hear and question her.

One day, however, when the baby was learning to walk, its mother overhead Jenny's whispered secret and questioned her lovingly. Jenny reluctantly confessed that she knew that *Nora* had come back; she could not understand how or why, but baby Margaret *was* *Nora*. Remembering Jenny's strange gift, "Auntie" listened gravely, making no comment, and after a few moments' thought to Jenny's relief and joy she said kindly: "It may be so, Jenny dear. We will always call the baby *Nora* Margaret, and then it *will* be true."

A PERSONAL EXPERIENCE

CHAS. C. MILLER

THE FOLLOWING is an actual experience which I had in the year 1910. I had just returned from a meeting of an esoteric brotherhood of which I was at that time a member. I retired late and soon I was out of the body. This was the first and last time that I was ever fully conscious while out. I could still feel the magnetic cord bind me to the body. It was invisible, very delicate, sensitive, and slightly loose but elastic. As this was a secret and sacred occasion I cannot tell you where I was, who was with me, to whom I talked, or what was said. But I can say this much: The great building which I was in seemed to be transparent when I wanted to look through it. When I centered my attention on the teacher and furniture in the room, everything seemed clear and distinct in outline, but the moment that I looked at my body lying far below me on the bed, the building and furniture seemed to fade away, and we seemed to be standing in the air. The bunk house below me also seemed transparent. The more I looked at my body, the closer I seemed to get to it (in desire), and yet I was far above it in the air. I believe this condition was caused by a slight fear of falling, for with the exclamation, "Why, I am here and seem to be there too; how strange! I felt a magnetic quiver run through my body, and I was back in it again. Distance and solidity did not exist for me at this time.

This experience as well as others which I have had firmly convince me of a future existence, and would convince even the most skeptical should they be able to pass through them as I did.

Thought--A Creative Force

ALICE POWELL STRONG

EDITOR'S NOTE:—The following article was awarded second prize in the Second Division of our recent prize competition.

Thoughts are things; on airy wings
They flit around the earth.
Each glad thought sings a song that rings
With happiness and mirth.

The sad thoughts are the bad thoughts
Think health, success, and joy,
For it is true, these bring to you
Content without alloy.

DO YOU WANT health and happiness? They are yours when you have learned how to think. Few people realize or have the faintest conception of the power of thought. Even those who have learned to guard their words are often careless of their thoughts. They believe that as long as they do not give expression to their thoughts there is no harm done. This is not at all true. Thoughts are living, vital things and go forth into the world with as much force as the spoken word, or more. The difference lies in the fact that the spoken word makes its impression on the conscious mind, while thoughts aim directly at the subconscious. It would seem that thought is the more powerful of the two. Consider how many more vibrations, either for good or evil, can be sent out by thinking rather than speaking. In a mere flash your thoughts can cover ground that would take hundreds of words to put into expression.

Thought is limitless as to time and space. It can travel across the continent or even around the world as simply as it can flash to another person in the same room. The *Radio* is perhaps the best example that can be used to show how thought travels. It has been a great revelation to people in regard to the law of vibration, which is the law of all life. A few hundred years ago we would have believed it impossible to receive communication by means of vibration alone. To-

day we have an instrument that the merest child can operate which demonstrates this fact. Ask any small boy who owns a radio set why he can hear some of the music and not all of it at the same time, and he will explain that he can tune the instrument to register only the sounds he wants to hear. This is a fine lesson for all of us if we will apply it. You have a receiving instrument within yourself known as the subconscious mind, over which you have the same control. Your subconscious mind registers every thought you have, and you should attune it to only receive constructive thoughts.

At all times be an optimist. Pessimism breeds the vilest kind of disease germs. The very quality of your thoughts is the cause of your being where you are today. Change your thought and you change your environment. *You are where you are because you are what you are.* Like attracts like. You are the guardian of your own life. See to it that you make it what you want it to be. Commence to realize your ideals now.

Nothing in this world ever happens! There is no such thing as luck. Every day we hear people say, "Just my luck," when they might more truthfully say, "Just my thoughts." You cannot talk with other people five minutes or even think about them without in some way influencing their lives. You either raise them up or let them down in accordance with your attitude at the time. If you are hopeful and cheerful you will leave them in far better condition mentally than you will if you tell them your troubles. Make it a point to relate something joyful to everyone you meet. It helps to uplift not only yourself but him, even though he fails to recognize it at this time. If you do this you will soon reap the harvest of your right thinking, and will realize that what you thought was bad luck was only the return of your own arrows poisoned by wrong thinking.

Dwelling mentally on useful and beautiful things tends to strengthen the body, and it is well

for everyone to take time daily to go into the silence and meditate. Take the life of some beautiful character. If you are a Christian, it would be well for you to meditate on the life of the Master of Galilee. No matter what your belief may be, there is some outstanding character that you recognize as supreme. By this type of constructive thinking you are building into your subconscious mind a perfect model.

Everyone is, in a measure, responsible for others in regard to the character of their thoughts. We might aptly change a word in Longfellow's poem, "The Arrow and the Song," to read:

"I sent a *thought* into the air,

It fell to earth I know not where."

Many an evil deed has been committed by some despondent person who received the thought from another mind, simply because he was in a negative condition and so attuned to receive thoughts of that character. The one who thought the thoughts was more guilty than the one who committed the deed, yet according to man-made laws he goes unpunished. This in no way exonerates the guilty party who committed the act, as he attracted the evil thought and is criminally responsible for his negative condition. However, when we realize the fact that by thinking destructively we are influencing others to do wrong, we will all guard our thoughts more rigidly. The Universal Law of Justice exacts its toll from the one who thinks as well as from the one who acts.

If you desire health, see to it that all your thoughts are healthful. You can be well. If you are suffering from ill-health or disease, it is because you have broken the Law, either morally or physically. By Law is not meant parliamentary law nor any man-made law but the Law of the Universe. People have different ways of conceiving of this force. To some it is God; to others creation or evolution; some call it spirit; others cause and effect. By the use of the simple words "The Law" we can cover all these names and give it a title that can be accepted by all people, no matter what their creed may be. Any name is right that will convey to you the conception of the infallibility of this force, for it is infallible in its enforcement of justice and truth.

As you are manifesting through a physical

body, it is always well to look into the physical side of the problem of disease, although physical help alone can never effect a lasting cure. It must be accompanied by right thinking. Any physician of high standing will tell you that it is impossible to cure any case where the patient's mental condition rebels.

Wrong diet is at the root of many physical ills, and corrective eating is a big step in the right direction. Worry, fear, anger, and jealousy are some of the mental causes to be considered.

Your body is the outward symbol of your thoughts. The moment you commence to build into your body the picture of health, just that moment this picture commences with its army of workmen to rebuild your body. Make your blueprint clear and perfect if you want a finished product. Few people know the meaning of perfect health. Most of us think if we are able to be up and attend to our duties three hundred and sixty-five days in the year that we are healthy. Unless you get up every morning feeling one hundred per cent fit, happy, joyous, and glad to be alive just as the birds and flowers are, then you are not in perfect health, and it is time for you to do some mental house cleaning.

To clean house mentally! What a fine thing this is! To be able to do it thoroughly and then to keep the mind clean. A clean mind means a clean body; a clean body means perfect health. We are the material manifestations of our spiritual bodies. Realize that you are a part of the divine scheme of things and that God never created an imperfect thing. When you realize this in its utter fullness you will cease blaming others for your condition and become a useful and helpful member of your community.

When you are in the company of people who insist on telling you their troubles, immediately call their attention to some pleasant thing. This is sometimes difficult, as there are people who so enjoy poor health that they are never happier than when telling some one else about it. First thing you know your sympathy takes a negative turn, and you commence telling them how sorry you are for them. Never do this. It doesn't help them, and it injures you. You are not only helping to strengthen their destructive thought but are thinking it yourself. Never feel sorry for anyone; but appreciate his situation and

help him in every way you can. There never lived a person who did not have some bright spot in his life, and if you search for it you will find it. When you start him thinking about that instead of his troubles, you are being sympathetic in a constructive way. If he is not willing to be helped, he will probably call you hard-hearted and unfeeling and perhaps even selfish; but if you are thinking in the right way, these thoughts will not harm you as you have your mental armor on. As to being selfish, there is nothing selfish in it. It is never selfish to try to help another, nor is there any selfishness in refusing thoughts that destroy your body. You would not think it selfish to put a burglar alarm on your home to protect it from thieves. Why should it be selfish to protect your body from a mental thief?

No trial ever comes without the strength to bear it, and each trial brings with it a much needed lesson. When once this lesson is learned, it will not be given again. We must be patient and persevering, keep a contented mind, and have perfect confidence in the working of the Law.

If your desire is for happiness, then your condition is purely mental. Happiness does not come from outward things nor from dependence on others. True happiness comes from within. You must radiate happiness if you wish to be happy. Another thing about it is that to be satisfying it must be shared. The more we give out, the more we receive. It is only by keeping the channels open that room is made for the inflow. Selfishness clogs the channels and thereby closes them to happiness. The Master said "Freely ye have received, freely give." Think only of the good in others and dwell mentally on that rather than the faults. There is good in everything, and it can be discovered if you will search for it.

After this habit is acquired you will be astonished at the many things there are in creation to be happy about. Happiness, being merely a state of mind, is dependent upon neither wealth nor environment. Some there are who spend enormous wealth in travel and entertainment and yet are never happy. Like the will-o'-the-wisp happiness continually evades them. The trouble is

that they look for it without instead of within. It reminds one of the man who sold his land and goods and started out in search of diamonds. He traveled on and on until his money was exhausted and his health gone, yet never found what he desired. Today one of the famous diamond mines is located right on the property where he was born and raised. All the time he was looking beyond, yet the object of his desire was right at home and could have been found if he had looked there for it. We need search no farther than our own selves if we are searching for happiness. Pay attention to the little things in life. Many people pass them by in their struggle for the bigger things, while in reality it is the appreciation of the little joys as we go along that makes life happy.

And to success—that also is within yourself. You can be anything you will to be. We all have the latent power within to be what we desire. One of the first problems to be solved is what kind of a success you want to be. Before starting to think about a certain line of work it is always better to analyze it and see if it really is the thing you want. There must be interest and desire. When you have this combination and bend all your energies in that direction, there is nothing that can stop you. You are bound to succeed, as you have set in motion natural forces which make anything possible. Always be sure, however, that you do not hamper these forces in any way by destructive thoughts or actions. You must work in accordance with the Law and not against it. The greatest success of all is success in living this life. When you have succeeded in doing this, then you will have Health and Happiness.

LIFE

The day is a land of fancy,
 The night is a land of dreams,
 And life for me
 Is what life should be,
 And not just what it seems.
 For life for me
 Is what life should be,
 Unending ecstasy.

Margaret Ada Campbell.

Letters from a Rosicrucian

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

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

I

DIVINE WISDOM

ATTEMPT NOT to study the highest of all sciences unless thou hast determined beforehand to enter upon the path of the virtuous life; for those who are not capable of being moved by truth will not comprehend my words. Only those who enter into the kingdom of God will understand the divine mysteries, and each one of them will learn wisdom only in proportion to his capacity for receiving in his heart the divine light of truth. To those whose life consists exclusively in the mere activity of their intellects, the divine mysteries of nature will not be comprehensible, because the *words* that project the light are not heard by their souls. Only he who forsakes self can know truth; for it is only possible to comprehend truth in the region of absolute good.

All that exists is the fruit of the activity of spirit. The most sublime of all the sciences is that one by which man learns to perceive the bond of union between spiritual intelligence and corporeal forms; between spirit and matter. Fixed times of separation do not exist, for between both extremes all possible gradations are displayed.

God is Fire (force), emitting purest Light. This Light is life, and the existing gradations between the Light and the darkness are found to be beyond human conception. The nearer we approach to the center of the Light, the greater is the force which we receive, and the more power and activity result. The testing of man is to raise himself to that spiritual center of Light. Primal man was a son of that Light. He was in a state of spiritual perfection immeasurably higher than his present state, in which he has descended deeper into materiality, assuming a dense, corporeal form. In order to ascend again to his former elevation he must go back on the path by which he descended.

