

RAYS from the ROSE CROSS

Edited by Mrs. Max Heindel



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General



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THE MYSTIC LIGHT—

A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity and similar Spiritual Subjects.

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Cosmic Light on Life's Problems, Read Your Child's Horoscope, it is an invaluable aid to educators and students of Astrology.

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ECHOES FROM MOUNT ECCLESIA—

News and Notes from Headquarters.

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The Mystic Light.

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The Rosicrucian Fellowship

ITS MOTTO, MESSAGE AND MISSION.

A Sane Mind. A Soft Heart. A Sound Body.

The Rosicrucian Emblem

(The Rose Cross)

The *Seven* Roses, crimson red, with petals
open wide,
The golden glinted *Star* with radiant points
of *Five*,
Denote the *Twelve* Great Hierarchs who in
Cosmic Light abide,
Evolving Human Spirit and assisting it to
thrive.

Three of the *Five* worked on Mankind with
free will of their own,
As symbolized by *Three* points of the *Star*
which upwards tend,
While *Two* points downward reaching from
the center clearly shown,
Are Hierarchies withdrawing as their work
is at an end.

The *Seven* Roses thus reveal the *Seven*
Hierarchies
As active in development of Mankind upon
the Earth,
The smallest of whose creatures to the soul of
great degree
Are all but parts of *One Great Whole*, a
Brotherhood of Birth.

—George Edgar Frye.

Editor's Note:—The following article has been taken from various lessons and writings published by Max Heindel in the past. We will conclude it by outlining as nearly as possible the future work of the Rosicrucian Fellowship.

Continued



ON Monday, the 30th of October, 1911, Mr. Heindel with several carpenters started to erect the first building on Mount Ecclesia. He would start from Oceanside each morning at seven A. M., with Rollo Smith, and Charles Warmholtz, two members who had volunteered to assist in the carpentry work. With their lunches packed in a

basket they left the temporary cottage in Oceanside and did not return until six P. M., working hard from nine to ten hours per day, while Mrs. Heindel with a stenographer and Mrs. Ruth Beach, a member, worked early and late in the uncomfortable, partly furnished, cottage, dictating letters, packing and mailing books. When they reached Oceanside they found that the first edition of the *Mysteries* and the third edition of the *Cosmo-Conception* were both waiting at the depot, having been shipped there by the publishers, and as hundreds of orders had accumulated and many letters of inquiry were coming in, it was necessary to get these books out quickly. There were but three to do this work, packing the large bundles, and unfortunately they were also compelled to do their own work in the house, as it was

impossible to procure the help of a woman to sweep, dust, and do various household duties. In addition, they were compelled to cook three meals per day, and not only feed the hungry men coming back from the building, but also thousands of hungry souls out in the world who were waiting for their spiritual food; for during the packing and moving the letters had accumulated and the days were only too short for the many duties that had to be done. Mr. Heindel rushed the building work, knowing the uncomfortable condition under which the three members were laboring in the cottage, and in 28 working days the building was ready for occupancy, although the finishing touches were still necessary. But a most annoying difficulty awaited them in their new home. Heretofore they had always set the type and printed the students' letter on a small hand press, but the letterheads, envelopes, students' monthly lessons, and other propaganda literature were printed by a printer in Ocean Park. But it was found that the Oceanside printer could not finish a job under three weeks, and the expense and loss of time to send all this work to Los Angeles were impossible; so Mr. Heindel had to procure a small job press and they then started to set their own type and print their own booklets. It was a very heavy task, especially for Mr. Heindel with his lame leg to stand and tread the printing press, but between them they accomplished it, sometimes working late into the night. But a strange incident occurred. At the time this press arrived it was found that the large iron pulley on its side was too wide for the door and therefore the press was left out on the verandah, the truck man being unable to place it, and the machinist from Oceanside being also unable to see how it could be put in without removing the wall of the building. While breakfast was being prepared the morning after the press had arrived, Mr. Heindel was sitting on the verandah studying how he was to get this press through the door, when he spied a dusty wayfarer coming up the drive to the house with a little package under his arm. He was what we call here in California a "Weary Willie" or a tramp. He asked for breakfast, and Mr. Heindel asked him to sit down on the step until breakfast was prepared. In the meantime the man looked around and became interested in the press. "Oh," he said, "I have built many of those things, I know

them from A to Z." When Mr. Heindel told him his trouble he leaned down and pulled out a few little screws which then removed the pulley from the side of the press with but little difficulty, and they were then able to get it into the office. So it has been all through the work, they were never in need of help or anything else but when the time came, the right one appeared.