Each living thing in this world obtains its life and its activity from the power of spirit;

the gross elements find themselves ruled by those more subtle, and these in turn by others yet more so, until power purely spiritual and divine is reached, and in this manner God inspires all. In man is a germ of divine power, a germ which by unfolding itself can attain his conversion into a tree of marvelous fruits; but this germ can only evolve under the stimulating influence of the warmth which radiates from the flaming center of the great spiritual sun; and in proportion as we bring ourselves to the light, this warmth is felt.

From the center or supreme and original cause active powers are continually radiating, diffusing themselves through the forms which their eternal activity has produced, and from these forms they radiate back again to the first cause, making in this manner an unbroken chain wherein all is activity, light, and life. Man, having left the radiant sphere of light, has made himself incapable of contemplating the thought, will, and activity of the Infinite in their unity, and at present can only perceive the image of God in a multiplicity of different images. Thus it is that man contemplates God under an almost infinite number of aspects; but the same God remains ONE. All these images should remind him of his former exalted position, to the regaining of which he should put forth all his efforts. Unless he strives to raise himself to greater spiritual heights, he will sink more and more deeply into sensuality, and it will be increasingly difficult for him to return to his first estate.

During our present earth lives we find ourselves surrounded by dangers and with little power to defend ourselves. Our material bodies keep us chained to the kingdom of the senses, and a million temptations hurl themselves upon us daily. In fact, without the reaction of the spirit the animal principle in man would soon drag him into the mire of sensuality where his humanity would ultimately disappear. However, this contact with the sensual is necessary for man because it supplies him with the strength without which he would be incapable of raising

himself. It is the power of will that enables man to raise himself, and he in whom the will has been brought to such a state of purity that it is one with the will of God can even during his life on earth become so spiritual that he may contemplate and comprehend in its unity the kingdom of spirit, mind. Such a man succeeds in anything, because, united with the universal God, all the powers of nature are his own powers, and in him will be manifested the harmony and unity of the whole.

Direct all thy forces to feeding the tender plant of virtue that buds forth in thy bosom. In order to facilitate this unfoldment, purify thy will and permit not the illusions of sense and of time to tempt and to mislead thee; and in each one of the steps that thou takest on the path leading thee to life eternal, thou wilt find an air more pure, with a new life, with clearer light; and in proportion to thy ascension to the heights the expansion of thy mental horizon will be increased.

The intellect alone does not lead to wisdom. The spirit knows all, nevertheless no man knows the spirit. Intellect without God makes mad; man then starts to adore himself and to repel the influence of the Holy Spirit. Ah! how little satisfactory and how misleading is intelligence without spirituality! How soon it perishes! Spirit is the cause of all; and how soon ceases to shine the light of the most brilliant intellect when once abandoned by the rays of life from the sun of spirit!

In order to comprehend the secrets of wisdom, it is not enough to speculate and to invent theories concerning the same; what is principally needed is understanding. Only he who conducts himself wisely is in reality wise; this is true even though he may never have received the least intellectual instruction. In order to see, we need to have eyes, and we do not close our ears if we wish to hear; in order to be able to perceive the things of spirit we need the power of spiritual perception. It is the spirit and not the intellect that gives life to all things, from a planetary angel to a mollusk in the depths of the ocean. This spiritual influence always descends from above to that which is below, and never ascends from below to that which is above; in other words, it always radiates from

the center to the circumference, but never from the circumference to the center. This explains why the intelligence of man, being only the product or effect of the spiritual light that shines in the material, can never elevate itself above its own sphere of light which proceeds from spirit.

The intellect of man is capable of comprehending spiritual truths only under the condition that his consciousness enters the kingdom of spiritual light. This is a truth that the great majority of scientific persons will not understand: they cannot raise themselves to a condition superior to the intellectual spheres created by themselves, and they consider all that is found outside of these spheres as vagaries and illusive dreams. Therefore their comprehension is darkened and in their hearts reside passions; to these it is not permitted to contemplate the light of truth. He whose judgment is determined by what he perceives with his external senses cannot realize spiritual truths; a man dominated by the senses is held fast to his individual ego, which is an illusion, and naturally he hates truth because the knowledge of truth discredits his personality. The natural instinct of the inferior self of man impels him to regard himself as an isolated being, distinct from the Universal God; the knowledge of the truth destroys that illusion, and for this reason the sense man hates the truth.

The spiritual man is a son of the Light. The regeneration of man and his restoration to his former condition of perfection, in which he is above all other beings of our system, depend on the destruction and removal of whatever obscures or veils the natural inner light. Man is, so to speak, a fire concentrated in the interior of a material, gross husk; it is his destiny to dissolve in this fire the material and gross portions of his being, and to unite himself anew with the flaming center, from which during this earth life he is in a manner as a flash from a flint struck with steel. If the consciousness and the activity of man are found continually concentrated in external things, the light that radiates from the divine spark in the interior of the heart grows weaker and weaker and finally disappears; but if the inner fire is cultivated and fed, it destroys the gross elements,

attracts other more etheric principles, makes the man more and more spiritual, and gives him divine powers. It changes not only the state of the soul but increases its receptivity to pure and divine influences, and ennobles the whole constitution of man until he is transformed into a true Lord of Creation.

II

A Practical Method for Approaching the Light.

He who by means of the gratification of sensual desires thinks to fill the vacuum that exists in his soul will never succeed; neither can the fervent desires which the heart experiences for the truth be satisfied through the application of the intellect to external things. Man cannot enter into a state of peace while he has not conquered within himself all that is incompatible with his divine *ego* and with its aspirations.

In order to obtain this victory, man should try to draw near to the Light, obeying the law of Light. The desire for the sensual and the external should cease in him; he must direct his spiritual vision toward the Light, and try to dissipate the clouds that separate him from the same.

The first step and a most necessary one is to have consciousness of the existence of the divine germ within oneself, in order to direct the power of the will toward that center so as to guide the inner life and also to comply strictly with all duties inner and outer.

There exists an occult law which is frequently mentioned in occult writings but which even yet is comprehended only by the few, that says: "Each one of the things *below* has its counterpart *above*, and nothing, absolutely nothing, no matter how insignificant it may appear, exists which does not depend upon that corresponding something above: thus it is that if the inferior works, the superior reacts upon it." According to this law all desire, thought or, aspiration, good or evil, is followed immediately by a corresponding reaction which proceeds from the heights. The purer the will of man and the less adulterated by selfish desires, the greater will be the strength for good of the divine reaction.

The intention of man to progress spiritually depends in no manner upon his own strength; on the contrary, the less he is inclined to establish laws for himself and the more he submits

himself to universal law, the more rapid will be his progress. Man cannot in any manner put his will into play in any sense different from that of the universal will of God; if his will is not identical with the divine will, it becomes changed to a mere perversion of the latter and annuls its own effect. Only when the individual will of man harmonizes completely and cooperates with the will of God can it convert itself into power and effectiveness.

Furthermore, in all times there have existed celestial or spiritual entities that have communicated with man in order to transmit to him a knowledge of spiritual truths, or in order to refresh his memory when these truths were on the point of being forgotten, and to establish thus a strong bond of union between the intellectual man and the divine man. Men who are sufficiently pure can even during this life enter into communication with and know these celestial messengers, but few are sufficiently pure and spiritual to succeed in this. Whatever you wish to become, it is the *will* and not the intellect that should be purified and regenerated, and for this reason the greater part of any instruction is of no use if one does not possess the will to bring it to practice; and as no one can be saved contrary to his will, the innermost desire of the heart should be to know and to practice the truth.

He whose will is thus good will succeed in the knowledge and power of the true faith without the necessity of any kind of external sign or of logical reason to convince him of the truth of that which he knows is. Only the pretended wise man of the world asks these proofs, and this because his heart is full of presumption and his will is evil; therefore he possesses neither spiritual knowledge nor faith, without which no one can know more than what comes by outer means; but those whose minds are pure and without duplicity can with time acquire the consciousness of those truths in which they have instinctively believed.

All the sciences culminate in one point. He who knows the One knows all; he who thinks he knows many things believes in illusions. The nearer thou dost approximate to this point, in other words, the more intimate thy union is with God, the clearer will be thy perception of the

truth. If thou arrivest at this point, thou wilt find that there exist things in nature which transcend the imagination of our philosophies, and concerning which our wise men have not attempted even to dream.

In God is all life; outside of God no life exists, and whatever appears to live outside of God is merely an illusion. If we desire to know truth, we must contemplate the light of God and not the false and misleading light of our intellectual speculation. There is no road for arriving at the perfect knowledge of truth save union with truth, and therefore they are few who know this path. Those that walk in it the world burlesques and ridicules; but the world does not know truth because it is a world of illusions, full of unfortunates, blind before the light of truth.

To learn silence and tranquillity, to remain impassive before the laughter of the foolish, before the disdain of the ignorant and the contumely of the proud, is the first sign of the shining of the light of wisdom. However, when the truth has been fully realized, it is capable of resisting even the severest intellectual criticism with serenity as well as the most powerful attacks of logic. Only the intellect of those who feel the truth but who do not yet perceive it can be disturbed by such shocks. Those who know and understand the truth remain firm as a rock.

During that long time in which we seek no more than the gratification of our senses or desire only the satisfaction of our curiosity, it is not truth that we seek. In order to find truth we have to enter into the kingdom of God, and then the truth will descend upon our intelligence. To reach this point it is not necessary that we should torture our bodies or ruin our nerves, but it is necessary that we believe in certain fundamental truths which are instinctively perceived by those in whom intelligence is not perverted. These fundamental truths are: The existence of one universal God, and the possibility of immortality of the human soul. Man possesses reasoning intelligence and therefore has the right and the authority to use it; it may also be said that he can employ it in a sense that would be in opposition to the law of good, which is the law of divine love, the law of order and harmony. He should not profane the gifts that God has bestowed upon him by means of nature.

He should consider all these as divine, and himself in a manner as the living temple of God and as an instrument by means of which divine power may manifest itself.

A man outside of God is a thing inconceivable because all nature, including man, is simply a small manifestation of God. If the light penetrates within us, that light is not our work. It is the sun which gives us light, but if we hide ourselves from the sun, the light disappears. God is the spiritual sun; our duty is to remain illumined by His rays, to enjoy them and to call to others that they may enter the Light. There is no harm in procuring knowledge of this Light intellectually if our will directs us toward it, but if the will is attracted by a false light which we mistake for the sun, we fall of necessity into error.

There exist definite and exact relations between the cause of all things and the things which that cause has created. Man may even in this life arrive at a knowledge of these relations, learning to know them even as himself. The world in which we live is a world of phenomena, for that which is usually denominated as "real" appears thus only during the continuance of certain conditions or relations between the one who perceives and the object of his perception.

What we perceive does not depend so much upon the quality of the objects of our perception as upon the conditions of our own organism. If our organization were different, each thing would be presented to us under a different aspect also.

If we have learned to realize this truth completely and to distinguish between what is real and what is merely illusory, we can then enter into the exalted kingdom of divine science assisted by the light of divine spirit. The mysteries with which this high science occupies itself are as follows:

1. The inner kingdom of nature.
2. The tie which unites the inner spiritual world with exterior corporeal forms.
3. The relations existing between man and the invisible beings.
4. The hidden powers in man by means of

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The Plan of Evolution

MABEL MORRIN KELLOGG

GOD'S PLAN OF EVOLUTION is ever onward and upward on the path of the spiral. A process of continual unfoldment, a pushing out toward higher excellence, is found in nature everywhere. It is man's destiny to grow towards a larger consciousness, and progress is an active principle whose purpose is the subjugation of the lower nature. A potent factor in bringing about this state of consciousness is pain and sorrow.

Not many of us are going out of our way in search of experiences which will bring suffering into our lives, and so long as life is smooth and unruffled why trouble about so-called lost opportunities? Why? Because opportunity is a good angel who comes seldom and who deserts us entirely if we fail to recognize her. It is this very attribute, this ability to recognize and seize the opportune moment, that counts in the long run. Occasion is the agency which calls forth the ingenuity and fortitude of the great soul, which lays bare the weaknesses of the small soul. Emerson tells us that every man in his lifetime needs to thank his faults, for strength grows out of his weaknesses. "A great man is always willing to be little."

When man ceased to be an automaton and became conscious of pain, sorrow, sickness and death, he took the first step on the evolutionary path. Strindberg, the Swedish dramatist and mystic, asserts that he "sought God and found the devil," meaning of course that in trying to do right he met hard experiences. He further says that "only through religion or the hope of something better, and the recognition of the innermost meaning of life as that of an ordeal, a school, or a penitentiary, will it be possible to bear it with sufficient resignation."

We find the truth of the above assertion borne out in the lives of all great men from Moses down to Lincoln. Who shall measure the contributions to a needy world of Byron with his twisted foot, Milton in his blindness, Poe, Keats, and Burns with poverty and strong drink to combat, Eliza-

beth Barrett Browning on her couch of pain, and Tennyson who mourned for his lost friend through many years. "In Memoriam" was born of a grief which engendered in its author a deep sympathy for humanity and a strong faith in God.

"It is a terrible thing to be happy," says Victor Hugo. "How satisfied people are! When possessed of the false object of life, happiness, they forget the true one, duty." Victor Hugo was a stern critic who chose to draw dismal word pictures of man's sins and sorrows, and although he wrote of a different age than ours, the thoughtless crowds of today who saunter through the city streets in search of amusement make us wonder if Hugo was far wrong in his judgments. It is clearly a misnomer to call such waste of days happiness.

"The secrets of happiness," says Ruskin, "are in drawing hard breath over chisel or spade or plow. Would any man be happy, let him help." The Rosicrucian philosophy teaches first of all that through service to others does the individual attain. All that we have of character or of talents we have earned through hardship, struggle, labor and self-sacrifice in past lives and in this one. Thus in the end sorrow is turned to joy, our weaknesses to strength, and strife to harmony. There comes a time when like Saul, we are taught:

"Enough by life's dream, of the rest to make sure;
By the pain throb, triumphantly winning intensified bliss,
And the next world's reward and repose, by the struggles in this."

Then again, I like to think of how Childe Roland gained the Dark Tower. Life for him was full of contradictions, mockeries and conflicts, but when difficulties seemed almost insurmount-

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Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

(Continued from December)

Point Seven

1. We consciously receive impressions, give attention to thoughts or ideas vibrating within us, and direct the expression of ideas in action, speech, et cetera. When we think of self, it is at first of the conscious self. The "I" of us seems to be centered in that spot within the head where pictures and ideas vibrate before our attention. That "I" seems to "possess" a body and means of action or expression.

2. The truth is that that which seems to be the "I" of us, is but the point where ideas and thoughts vibrate before our consciousness.

3. A great iceberg floats in the sea. It is visible because a part of it protrudes above the water. Yet you would hardly assume that the portion visible to you included the entire mass. The major portion of it lies, invisible, beneath the surface. The submerged portion sustains and carries about with it the smaller part above the water. Even so is the deeper phase of mind the sole support and guiding influence directing the conscious thought.

4. Again, one might think of the mind, conscious and subconscious, as though a small portion of it were above the level of a table, but the major portion beneath; and that the portion beneath directed all moves and actions of that above.

5. There are various ways of approaching consideration of the Subconscious. There are those who will teach you that it is an entitized personality center which has certain fixed impressions regarding everything of life. Others will explain that the "Unconscious" is an aggregation of wishes or unfulfilled desires. Others in turn will teach you that the unknown self is but a city of individual dwellers, centers of ideation—a multitude of little people imbued with all kinds of ideas seeking expression.

6. All of these are equally correct, and are seen in different stages of unfoldment. But first

must come the picture of the Subconscious Mind which is easily grasped by the beginner.

7. Imagine then that the true self, the deeper Subconscious Self, is an individual thinking person. To do this clearly at first you must imagine some location away from that which you commonly regard as the "thinking" center. It matters not where you may imagine the location of the Subconscious. Perhaps you may imagine it in the base of the brain or in the solar plexus. Locate its house anywhere you like at this time, just so you select a tangible point.

8. Realize that this Subconscious Self is dominated by three basic impulses: to protect, to express, and to reproduce itself. We will dissect this further in another number.

9. Realize that the Subconscious Self, while the most powerful force in your life, has no reasoning power nor judgment of any kind, and that whatever impressions it has ever received have been accepted by it as truth.

10. And that any statement which has not the slightest grain of truth or sense in it, if given often enough to the Subconscious Self, will be accepted by it as absolute fact, and that it will act forevermore in conformity with this impression.

11. Then realize that throughout the life the Subconscious Mind has received countless impressions of a negative, untrue, or unsound nature. And as you come to know how the Subconscious Mind attracts and moulds every phase of the outer life, you realize the effect which the negative and unsound impressions may have.

12. For everything which reaches the Subconscious Mind unquestioned, it accepts as logical and absolute fact. And one learns to "alter" its views by giving it, endlessly, a series of sound and constructive impressions.

Types

People of all walks and stages of life may be classified in varying degrees according to their possibilities for inner unfoldment. For those

who so see life this same classification will show the "age" of the traveler.

And understand always that a person's outer knowledge, education, and position do not indicate in the slightest degree the depth of the soul. The most superficial personality utterly unrefined and uneducated, absolutely without virtue, behind prison bars, may veil the deepest of souls.

But one may know what another's possibilities are and may develop his observation in this respect until he can tell just how far another will penetrate the veils within his lifetime.

The terms sometimes used, "Sensitives" and "Non-Sensitives," will serve as well as any others.

The absolute Sensitive is the deepest. Such a one reacts most keenly to the experiences of life. He carries heavier burdens than others because he "feels" them more. He loves more intensely and sins more deeply. He participates in life's lessons to the greatest degree. He feels more keenly than others all vibrations around him.

The genius and the neurotic, those with intensity of nature, constructive or destructive, are always of the absolute Sensitive type. No person could ever penetrate the depths of psychology or metaphysics except the Sensitive. The possibilities of inner and subjective unfoldment and understanding are always with the Sensitives. This does not mean that the Sensitive is most blessed, for he or she *always* has the hardest road.

The absolute Non-Sensitive is a materialist. He sees life from the standpoint of feet and inches. He uses his "reason," he works hard, he clings to money as most worth while, he seeks a religion or creed where all will be thought out for him in simple terms. He is skeptical, pitiless, and yet utterly stable. He would poorly serve as a teacher except in materialistic lines, yet he fills many other places most successfully.

The absolute Sensitive may for a time show and have all of the characteristics of the Non-Sensitive, but he is simply passing through this stage, even as the race does in its evolution, and in time will pass on and beyond it.

Neither type is superior to the other; they are just different. About 20 per cent of the mass are absolute and intense Sensitives, about 20 per

cent are utter Non-Sensitives, and the remaining 60 per cent grade between the two extremes.

They may be externally determined by one indication, the eyes. The absolute Sensitive always has either brown eyes, large baby-blue eyes, or large blue-gray eyes.

The absolute Non-Sensitive invariably has small, hard, cold, blue eyes.

The brown eyed or large baby-blue eyed Sensitive is of the emotional type, an excellent psychologist or healer by nature, likewise sometimes the greatest sufferer from internal conflicts. The large gray-blue eyes belong to the Metaphysical Philosopher, a placid type when compared with the deep brown eyed person. This metaphysical type is as deep as the more emotional Sensitive, but is less apt to fulfill his destiny in perversions or as an erratic genius.

The Non-Sensitive is content with objective possessions and attainments; the Sensitive seeks inner unfoldment, and invariably has throughout the life an inner aching void which nothing but inner unfoldment can dissolve.

The Sensitives will always be responsive to your work and teachings. You should never make any effort to heal the Non-Sensitives except with pills, diet, et cetera, which they can believe are real, nor to teach them except in terms of money and measures.

Point Eight

1. In the beginning as we think of the Subconscious Mind simply as the deeper true self or personality, we can easily see how it has a great assemblage or number of ideas and impressions concerning every phase of knowledge or life.

2. As previously suggested, these ideas, impressions, and convictions need not be true in any way. They may be absolutely untrue and without foundation, and yet while they exist in the Subconscious Self, they are absolutely sound to the one who possesses them.

3. The ideas, impressions, convictions, and facts which may be called consciousness, or which may influence one in any way, are of two broad classes.

4. First, facts, knowledge, and general ideas concerning objective and impersonal points of impression. These include knowledge of the general appearance of objective nature, the distinction between colors, shapes, flavors, odors, and

sounds. While all of these points of impression are necessary for one's interpretation of and orientation toward life, nevertheless they are entirely impersonal and are not that type of idea, impression or conviction that guides the emotional feelings.

5. Second, the other broad class of ideas and impressions which one may have are always concerning self. Here are the ideas and impressions as to one's likes and dislikes, and as to the things and circumstances one wishes to have or wishes to avoid. Here, also, will be found the ideas as to what is right for one to do and what is wrong.

6. The first class of ideas and impressions do not directly affect the emotional self toward pleasure or pain, since they are impersonal and concern externality. The second class directly concerns self, and therefore causes one to feel life's experiences in terms of pleasure or pain, and to struggle toward that which seems desirable.

7. The outstanding point to remember here again is that it matters not at all whether the ideas and impressions are true or not. Their effect is the same as if true. For instance, one may have a fixed conviction, even a buried and completely subconscious idea that in some specific way he is inferior to his fellows. It may be absolutely untrue, and he may be equal to others in every way, yet because he has this fixed conviction he will suffer as much in some way as though he actually were inferior.

8. You are taught in Elementary Psychology that the outer circumstances of the life directly reflect in every detail the accumulation of ideas or impressions which exist in the Subconscious Mind; and that some phase of the Subconscious Mind attracts every detail of the outer life.

9. This is the most difficult part for the beginner to understand, for he cannot see "how" the ideas and impressions and desires deeply buried in the Subconscious can attract outer circumstances. In other words, he cannot see any outer means or mechanisms by which such attraction takes place. Later we will approach from various angles the Laws of Attraction and the Laws of Vibration.

10. Discussion of Attraction clarifies the understanding of how certain types of causes or conditions will attract certain types of results in

the inner and outer circumstances of the life.

11. Reflection upon the principles of vibration will explain how through vibration all things become manifest, both in objective matter and in circumstances. All that we see or know as the universe is but the reflection of an idea, manifesting to the most minute detail solely through vibration, in various scales, rates, and planes. And we realize that we are but a recreation of the original Fountain of Creation, and as creators we vibrate into outer manifestation the composite ideas which we have within us.

12. But in passing let us drop a hint. Every idea, desire, and impression is two-sided. It brings a result which we can see in direct connection, and it brings another result which we do not connect with the cause. Any idea which violates in spirit the "Golden Rule" or which is rooted entirely in vanity or self-love, while it may apparently bring its satisfaction in the outer life, will also bring a compensating pain. In other words a "black" idea toward others must bring a black result to self, and a "white" idea toward others must bring a blessing upon self.

Point Nine

1. It does not matter how great the accumulation of debris and rubbish may be in the Subconscious Mind. If the desire to overcome the negative elements be great enough it can be done. And even if there is but a faint desire, this may be strengthened until it is an all-powerful driving force.

2. The negative ideas and impressions which may hold one back and down are, as we may see them, of three simple classes:

- a. Ideas or impressions of poverty.
- b. Ideas or impressions of inferiority.
- c. Ideas or impressions of ill health.

3. Ideas or impressions of poverty are simply the natural result of an environment wherein all of those surrounding you had, or have, a "poverty" psychology. This causes one to think of self only on a low financial plane, and while he thinks that others can deal and work in an atmosphere of plenty, he thinks that he, himself, is not of that plane. And quite naturally, while he automatically thinks of himself on the lowest financial plane, the external circumstances of his life only reflect his own thought.

(To be continued)

Question Department

The Occult Objections to Vivisection

QUESTION:

What are the objections to vivisection from the occult standpoint?

ANSWER:

Vivisection involves cruelty, which creates demoniac forms or entities upon the astral or lower desire planes. These entities inhere in the aura of their creator, where they produce effects of a very disastrous nature. In the first place they act as a cloud to prevent the vivisector from bringing his consciousness into contact with truth; therefore the vivisector is subject to delusions, and the conclusions he arrives at, based upon deductions from vivisection, are very likely to be false. As a result little or no knowledge of any real value to the human race can possibly come from vivisection. Vivisection transports the consciousness of the vivisector into superphysical realms of falsity; therefore, if methods of treating disease are obtained from the knowledge gained through vivisection, they will eventually be found to be misleading and usually do more harm than good.

The element of cruelty in vivisection degrades the one who practices it and transforms his character, so that the lower nature is given greater and greater play. This in time may lead to a very serious moral deterioration or perversion known as "Sadism." A lust for cruelty for the pleasure derived from it is the form which this takes.

The elementals created by the cruelty involved in vivisection sometimes react upon the vivisector during his lifetime in the flesh, and induce a mental condition characterized by extreme remorse and melancholia. These elementals are also in evidence when the vivisector passes out of the body in death, and their activity constitutes a portion of the purgatorial experience which the vivisector is compelled to endure.

We so often talk about "man's inhumanity to

man," and yet daily in our little, narrow habits of living and thinking we sting, bruise, or crush some weary heart striving for expression. So it is with the conception of our relations with the animal kingdom. We listen with reverence to the Biblical phrase that "in God we live and move and have our being," and agree with wondering admiration when we are taught that all life is one and that the same life that flows in us is flowing in the animals, yet when we practice vivisection we perpetrate an outrage upon this same One Life that flows in all.

Since all life is one, it is an actual fact that we hurt ourselves each time we hinder or harm any other living creature. Therefore, vivisection will ultimately react disastrously upon the spiritual and often on the material welfare of those who practice it.

TRUMPET MEDIUMSHIP

QUESTION:

Will you kindly give me your opinion of trumpet mediumship?

ANSWER:

Trumpet mediumship is a phase of mediumship by which beings in the Desire World are enabled to materialize voices so that they may be plainly heard by the participators in the seance. This we consider extremely dangerous to the well-being of the people who gather to observe the phenomena, as in order to materialize a voice the discarnate spirit must draw upon the vitality of those sitting in concentration and awaiting his message. Possibly an even greater amount of vitality is drawn from the people for this accomplishment than for any other type of mediumistic phenomena except the materializing seance. Furthermore, the subjective influences dominating the people in such a sitting work against the emancipation of the ego in that they lull the will power into inactivity. The expres-

sion of the will is very necessary to human progress, hence anything which interferes with it is detrimental.

We are taught that ignorance is the only sin and knowledge the only ultimate salvation. Let us pray earnestly that Light, more Light, may be given us that we may not delay our own progress nor that of those discarnate ones who may desire to indulge in these dangerous practices.

THE CARE OF THE DEAD

QUESTION:

In certain localities if a person dies during the winter the body is put in a vault until the frost is out of the ground. Does the vital body hover around the vault until the dense body begins to disintegrate in the spring? What happens in the case of slaughtered animals that are put in cold storage?

ANSWER:

The two lower ethers of the vital body, the chemical and life ethers, disintegrate synchronously with the dense body, but the two higher ethers, being of a rarer substance, levitate with the desire body and continue to exist long after the decomposition of the dense body. If the disintegration of the dense body is delayed by the fact of its being frozen, the disintegration of the vital body is correspondingly delayed, and in any case the vital body hovers around the dense body until the latter is finally disintegrated.

Placing a body in a vault in wintertime instead of in the frozen ground is probably done for sentimental reasons. There would be no difference in the effect upon either the dense or the vital body unless the temperature of the vault were kept above freezing, in which case disintegration would proceed at once.

The cold storage of slaughtered animals similarly delays the disintegration of both the dense and vital bodies.

It is said that clairvoyants find it nauseating to walk through a cemetery, for they see the vital bodies of the dead hovering over the graves and slowly decaying. Therefore the Rosicrucian Philosophy advises cremation after a period of three and one-half days allotted to the spirit for retrospection, that the decaying process of both the dense and vital bodies may be accomplished more speedily.

It is interesting to note the progress of occult students with respect to their care for the dead. In Los Angeles a group of members of the Fellowship have constructed an ice casket for the preservation of the dead during the three and one-half days of retrospection immediately following death. However, anyone in an emergency can construct a wooden box and fill it with ice for the preservation of the dead during this period. May wisdom continue to guide us in the helpful care of the forms of our dear departed.

* * * * *

The members of the Los Angeles Fellowship Centre have had an ice casket made and placed in the care of an undertaker. This casket is also used at times by others who are not Rosicrucian Fellowship students but who object to having the body embalmed. The undertaker in a conversation with our members who had remarked about the wonderful state of preservation of the body of Mrs. Lange, a member of the Fellowship who recently passed out, stated that the bodies which have come to him from the Rosicrucians, have been in a better state of preservation after they had been in the ice casket for three and one-half days, than the bodies of those accustomed to a meat diet have been after the first twenty-four hours. This was a demonstration of what a pure life and a meatless diet can do.

LETTERS FROM A ROSICRUCIAN

(Continued from page 336)

which he can work upon the inner planes of nature.

In this science will be found contained all the mysteries of nature. If with a pure heart thou desirest the truth, thou shalt find it; but if thy intentions are selfish, put to one side these letters, for thou wilt not be capable of comprehending them; neither in such a case will they bring thee the slightest benefit.

The mysteries of nature are sacred, but he whose will is evil will not comprehend them. But should the wicked man succeed in discovering the mysteries of nature, their light will be converted to a consuming fire in the innermost region of his soul, and he will be destroyed and cease to exist.

(To be continued)



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 Prenatal Epoch

ELEANOR JENNINGS

THE STUDENT of astrology does not read very far before encountering references to the "epoch," and at once alertly wonders what the term may signify. In a general way it can be regarded as one more basis of calculation—a check upon accuracy in placing the ascending degree at birth. Brought down to its simplest expression, it declares an intimate and exact correspondence between lunar conditions at birth and at the epoch, the moment of conception or fusion of the male and female cells into the one new cell which in time produces the body of the child.

The degree held by the moon at epoch proves to be the degree (or its opposite) ascending at birth, while the degree ascending at epoch (or its opposite) will be that of the moon at birth. The variants to the foundation rule are clearly due to the law which seems to fix the sex of the body before conception, and to which the rest of the planetary adjustments seem to bow. This brings

in the doctrine of rebirth and the Law of Cause and Effect, called variously "ripe destiny" or "karma."

The observant student finds primarily a definite indication in parental charts as to children—whether they are likely to come or not. The conditions most favorable to their coming are clearly identified with the parents' radical or progressed aspects, usually both, and the conditions are further reflected in sympathetic planetary aspects ruling the time near conception.

Objection to this statement may be expressed, for many parents find the family augmented only too easily while others invite the little ones yet go on with disappointed hopes and lonely hearts. If you cannot examine the horoscopes, look closely at the parents of big families. You will find bodily evidence of strong physical natures. Mars is sometimes the evident cause, since conception is easy under a Scorpio influ-

ence—almost as easy as under the Venus vibration through Taurus. Another indication is the essentially motherly type of body due to the moon in Cancer or in another congenial sign.

If you look carefully at the charts of the disappointed ones, you will see traces of Saturn, Mercury, or Uranus powerful in them—intellectual and nervous types that have few children, if any. I have read that women with Aquarius on the fifth house cusp have a male pelvic bone and consequently difficulty in childbirth. I know that this difficulty is present in one such case, but have no other data.

The conditions ruling childbirth can be traced very easily in any set of family charts, and if this point is established, it is not difficult to prove the reasonableness of the fact that the conditions at epoch agree with the conditions at birth. An astrologer, given the data usually given the physician, can estimate with accuracy the probable birth date; in fact I once fixed it within twenty-four hours of the actual birth time, two weeks nearer than the doctor's guess.

For ease of statement, let me assume that you accept rebirth as a fact, and that you agree with me in believing that certain laws of evolution in general, and of cause and effect in particular, decide the environment, parentage, and general associations of the ego coming to rebirth. The more advanced the ego, the more definitely suitable conditions must be found. If these include the strain of so-called bad planetary aspects, it is because an older soul is strong enough in soul quality to meet more problems and greater strain than is the young soul, who struggles with less developed qualities to learn the cruder, earlier lessons.

In symbolic astrology we find the sun described as an indicator of the spiritual quality of the ego, while the moon indicates the human quality. They are frequently contrasted as the individuality and the personality. Leaving the moon's influence for later attention, let us look at the sun's position at epoch with its relation to the sun at birth, as a clue to the classification of the spiritual quality of the ego.

II

Nine calendar or solar months fix the usual term of prenatal life. It is easy to see that a cardinal sign at the epoch for the sun means that

a cardinal sign will hold it at birth. The same is true of fixed and common signs so far as the sun's position goes, and the sun just between two signs at epoch will be in the same general relation at birth.

Mercury and Jupiter share the rulership of the four common signs. A child born with the sun in Gemini would have the sun in Virgo at epoch, a double Mercury influence, but a progressive trend from an earthy sign to a mental or airy one.

A child with the sun in Sagittarius at birth has the sun in Pisces at epoch, a double Jupiter influence and again a progression, since for earth life the twelfth sign, Pisces, is not usually a fortunate sign, and the ninth sign, Sagittarius, is generally indicative of the religious, philosophic, and intellectual interests.

A child born with the sun in Pisces will have the sun in Gemini at epoch, a combined Mercury and Jupiter influence; whether an advance or not would be shown by the aspects of the other planets.

As Neptune is said to influence the sign Pisces, we find here an evidential fact that supports Max Heindel's statement that Neptune is the octave of Mercury, namely, that a conception under the sun in Gemini, ruled by Mercury, comes to birth under the sun in Pisces, the sign in which Neptune has at present most influence.

A child with the sun at birth in Mercury's earthy sign of Virgo will have the sun at epoch in Jupiter's sign of Sagittarius. So Mercury and Jupiter, as you see, rule all the combinations of the sun in the common signs.

Taking the fixed signs, we find that those with the sun in Taurus at birth have the sun in Leo at epoch, a combined Venus-Sun influence expressing a sort of double emphasis on the love quality.

Those born with the sun in Leo have the sun at epoch in Scorpio, the sign opposite Taurus. It is small wonder that Leo people are full of purpose and strength, the Mars influence at epoch mounting to the sun influence at birth.

Scorpio holding the sun at birth gives us the sun in Aquarius at epoch, the sign opposite Leo. Aquarius is ruled by Saturn and strongly influenced by Uranus. The fact that Uranus is said to be exalted in Scorpio makes the above com-

bination more significant, and impels the thoughtful student to look closely at a chart with the sun in Scorpio at birth, to ascertain the position and strength of the sign Aquarius and the planets Saturn and Uranus, as well as their relations to Mars.

We find in the Rosicrucian literature Max Heindel's statement that Uranus is the higher octave of Venus. Definite support is given him in this by the fact that those born with the sun in Aquarius, ruled by Saturn and Uranus, have the Sun at epoch in Venus's earthy sign of Taurus. Venus and Saturn are related closely in the deeper side of astrology, and here we find the Uranus-Saturn sun sign individual going back to Venus for his initial impulse in the plunge into form.

The fixed signs in this relation are ruled by Venus, Sun, Saturn and Mars, four powerful and significant forces. Taking the cardinal signs we find Venus and Saturn again joined in the Libra-Capricorn bond, Venus ruling the sun in Libra at birth and Saturn ruling the sun in Capricorn at epoch, an earthy sign coming into the airy.

The sun in Aries at birth is balanced by the sun in Cancer at epoch, a Mars and moon combination, in a way an example of the most direct male-female polarity we find.

Contrast the people born of this solar combination with those born while the sun is in Cancer. The sun of the latter at epoch is in Libra, and it is small wonder that Cancer gives us gentle, kindly people, ideal mothers, and fine tender hearted men, the two ruling planets, moon and Venus, both indicating gentleness.

The sun at birth in Capricorn gives us the epoch sun in Aries. Mars rules Aries and is exalted in the sign of Capricorn, so we see dimly why the tenth sign, ruling the radical tenth house, gives us leaders, Saturn's cool judgment using the energy of Mars.

Taking only the side of the epoch's relation to birth and looking at these combinations of influence through the nature of the signs, we get a hint of the life purpose and of the texture of the higher vehicles to be used by the ego.

We find Venus and Saturn ruling two combinations and in each case earthy and airy signs, Libra-Capricorn and Aquarius-Taurus—two airy

signs rooted in two earthy signs; while Mercury and Jupiter rule all the combinations of the common signs with the four elements in different relations.

Mars and the moon in the Aries-Cancer relation, fire and water, give us steam, which is usually a characteristic of the Aries people; while Mars and Saturn in the Scorpio-Aquarius bond, give us the less friendly elements of water and air, very difficult to combine unless the intense heat of the spiritual sun draws the watery element into a finer form that can at least partially adapt itself to the air, as we see in the clouds above us in the sky. One point is clear: there is more hope of this transmutation being accomplished under the fixed signs of Scorpio and Aquarius than under the common signs where the Jupiter-Pisces influence is linked with the Mercury-Gemini. Scorpio is often described as an undesirable sign, but it has strength, and once awakened to a vision of the right use of that strength, it is easy to see the possibilities ahead.

III

As the sun indicates the spiritual or the individual quality, so the moon is symbolic of the varying aspects of the personality, the human soul. Her lunations and aspects to other potent birth influences, her position in certain signs, all have a very direct bearing upon conception, and students of the wonderful Star Science have found after patient investigation that rules can be given for finding the moment of epoch if there is any reasonable certainty of the approximate birth hour. If that is not known or cannot be fixed with any degree of confidence, the effort to set the chart of epoch is wasted time. You may produce an interesting bit of guesswork, but you have nothing of real value.

The method of arriving at the moment of epoch, of proving the epoch chart by the known facts, especially by the sex identity of the person is all given with clearness in Sepharial's *Manual of Astrology*. There are some errors in the sex assigned to certain critical degrees, which the student can easily check up and correct for himself, as the correct method is given. There is another author, E. H. Bailey, editor of the *British Journal of Astrology*, whose book called "The Prenatal Epoch," is all given to this subject. It

is a painstaking and careful work, minute in its calculations and methods, and is based upon Sepharial's original work. The older work was based upon careful data supplied by a sympathetic physician, and the later book by Mr. Bailey is a valuable aid to any one willing to spend a little real effort in this branch of astrology. Mr. Bailey's epoch delineations in the *British Journal of Astrology* which he edits are interesting and carefully done.

The matter of sex at birth agreeing perfectly with the correct epoch is one of the things which I regard as proof of the theory that the ego coming to rebirth has already had his or her sex determined, thus refuting the theory that sex is latent until half the period of gestation is accomplished. We find critical degrees very prominent in the study, and most investigators conclude that the more advanced ego finds under the special influence of a critical degree the vibration he peculiarly needs.

The anomalies of masculine attributes in women or the feminine in men are made clear in the epoch chart, where the powerful positive polarities are adjusted to the negative conditions, and in the study of this the open minded student is made aware of new mysteries and alluring new visions of the evolution of man. That so vast a plan includes a decision before birth as to sex, health, environment, and opportunity is only reasonable. The chart of epoch is declared to be a causal or root chart, the picture of the man and a statement of his achievement up to that point, while his birth chart is the plan for the one life about to begin.

In this connection it may be interesting to consider for a moment the fact that alternate births, or at least a series of births in different sex bodies, are the only reasonable explanation of the mental development of women, for with few exceptions, and most of these dating back only a few thousand years, women have had little chance to develop a brain. The Masters today are men; the great Initiates all were and are today supposed to be men, and women were not (so far as my reading goes) admitted to the mystery schools except in the Society of the Essenes. So women would be universally child minded today unless during some period some of them at least had lived as men and had secured the op-

portunity to study in the mystery schools of bygone ages. Nor could men have intellect, born of mindless mothers; somewhere women had to grow to be the mothers of the men who became leaders.

The use of the chart of epoch is frequently a help in estimating character and in looking ahead for favorable conditions for study or work. I have been able through its use to trace the bond that united a family when the war of personality in the birth charts showed the conditions but gave no clue to the cause. Its story is often more helpful than that of the chart at birth.

In these days we see many fine men and women devoting themselves to work for the race, either as social welfare workers, students of philosophy and religion, or in other lines of unselfish endeavor. Frequently their charts of birth are appalling in squares and oppositions. It is a time when strong souls coming back seem to have said: "Put in all the old debts—let me pay them and be ready to meet the New Age with clean hands." And the chart at epoch will frequently show such ones to be of fine and high attainment, while the chart at birth is heavy with afflictions. Judge with critical deliberation; see both charts and estimate more fairly the real nature of the man or woman. The birth chart alone gives only the road map for one journey; the epoch chart shows the sum of attainment up to that point and gives a hint of the preceding life.

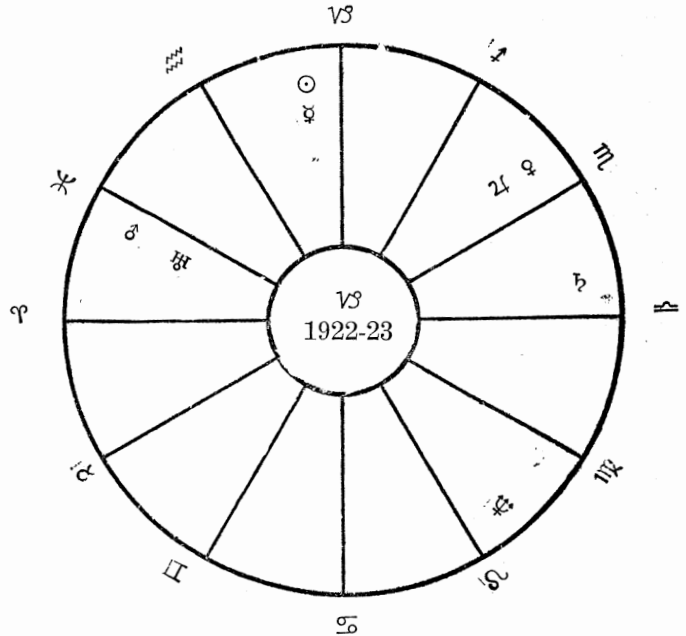
Astrology is the key to all the mystery of man's slow climb up to his present status. It gives to the earnest student the answers to all his questions; light comes to the ones who seek with real earnestness. Among its answers the epoch stands, waiting to be studied and understood. If we reject it as a picture of man's spiritual quality at the time he enters earth life, at least it is a clue to his fundamental physical and intellectual qualities, showing his trend by the relation of the chart of birth to the epoch. It is not essential to an understanding of practical astrology, but it is essential, in my opinion, to a real understanding of real astrology.

Reflect upon your present blessings of which every man has many, not on your past misfortunes of which all men have some. —*Dickens*.

The Children of Capricorn, 1922-23

Born between December 23rd 1922 and January 20th, 1923, 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 of Capricorn come under the dominion of the planet Saturn, and are therefore of a naturally melancholy nature. They are prone to see the dark side of life, and they are extremely sensitive and have their feelings hurt at the least thing; they are very apt to feel that people have intentionally done them an injury, and are inclined to hold a grudge.

Capricorn is the natural tenth house sign, the sign of those in authority. Children born with the Sun in this sign are desirous to rule, and resent the authority of parents and teachers. Therefore those placed in positions where they must guide these little GOATS (for this is the symbol of the sign, and Capricorn people are often like the goat, pulling against the rope) must lead them very gently, never letting them think that they are being led. They have strong wills, and it is very hard to turn them from a path which they have set their wills to follow.

They are usually most prudent and cautious; but the children born this year while the Sun is passing through this sign, principally those born between the 23rd of December and the 3rd of January, will not be so cautious, for we find the planet of impulse, Mars, in conjunction with the erratic and irresponsible planet Uranus in the

sign of Pisces, which is considered the sign of self-undoing. These children are apt to stand in their own light by their rash acts. But there is also a good side to this position; Pisces is an occult sign, and we find Jupiter, the planet of benevolence and opulence, in trine aspect to Mars and Uranus. This will greatly modify the evil and if their minds are turned to the path of LOVE and the study of occultism, then this dynamic energy may be a blessing, for their ideals will be very broad and altruistic.

Saturn, the ruler of the sign Capricorn, is in its exaltation in the sign of The Scales, Libra, where the soul is weighed and where this planet is free to express its very best qualities. Throughout this month this planet will be in sextile aspect to the prophetic and inspirational planet Neptune. This will give these children a natural desire for all things of a supernatural nature, and they will be well balanced in their activities along this line. They will be very intuitional, and they may appear untruthful at times, for which they may be punished by those who are ignorant of their inner gifts. These children will be very psychic, and they will know things of a supernatural nature and not know whence

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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) is not sent the reading cannot be made.

NORMAN HANSEN Y.

Born May 25, 1922.

9:07 A. M.

Long. 97 W., Lat. 41 N.

Cusps of the Houses:

10th house, Libra 14; 11th house, Scorpio 11; 12th house, Sagittarius 2; Ascendant, 21-44 Sagittarius; 2nd house, Capricorn 28, Aquarius intercepted; 3rd house, Pisces 8.

Positions of the Planets:

Mars 23-18, retrograde, Sagittarius; Uranus 13-23 Pisces; Moon 26-35 Taurus; Sun 4-6 Gemini; Mercury 2-25 Gemini; Venus 0-31 Cancer; Neptune 13-27 Leo; Saturn 0-52, retrograde, Libra; Jupiter 9-9, retrograde, Libra.

This boy has Sagittarius rising with Mars, the planet of dynamic energy, in conjunction with the Ascendant, and in opposition to Mercury and Venus in the seventh house. This will cause the boy to think somewhat more of himself and his self-expression than of others, and he will be apt to word his thoughts in an unkind way. This critical attitude will in time produce nervousness. We would suggest that his parents begin at once to teach him to love all creatures, and the need for tolerance in all affairs of life. Tolerance, is a saving grace and should be practiced by the parents as an example to the boy.

Careful guard should be placed over the boy due to the opposition of Venus to Mars, which brings an ignorance of the sanctity of the creative force and the right use of it. This is especially increased by the square of Venus to Jupiter in Libra. These planets are nine degrees apart but the aspect will still have some influence in his life. Teach him that the senses are given us

to help contact conditions in the physical world for the sake of certain experience, and that their indulgence is not an end in itself; that sensual indulgence of all sorts is not in harmony with the spiritual plan of our well-being, and can only bring us sorrow and suffering; and that cleanliness of thought, word, and act, will bring him nearer the goal of his attainment than any other means.

The Sun in Gemini, trine to Saturn in Libra, the sign of its exaltation, also trine to Jupiter in Libra, will make this native a deep student of the arts and sciences and a good critic. It will help him in his better moments to hold with clearness of perception the scales of justice. It will give him a keen interest in the laws of the land, and a desire to act with them in some capacity, either as lawyer or judge, or as a writer on legal subjects.

This child needs love, also to be taught appreciation of others' good qualities as well as his own, and a knowledge of how to live right.

ALEX JOHN M.

Born March 4th, 1909.

11:20 A. M.

Long. 74 W., Lat. 41 N.

Cusps of the Houses:

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

Positions of the Planets:

Neptune, retrograde, 14-26 Cancer; Moon 16-50 Leo; Jupiter, retrograde 9-2 Virgo; Mars 5-46 Capricorn; Uranus 20-58 Capricorn; Mercury 16-41 Aquarius; Venus 0-0; Pisces; Sun 13-28 Pisces; Saturn 9-25 Aries.

This child has Gemini rising, with the ruler, Mercury, in the ninth house which rules philanthropy, philosophy, and religions, and opposing the Moon in the third house. This configuration

will cause the boy to be fond of study along scientific lines and will enable him to absorb much, but will cause him to flit from one thing to another, constantly and vainly searching for truth to which he may cleave, until through the loving, self-forgetting service which his Sun in Pisces, trine to Neptune in Cancer, impels him to render to mankind, he will be enabled to gain true spiritual realization and learn the ways of the spirit as compared with the ways of the world. Service, then, will be his most important lesson throughout life, not alone for spiritual understanding but for protection against his negative inclinations due to the opposition of Neptune, retrograde, in the psychic sign of Cancer, to Uranus in Capricorn in the eighth house.

Saturn squares Neptune, and with Mercury opposing the Moon he will need much instruction against the misuse of words, for these are an expression of the creative force in us. Mars squares Saturn. This tends to brooding over seeming wrongs and to violent bursts of temper which would react on his physical organism, causing headaches and trouble with the stomach and heart.

Jupiter opposes the Sun from the fourth house, showing a fondness for food and drink, which might in time react on the intestines and cause liver trouble as well. We would suggest that the parents take this child in hand, and lovingly but thoroughly expound to him the doctrines of health and well being. Teach him to masticate his food well and to eat slowly. Also, we would suggest a vegetarian diet with plenty of raw green food as the boy's constitution requires this for good health. It would be wise to discourage his inclinations for sweet drinks.

It would be better for him to follow some literary pursuit rather than mechanical labor, as the former would aid him to transmute his undesirable characteristics more easily. He would take readily to gardening and would be successful in this. In his efforts to gain a knowledge of the occult, we would suggest that great care be taken, for otherwise he would be apt to get into trouble through negative development.

The boy is magnetic, and if opportunities for learning music were given him, it would enable him to bring to the fore his finer instincts. Mars trines Jupiter in Virgo in the fourth house.

Hence he will be a good provider for the home, but should be taught consideration and regard for other people as well as his blood relations.

VOCATIONAL

EMILY BROWNING J.

Born February 7th, 1904. 1:30 A. M.

Lat. 37 N., Long. 89 W.

Cusps of the Houses:

10th house, Virgo 8; 11th house, Libra 10; 12th house, Scorpio 6; Ascendant, Scorpio 26-35; 2nd house, Sagittarius 28, Capricorn intercepted; 3rd house, Aquarius 2.

Positions of the Planets:

Uranus 28-37 Sagittarius; Venus 9-33 Capricorn; Mercury 21-31 Capricorn; Saturn 12-23 Aquarius; Sun 17-7 Aquarius; Mars 14-37 Pisces; Jupiter 24-50 Pisces; Neptune 3-29, retrograde, Cancer; Moon 2-34 Scorpio.

This young lady has the martial sign of Scorpio on the Ascendant, with the ruler, Mars, in the fourth house in the watery sign of Pisces, sextile to Venus, the ruler of the sixth house sign. The Moon sextiles Venus from Scorpio, an emotional sign. This will give her talent along musical lines, and ability with stringed instruments, for Neptune, the planet of stringed instruments is trining the Moon. Her voice will be especially good and should receive training. The sextile of the Moon from the creative sign of Scorpio to Uranus in Sagittarius, the sign of writing, will enable her to create with the pen.

She would also be quite successful with cooking, and would have a fondness for a home of her own making.

Neptune in opposition to Venus may cause her to meet with monetary losses.

The native would make a good surgeon, doctor, or nurse, but would be apt to meet with undesirable experiences of a moral nature. However, these would in time enable her to transmute the opposition of Venus to Neptune. The Moon in Scorpio turns the mind unduly in the direction of sex, as the Moon typifies the instinctual mind. Also, Uranus square to Jupiter in Pisces is indicative of this tendency, and shows a disregard for conventions that may bring much sorrow in the home.

The young lady has a keen, deep mind, and is ambitious to succeed in life. She is fully able to

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Studies in The Rosicrucian Cosmo Conception

The Bodies of Jesus

KITTIE S. COWEN

UPON THE DEATH of Christ Jesus upon the cross the seed atoms of Jesus' vital and dense bodies were returned to him. From the time when Jesus surrendered his dense and vital bodies to Christ until the time of the death of Christ Jesus on the cross (three years), Jesus functioned in a vital body of ether, gathered as an invisible helper gathers physical material whenever it is necessary to materialize all or a part of his body. But material not matched with the seed atom cannot be permanently appropriated; it disintegrates as soon as the will power which assembled it is withdrawn, and this, therefore, was only a makeshift. When the seed atom of Jesus' vital body was returned to him, a new vital body was formed, and in that vehicle Jesus has since been functioning, working with the churches. He has never since taken a dense body, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things.

The vital body of Jesus, retained by Christ for future use, is composed of the two higher ethers only. They contain the record of Jesus' thirty years of life on earth, and it is the impacts from the experiences of these thirty years that Jesus has been deprived of. Jesus through retrospection had lived his heaven and purgatory day by day, and had wrought his experiences into the soul body that was given to the Christ. This soul body will not be returned to Jesus until the Day of Liberation and the Millennium have come and gone, at which time Christ will be entirely done with the vital body which He received from Jesus. Then, of course, the soul growth that was made in it by Christ

will fall naturally to Jesus, drawn by the Law of Attraction. Thereby Jesus will become many times richer than he would have been if he had not thus sacrificed his body.

The vital body of Jesus used by Christ is in a sarcophagus made of glass, which is kept in a cavern deep in the earth where no uninitiated can penetrate, and vigilant watchers keep constant guard over it. The reason why the vital body of Jesus is preserved for the second coming of Christ instead of providing a new vehicle is that Christ was free to choose His vehicle of entrance to the earth where he is now confined, but having once chosen the vehicle of Jesus He is bound to leave the same way; were that vehicle destroyed Christ must remain in the cramping, physical surroundings of earth until it is dissolved into Chaos. This would be a great calamity, and therefore the vehicle He once used is most jealously guarded by the Elder Brothers.

Christ will again use this vehicle when He comes to establish and perfect the Kingdom of God, and this will so spiritualize and glorify it that when it is restored to Jesus at the time when the Kingdom is turned over to the Father, it will then be the most wonderful of all human vehicles. Though it has not been so taught, Max Heindel expressed it as his belief that Jesus will be the highest fruitage of the Earth Period on that account, and that Christian Rosenkreuz will rank next.

THE THREEFOLD SPIRIT

The Divine Spirit is now in charge of the Lords of Wisdom, represented by the constellation of Virgo, the Divine Mother, controlled by

the planet Mercury, whose higher octave is Neptune, the planet of divinity. Mercury is lifting humanity up from the animal to the man. Neptune will lift humanity from the human state to the divine. The great majority of the human life wave are just beginning to respond to the influence of Mercury, and there are some who feel and respond to the influence of Neptune. The seat of the Divine Spirit is primarily in a point at the root of the nose, the frontal sinus, and secondarily in the skeleton. Saturn rules the skeleton, while Neptune kindles the Spinal Spirit Fire in the spinal canal.

The Life Spirit is now in charge of the Lords of Individuality represented by the constellation of Libra, the Balance, controlled by Venus, the love planet, whose higher octave is Uranus, the planet of altruism. Only the highest and best in Venus can find expression in the Life Spirit. The lower octave must find expression in the lower self, the personality. Uranus, the higher octave of Venus, rises above the realm of sex love to its cosmic aspect, and awakens in man the all-embracing love that Christ Jesus felt for the world when He gave Himself in service. The seat of the Life Spirit is primarily in the Pituitary Body (Uranus), and secondarily in the heart (Leo.)

The Human Spirit is now in charge of the Lords of Form, represented by the constellation Scorpio, the scorpion or the eagle. Scorpio fosters mental unfoldment. Its two emblems, the scorpion which crawls on the earth and stings with its tail, and the eagle which soars to the sky and there communes with the gods, point out with accuracy the path of the lower nature as well as that of the aspiring, illumined soul. Mars controls this sign, and the rays of the sun focused upon us by it give us much of dynamic power, either for evil or good, and are a large source of our activity in the world. It is the most important agent at work in the world today, and when properly controlled is an incomparable boon to humanity. The Lords of Form (Scorpio), under the direction of the higher orders, actually did the principal work on the evolving germs of the dense, vital, and desire bodies. The development and spiritualization of the mind is the principal work of the Earth Period. The seat of the Human Spirit is primarily

in the Pineal Gland (Neptune), and secondarily in the brain and the cerebro-spinal nervous system. Mercury, the octave of Neptune, rules the right cerebral hemisphere of the brain (when this side begins to function—it is not functioning at present), the motor segment of the spinal cord and the vocal cords. Mars rules the left hemisphere of the brain and the second segment of the spinal cord. The moon rules the third segment and the sympathetic nervous system.

THE PLAN OF EVOLUTION

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able they suddenly vanished for he,
 "Was one who never turned his back but
 marched breast forward,
 Never doubted clouds would break,
 Never dreamed, though right were worsted,
 wrong would triumph,
 Held we fall to rise, are baffled to fight better,
 Sleep to wake."

Life succeeds life until man has learned all of his lessons, until he is no longer ignorant of how to act toward his brother, until altruism has purified his soul, and the Christ born within, radiates outward, causing him verily "to walk in the light."

Thus happiness often has so much of pain in it that we choose it only because our spiritual selves see that it is good.

EMILY BRÖWNING J.—VOCATIONAL

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grasp occult truths, is psychic, and has understanding of others; however, her intuition often plays her false, for Uranus squares Jupiter, causing in her a negative attitude in some directions.

We would suggest that our friend begin to study diligently the occult teachings, earnestly endeavoring to understand them and to live the life as there taught to the best of her ability each day, as though that were all the time allotted her for this life. With perfect faith in divine guidance she should earnestly strive to bring to the fore the latent talents which she possesses for healing the sick whether through nursing or spiritual means, for music both vocal and instrumental, and for creating with the pen.

Children's Department

The Little Lame Princess

MATILDA FANSHER

ONCE UPON a time not so many years ago there lived a little girl whose name was Emaline. Her friends and the children of the neighborhood called her the Little Lame Princess.

The tiny cottage where she lived was surrounded by a green lawn, and gay flowers bordered the walk in summer time. In one corner of the yard stood a big elm tree.

Each day Emaline sat by a wide window where she could see the flowers in the yard, the people passing in the street, and watch the birds building their nests in the great elm tree.

Although this little girl could not walk, many were the joys that came to her as she watched the children pass to and fro on their way to school or play. They all knew and loved her, and never failed to wave their hands in passing, or to stop when they had time to talk a few minutes and share with her their flowers, candy, or whatever they happened to have.

So Emaline was quite happy, and great was her delight when the birds came to pick the crumbs which she scattered on the window sill.

Outside of her window was a box where she had planted tiny seeds which her mother had given her, and through the loving care which she had bestowed upon them they were now a mass of beautiful colors. Their fragrance was a source of continual pleasure to Emaline. How she loved these lovely friends who nodded their heads in the breeze and seemed always to be smiling at her.

On a small table close at hand were books of fairy tales and adventure. Many were the pleasant hours which the Little Lame Princess spent in Fairy Land where all was bright and lovely.

By her side on a chair one could almost always find a big yellow cat curled up asleep. He loved to have Emaline smooth his fur, and showed his pleasure by purring loudly and spreading his claws, pushing first one foot and then the other into the cushion on which he lay. Emaline ex-

plained that he was playing the organ for her.

But in spite of all these things that helped to make her life happy, Emaline grew restless and longed intensely to walk, run, and jump as she saw other children doing every day. Then she would grow sad and ask her mother, wistfully, "Why am I this way, mother? Why does God punish me so?"

"My dear, you mustn't think God punishes you," her mother would answer as she came and knelt by her side, putting her strong arms gently around the frail form to comfort her. "I do not know why you are like this, but God is too good to punish, and in His great wisdom He knows what is best for us." At this the little girl would sigh, wishing she had her mother's faith and that God would show her the reason for her lameness.

It had been a beautiful June day, and Emaline had been wishing all day that she could walk about on the cool, green grass, and that she were able to climb into the elm tree to see the young birds which she knew must be there. As the sun sank behind the distant hills and the shadows began to creep round about, she became very restless and heartsick because she was denied the great privilege of walking.

After her mother had tucked her in between the cool sheets, she lay thinking for a long time. Finally she prayed with her whole soul in her prayer that she might some day be able to walk. If God would only show her why she was an invalid she might be happier, she thought.

Emaline did not know how long she had been asleep when she heard a voice saying, "Come with me and I will show you." She wasn't even surprised when a figure in white took her by the hand, and they glided swiftly over hills and valleys as if they were flying, until they came to a beautiful white palace surrounded by high stone walls.

"This is where you once lived," said Emaline's companion.

"She must know," thought Emaline, so she

said nothing but gazed in wonder at the scene about her.

A little girl was playing on the marble steps that led into the palace, and while they watched, a servant came and took the child into the palace.

They followed, and it seemed strange to Emaline that no one noticed their presence. Within there were fine ladies and gentlemen and such grandeur in furnishings as the Little Lane Princess had never seen.

Presently the little girl was dressed for the street, and with the servant walked to and entered the coach, which had been driven up to the gate. The driver cracked his whip and they started away.

"So she grows up to womanhood, the pampered 'darling' of the rich," explained Emaline's guide. "Behold her as a woman!"

She turned and saw a beautiful woman come through the great doors of this same place, walk haughtily to the waiting coach, and enter and drive away just as she had done when a little girl.

"Let us follow," murmured the guide.

They watched the coach driven swiftly through the streets, while the poor and needy stood gazing in awe-stricken silence as she passed. On the faces of some Emaline saw hate, and shuddered.

"And so through life she rides, neglecting the limbs God gave her with which to walk. She has no sympathy for those who work and toil for their daily bread. It is very sad. Now we will go home," said Emaline's companion.

The next morning the Little Lane Princess surprised her mother with this question:

"Mother, do you think we have ever lived here on earth before?"

"Why, yes, dear. I believe we have, but why do you ask?"

"One of God's messengers showed me last night where I used to live and why I am helpless now, and it is my own fault. Oh, mother! I am going to be so good from now on," eagerly exclaimed Emaline.

"How strange," thought her mother, but she only hugged her and said: "You have always been good, dearie," for she was used to this odd little daughter.

So now as the summer days passed by, little

Emaline sat by her window and sang happily, watching the children, the birds, and the flowers. Fingers were bound up, tears wiped away, and stories read to the children who came, knowing they would find help and sympathy at the hands of their Little Lane Princess.

Quick tears of sympathy sprung to her eyes as she sat by the window one day and saw a bird with a broken wing fall to the ground under her window. It was rescued by her mother, and together they bound the broken wing and cared for the bird until it was well again.

One day there came a great physician to the town where Emaline lived and hearing of the Little Lane Princess with the kind heart, he came to see her. When he was seated in a big chair facing Emaline, he asked her in a voice full of love and understanding just what it would mean to her to be able to walk.

"Oh, sir," she murmured, "I am very happy now just as I am, but it would be wonderful to be able to walk. Then I could go everywhere, helping the children who need help. There are so many, you know."

The physician's eyes were very tender as he looked at the little girl, and he told her he would be back on the morrow.

During the night Emaline opened her eyes in wonder, for there by her bedside stood a white robed figure.

"Be not afraid," said he, "I am the physician and I have come as an Invisible Helper in my spiritual body to heal you. I can leave my physical body as you see, but I shall return to it in the morning."

She fell asleep immediately and never woke up until morning. Then she remembered what she had seen in the night, so she threw back the covers and placed her feet gently on the floor and stood for a few minutes, afraid to move.

"I can walk," thought she. There seemed to be needles and pins sticking in her feet but she reached out bravely and placed her hand on the back of a chair for support. She took first one step, stopped, and then another until she reached her chair by the window, where she sat down trembling with excitement, and there it was her mother found her.

Wonder, unbelief, and joy struggled for ex-
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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.

Nature's Medicine

MRS. MAX HEINDEL

IF MAN COULD but understand that the greatest healer is Nature! God has prepared His laboratory so that all who will observe the effects of vegetables and fruit upon the human organism will find that they contain a remedy for every ailment to which man or the animal is heir.

The animal when sick is able by instinct to find the herb or vegetable which is necessary for its healing. Have you ever observed the dog or the cat in such a case? If it has the opportunity to get away after being locked up in a room, it at once searches for the green blades of grass, and especially for the tops of wheat or barley, which keep the digestive organs of these carnivorous animals in order. If your pet dog or cat is sick and it has had no opportunity to run free, take it out into the country and let it seek its own medicine; if it is left to follow its instincts, it will soon be well. If blades of grass contain all that the huge body of an ox or a horse needs for food, how much more can man receive from the more highly cultivated and advanced greens?

For burns, scalds, and bruises, grind the raw potato or onion and use as a poltice; it will draw out all inflammation.

The raw onion, when sliced and placed between fresh soda crackers in the form of a sandwich and eaten on an empty stomach each night before retiring, will build up the nervous system and insure a sound sleep. While the body rests, this

wonderful vegetable will act as a broom to clear the liver and intestines of impurities.

Garlic, that much despised vegetable on account of its odor, when eaten in the form of a sandwich between slices of entire wheat bread, eliminating all other food for a few days and making three meals a day on it will cure scrofulous blood, liver trouble, coughs, and colds, and it is very helpful in cases of high blood pressure and hardening of the arteries.

If the blood is anemic or lacking in iron, spinach, carrots, beets, dandelion, lettuce, and red apples, which are well supplied with nature's iron, should be eaten. All mineral substances which are sold as drugs are injurious and are not assimilated by the blood.

Honey is a wonderful stimulant, and will restore the energy and strength after prolonged muscular exertion. Honey, when mixed with lemon juice, is good for sore throat, coughs, and colds, and when mixed with water also heals chapped hands and sunburn.

An orange or an apple at night before going to bed and the first thing in the morning stimulates bowel action, and in time will cure constipation.

The strings of green beans may be dried and stored away for emergency; when steeped as tea they will relieve all disturbances of the bladder and are an efficient regulator for it.

To clear the complexion and bring a gloss to

the hair, eat sparingly of cream, butter, and the yolks of eggs, but plentifully of greens such as the dandelion, spinach, tops of young beets and carrots, wild mustard, water cress, et cetera.

The following table of remedial foods may be useful:

For the Nerves:

Onions, lettuce, carrots, apples, black currents, strawberries, blackberries, celery.

To Build or Enrich the Blood:

Beets, carrots, spinach, lettuce, strawberries, red apples, blackberries, red grapes.

Blood and Liver Purifiers:

Onions, garlic, carrots, turnips, dandelions, tomatoes, prunes, plums, peaches, figs.

For the Kidneys:

Asparagus, California artichokes, dandelions, apple juice, string beans, green peas, lemons.

For Rickets or Deficiency in Lime:

Strong beans, green peas, carrots, apples, strawberries.

For the Stomach:

All we would ordinarily advise for this organ when it is disturbed is a much needed rest by eliminating all food for a day or two.

The Inside of the "Ouija Board"

DR. AXEL EMIL GIBSON

In "Herald of Health"

AS A TOY for old children with more leisure than ideas, the "ouija board" is considered quite innocent by most people though lately some occurrences connected with its practice have rendered its propriety and safety gravely questionable.

After having watched the "ouija board" craze with a keen professional eye, Dr. Wm. J. Hickson, Director of the Psychopathic Laboratory of Chicago, makes the statement that an amazing percentage of his cases of dementia, especially of the "Praecox" and "obsession-mania" class, have been "ouija board fans" or spiritualistic seance habitues. In response to the needs of this constantly increasing type of sufferers, who have been scientifically classified under the new denomination, "Ouija Praecox," the doctor has even been obliged to equip a new department in his psychopathic establishment.

Now "Praecox" in its ordinary pathologic application signifies a mental disorder, expressed in the lack of interest of an individual for any practical form of business, while surrendering to a state of uncontrolled systemic weakness and a desire to get away from the world of fact with its burden of individual and communal responsibilities.

We go to the "ouija board" either as doubters or believers; either as foolish jugglers with the value of time and conditions, or with the definite aim to steal a march on fate by getting possession of secrets and powers which ordinarily,

legitimately, would not have come our way.

* * * * *

The entire "ouija board" situation is intolerably vicious and dangerous, as it holds out to the average individual temptations to take advantage of life in any form he desires. And it is here that the joke of the "ouija board" gives way to a situation in which, realized or not, we find ourselves gambling with manhood, character, and moral integrity. For it is impossible that a persistent concentration upon and expectancy that certain things will happen can leave the mind uninfluenced by the very motor and motive forces invoked in this attitude. And if the psychologists—from Shakespeare to William James—are right, that there are more things between heaven and earth than all our philosophers ever dreamed about, the "ouija board," by the mind-stifling concentration of its devotees, may turn into a center of attraction for any obscure, indefinable, and uncontrollable psychic entity capable of penetrating our inner, deeper selves, and using our brains for purposes and indulgences of its own choosing. "Obsessions" as referred to and warned against in the Bible and in other ancient and medieval religious literature, belong undoubtedly to the same class of phenomena as those that attend the practices of the modern "ouija board."

Looked at from this point of view it is quite comprehensible why Dr. Hickson connects the

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Vegetarian Menus

—BREAKFAST—

Stewed Apples
Baked Corn Meal Mush With Nuts
Entire Wheat Gems
Cereal Coffee or Milk

—DINNER—

Puree of Bean Soup
Baked Sweet Potato
German Tomatoes
Graham Bread and Milk

—SUPPER—

Potato, Olive, and Nut Salad
Celery Sandwiches
Milk

Recipes

Baked Corn Meal Mush With Nuts

To two and one-half cups of boiling salted water, add one cup of corn meal which has been moistened with cold water; boil until thick, stirring constantly to avoid lumps. Put into fireless cooker and leave for several hours, or set on back of stove to simmer for several hours. Just before removing from stove add one cup of ground nut meats. Pine nuts are most appetizing. Prepare shallow bread pans by moistening with cold water; pour the corn meal mush into pans to the depth of two inches. Allow to cool over night. Slice and roll in egg and bread crumbs. Place in oiled baking dish and bake until browned, or fry in hot oil. Serve with honey or maple syrup.

Puree of Bean Soup

Soak one pint of navy or pink beans over night. Cook in one quart of water until tender; then add one grated onion, one finely chopped clove of garlic, and a cup of stewed tomatoes. Cook for one-half hour and rub through sieve; season with salt and paprika, adding a tablespoon of browned butter and some chopped parsley. Serve with croutons.

German Tomatoes

Peel and stew one pint of tomatoes for fifteen minutes. Crumb into the dish as much stale cake as the tomatoes will absorb in order to make them thick; season with salt. These tomatoes are delicious served hot or cold.

Potato, Olive, and Nut Salad

Slice or dice four cold boiled potatoes and two hard-boiled eggs. Pit and chop one cup of ripe olives and one green bell pepper; add one-

half cup of chopped walnuts and a little chopped parsley. Mix with mayonnaise dressing and serve on lettuce leaf.

Celery Sandwiches

Chop crisp celery with lettuce leaves; mix this with the hard-boiled yolk of egg and enough mayonnaise dressing to make a paste. Spread between slices of entire wheat bread.

THE LITTLE LAME PRINCESS

(Continued from page 353)

pression on the mother's face when she saw her sitting in her chair. Emaline soon convinced her that she could walk, and with her mother's aid she practiced walking back and forth from bed to chair until she grew tired and her mother advised her to rest until the physician should come.

It was with a face glowing with love and thankfulness that she related to the physician all that had happened since his departure the day before, and how he had come to her during the night.

Great was the rejoicing when the news spread that the Little Lame Princess could walk.

THE CHILDREN OF CAPRICORN, 1922-23

(Continued from page 347)

they have received this knowledge. The parents should never punish them for what may appear strange in them.

Jupiter is in Scorpio, the sign of the doctor and the healer, trine to Mars and Uranus in the sign ruling hospitals and prisons. This will make them apt as nurses or healers of the sick in mind or body.

The Rosy Cross Healing Circle

A HEALING DEMONSTRATION

Atlanta, Ga., Sept 1.

Rosierucian Fellowship,

Dear Friends:

I am writing this letter to try to express my gratitude for what you did for me last Tuesday.

We had invited six friends to dinner Tuesday. When I woke up Tuesday morning I was almost without feeling in my entire body. I could move about, but I felt like falling—my blood didn't seem to be moving at all. I drank some hot coffee but instead of stimulating me, a sinking sensation swept over me in waves. Then the back of my neck began to throb and draw, and a dull pain in my back (the left side, in and below the small of my back) made me very uncomfortable. I knew I was getting ill. I was covered with cold perspiration and was intensely nauseated. My temples were throbbing and when I rose from the table, I could scarcely stand on my feet.

To explain to you just how great your cure was, I must tell you that when I feel as I have just written you, I know and my sisters know that nothing can avert a "spell." I lie for hours in a state of almost complete lifelessness. At such times if I open my eyes or even move a finger, I experience such increased weakness that it seems nothing can keep me from passing out. No physician has been able to help me at such times—they give me morphine and put me to sleep but they cannot help me.

Tuesday I had all the symptoms of a serious "spell" with this symptom added: I was almost lifeless before the sick headache came on. My sister knew I was ill and begged me not to move about, but I had planned a beautiful dinner, and I wanted so much to make it a success.

My sister asked me to promise her I would not move until she returned. She left me to run over the house and be sure everything was in perfect order. I sat still wondering what I could do, and feeling colder and weaker and more nauseated each moment.

Suddenly the thought came to me, "Mt. Ecclesia and the healing center!"

It came to me that I must try to get in touch with you, and I decided to try it before

my sister returned to me. I closed my eyes, and immediately a circle of faces was around me—happy, smiling faces, all, I could see, eager to help. I prayed then that you would help me. I begged you to keep off the "spell" for that one day at least and that you would strengthen me so that I could go on with my plans for the day. And then I opened my eyes. I was still weak and still cold, but the pains and the nausea were gone. Very carefully I got to my feet and found I could stand without fear of falling.

When my sister returned I was on the back porch, busy with preparations for the dinner. I told her. She does not believe in contacting people in space but, her joy in my recovery was genuine.

I grew stronger and stronger as the day wore on. When the guests had gone and we were alone again, my sister was worn out but I was not even tired, and I had worked harder than she all day.

As I had begged you to keep the spell from me that day, I rather expected it the next day, but it did not come.

You performed a miracle on me and, I thank you *most sincerely* from the very depths of my heart for it.

Sincerely,

J. B.

HEALING DATES

December 6—12—19—26
 January 2— 9—15—22—30
 February 5—11—19—26

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.

Echoes From Mt. Ecclesia

Zodiacal Paintings From Paris

ION WOLFE

ALATE AFTERNOON at Headquarters; the stillness of concentration broken by the noisy clicking of typewriters. Suddenly all is chaos; the workers abandon their desks and hurry toward an inner room. A general undercurrent of excitement prevails as the glad words flash from one to another, "The pictures are here." Which is to say that after much patient maneuvering the remaining eight "Signs of the Zodiac" paintings, so graciously presented as a gift to the Healing Temple by Camille Lambert of Paris, have been released by the Customs Office and at last have arrived "home." It was with delight and reverence that the little group gathered about his splendid gifts as they lay unfolded there, and we feel certain he must have sensed the keen joy and appreciation with which they were received.

Words, those little half starved things which often mean so much, are sometimes wont to fail before the warm reality of true workmanship and inspirational genius. The four previous paintings, as forerunners, had prepared us for the beauty of Mr. Lambert's technique; but when we view the added strength and etheric quality he has achieved upon entering deeper into his subject, the reaction is truly inspiring. It has been said that no man courts the spiritual more than the artist who lives for his work; in the face of that application we have no wish to discriminate between these "children" of his brush, and respectfully confine ourselves to a short description of each.

Silently we enter the Temple, and high above the circle, almost under the dome, we see the empty, expectant frieze where four of the twelve paintings already are in place. On the west wall above the altar rests, Leo, the Lion, king of his realm, half silhouetted against a blazing sun encircling the emblem of itself. To the right his strength is supported by the majestic towers of a castle; while before him lie rich forests of tropical

plants and trees, all done in high colors of mauve and warm reds. Leo, the sun ruling, is the sign of the risen Christ, the emblem of spiritual unfoldment, and since we earnestly seek to follow the teachings of the Master, this sign is given prominence in the Temple.

Directly opposite over the front entrance is Aquarius, a half figure with rich brown hair, pouring from shoulder-tilted jar the bounty of water unto the earth below. On one side in the foreground lie quaint, snow covered housetops. To the left a vortex of white and gray leads to whirling Saturn and its seeming-definite rings, while far above it Uranus is exalted in a mysterious glowing of indescribable beauty. In the surrounding void, faint yellow stars are gleaming.

Aries, the Ram, has left the group of patient sheep in the background and stands on a central hillock, surveying the vision of spring before him. One may taste the young wind blowing across meadow lands; the paints are laid on in light, thin wash effects that half resemble water color.

Cancer, with its Crab sign, is done in deep blues and sea foam, the waves rolling up to the foreground on some hidden shore. It is a new treatment; a dark, somber sea at night. Here rules the Moon, with her companions Jupiter and Neptune exalted at her side.

We feel that the remaining paintings, which have now arrived fall into two definite groups: Gemini, Virgo, and Libra are distinctly mural in feeling, with conventionalized symbols at either side. The remaining five transcend classification, but in all of these Mr. Lambert has accomplished a peculiar mystical charm by giving their symbols central locations, sketching them lightly with clear tones of the spectrum, and outlining with raised lines of the pigment; all of which tends to make them stand forth against the heavier colors at both ends.

Of the latter group, Sagittarius claims close attention to colors and the design used. Here the Centaur pauses for a moment to aim his arrow at a distant star; while before him reigns the sovereign Jupiter with rings of light and shining moons. On the right the artist has carried this allegory to Headquarters, painting the upper portion of a globe in dark colors with a half relief of the coast of California, symbolizing Mt. Ecclesia in brilliant sunset glow by the gleaming emblem of the Rose Cross: Mt. Ecclesia, where we so earnestly aim our aspirations at the ideals of "The Star."

In Pisces, two ethereal fishes move lazily to central position above a wide lake where drooping trees and reeds half conceal some adventurer's boat set adrift. It is night, and on the left the water from a power wheel flows constantly under the little bridge that leads to the welcome lights of an inn. Behind it and in conjunction is a large medieval structure; possibly a hospital. On dual thrones we find Neptune and Jupiter, co-rulers of this watery sign.

Capricorn is the Goat sign, and he springs forth prominently in white over a sleepy winter village, black winter trees to the right. Mars is exalted here, and Saturn rules among the many glistening stars.

A huge Bull done fiercely in yellow holds the central place in the Taurus picture, followed by another less distinctly seen in the yellow background of clouds. In the more literal foreground graze herds of peaceful cattle, near to a tree-snug house. Venus is ruler here, with the Moon as exalted counselor and companion.

Scorpio calls forth an opposition of horror and admiration, as we gaze upon the Scorpion crawling skyward out of the dull swamps of despair. Night-black trees fringe a stream of muddy reds and treacherous undercurrents: swift flowing waters of iniquity. On the left a town by night is represented, half concealed in the smoke arising. Upward, ever upward, moves the crawling Scorpion to exaltation under the planet Uranus, shining forth in splendor from the night. How great the forces of evil when transmuted; with what courage and inner beauty are they blessed!

The remaining three paintings are under our assumed nomenclature of "Mural-frieze." Gem-

ini, with Mercury as lord of the sign, shows two smiling young figures who pause beneath pink blossoms of apple trees. We like to think of them as not being sharply divided into sexes, forecasting the day when All shall be as One. Soon they will wander on, these two comrades, through Elysian fields of endless hope and joy.

Libra next attracts us, and we think possibly this one may stand forth even more prominently than many of the others when hung in place. The autumnal wood to the right with its flickering sunlight marks a choice moment of the whole group, and the method of laying on the paint is entirely individual. To balance this riot of color, an old Dutch mills flaunts its lean arms on the left, reminding us that "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth; so is everyone that is born of the spirit." In the center from the fingers of an unseen hand the Scales of Libra hang suspended, prepared to weigh the soul between Venus pleasures and Saturn service.

Virgo, perhaps the most appealing and surely the most strictly mural of all in its pure simplicity, we have saved until the last. Books and the service of intellect are emphasized on the extreme left, counterbalanced on the right by one glimpse of a dim expanse seen through a window—the window of the soul? In the center in quarter figure with a lily in her hand stands a maid with clear-shining countenance and quiet eyes. With hair drawn back from the forehead in graceful style, she seems the very essence of modesty, purity, and truth. Behind her, all along the central portion of the canvas, a scroll of parchment is unrolled, held by two kneeling angels, one at either end. On the scroll is written our beloved precept, "He who would be the greatest among you, let him be the servant of all." There is one word of the sentence painted in gold: the word *Servant*. Could this be to match the *Golden Wedding Garment*?

In summing up these splendid works we find this most salient feature: the variety of style and method attained by Mr. Lambert through honest inspiration and true sincerity.

The Fellowship wishes to thank him again and again for his wonderfully generous gift, and assure him of its deep-felt gratitude and appreciation.

MRS. CRAMER'S LECTURE TOUR

Mrs. Arline D. Cramer of Los Angeles, National Lecturer of The Rosicrucian Fellowship, has just returned from an extensive lecture tour of the Northwest covering a period of two months. She delivered lectures in the following cities: Seattle, Wash., Tacoma, Wash., Everett, Wash., Victoria, B. C., Vancouver, B. C., Portland, Ore., San Francisco, Calif., Oakland, Calif., Sacramento, Calif., San Jose, Calif., and Santa Barbara, Calif.

Reports from our members in the various cities which Mrs. Cramer visited are very warm in her praise. Her knowledge of the philosophy and her power of brilliant presentation backed by her charm of personality were especially appreciated and commented upon. Her lectures were very well attended, with audiences of two hundred or more at many of them. Much regret was expressed in the various Centers that her stay could not have been longer so that she might have reached a greater number of people.

It was the consensus of expressed opinion of the different Centers that they should be visited at least once or twice a year by a lecturer from Headquarters in order to stimulate enthusiasm and stir them into greater activity in their work of disseminating the philosophy.

We feel that the Fellowship is to be highly congratulated on having so efficient and popular a lecturer as Mrs. Cramer, and it is our hope and expectation that she will extend her activities in this line to ever broadening fields.

In this as well as her previous lecture tours Mrs. Cramer has through offerings received at lectures and gifts from friends paid all expenses without the necessity of drawing upon Headquarters for assistance.

THE INSIDE OF THE "OUIJA BOARD"

(Continued from page 355)

practices of the "ouija board" with tragic scenes enacted in his psychopathic clinic in Chicago. It is indeed beyond telling to what straits of mental aberration such indulgences will lead society. One thing, however, is certain, that nothing but the most subtle and deepest influences can bring about a menace to mental balance as grave as the one indicated in the name of this new disease, "Ouija Praecox"!

For is it not the mind we look to for guidance in our interrelations as progressive humans, and

should it not be the supreme duty to ourselves and to the race to keep this council of the soul sacred and protected from threatening influences as far as lies within our power? The mind as the central light of our existence, our means of guidance in the hazards and complexities of our fate and destiny as human beings, is too precious, too all-important, to surrender it to the sport of nondescript, uncontrollable, subconscious forces.

* * * * *

If the future and its opportunities actually could be revealed to us in this fashion, would not this unmerited knowledge and power remove our interest from the practical issues of life itself, and at the same time demoralize the individual in his pursuit of knowledge and virtue for their own sake, which alone can make the evolution and purification of character possible?

Photographs of the Ecclesia

Photographs of the Ecclesia or Healing Temple with shaft of light thrown upon it, a reproduction of which appeared in the December number of this magazine, may be obtained from us at \$1.00, mounted, size approximately 8 in. by 11 in.

Mr. Arthur S. Little, one of our Los Angeles members, furnishes us these photographs at cost, and the profit from their sale will be added to the building fund for our new Health School, which we hope to erect in the comparatively near future.

CORRESPONDENCE COURSES IN ASTROLOGY AND THE ROSICRUCIAN PHILOSOPHY

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

Rosicrucian Philosophy: We have a *Preliminary Course* in this of twelve lessons, using the *Cosmo-Conception* as text book. The completion of this course admits the student to the *Regular Student course*. This includes a monthly lesson and letter by Mrs. Max Heindel devoted to a study of the practical aspects of the Philosophy.

If you wish to be admitted to any of these courses, address,

The Rosicrucian Fellowship,
Oceanside, California.