But they experienced great difficulty in keeping the helpers. They soon found that few were ready to sacrifice self and their interests for humanity. They were very earnest and sincere in their intentions however. Offers came from various ones who, when given the opportunity to help in the work and after the newness had worn off, found few things to entertain them, the loneliness of this quiet country life palled on them, and they found themselves not strong enough to resist the lure of the city and its pleasures. No matter how many were looking longingly to Headquarters for light, the sacrifice was too great for these members to stay longer than a few months. So the leaders often found themselves alone to do the work in kitchen, garden, printshop, and office. But no matter how hard the work, they loved it, *and they had each other*. When one was worn out and tired, then the other one was always ready to carry on the work and cheer the weary one, and they were happy to know that no matter what happened, how many deserted, the captain and first officer were always ready to steer the ship of the Elder Brothers through the heaviest storms into clearer waters, and there was not a single department of the work which either could not fit into when necessity demanded.

In January, 1912, the first junior lessons in Astrology were printed and sent out, and this again necessitated an extra lot of typesetting and printing, besides the correcting of the lessons and returning to students. But in spite of all this extra work, the leaders found time to write *their* book, "The Message of the Stars," which is the combined knowledge of both from years of study of their beloved science—Astrology.

On January 10, 1913, papers of incorporation were drawn up and the Fellowship became a permanent institution, incorporated under the College Act as a school for the dissemination of the Rosicrucian teachings. The corporation is conducted under the Trusteeship

of five tried and loyal Probationers, and all property is invested in the Fellowship name. No one receives a profit, and all moneys received are turned into the funds of the corporation. Mr. and Mrs. Heindel have put in their time and their money, but the papers are drawn in such a manner that the institution must be perpetual, that members or relatives cannot receive financial profit from the Fellowship, and that it must be a work for humanity.

On June 4, 1913, the first school was started. Heretofore all work was carried on by correspondence in letters and lessons, but now it was launched as a real school. But the difficulty arose as to how to accommodate the pupils. There were at that time only the first administration building of ten rooms and office, and the gardeners' cottage of three rooms. Also their bank account was very low. But with Max Heindel a suggestion from the Teacher was always followed out, no matter what work and sacrifice it entailed.

As Mount Ecclesia is $1\frac{1}{4}$ miles from Ocean-side, it was impossible to expect the pupils to walk back and forth each day and still put much energy into their studies; so the leaders concluded that they must erect tents to accommodate them, as the school must be started. The notices were sent out announcing the opening of the school, and the calls for rooms came so fast that the leaders were wondering how they could take care of so many. But their faith was great in the Elder Brothers that they would be given the wherewithal to carry out the plans. A number of pupils sent in money in advance for their room and board, and this helped to pay for the tents, cots, bedding, etc. The greatest problem was to get a kitchen large enough to cook for the number that had already applied and to get a cook who could handle the crowd. A request was sent to the Los Angeles Fellowship, asking them to assist in procuring a cook from among their membership, and Fred L. Carter, who had learned nursing in the Battle Creek Sanitarium and who had also taken a course in preparing the food for the patients, volunteered to come and help to start the kitchen and to do the cooking for three months. And how he did work! The basement under the administration building was turned into a kitchen, and a large floor adjoining with a tent covered with sheathing was used as a dining-room, class-room, social hall, and for the Sun-

day services. This was a most interesting period. Classes in Physical Culture, Elocution, Music, Physiology, Science of Harmony and Color, Astro Diagnosis and Astrology, were well attended. The pupils were happy and contented to stay in tents. In the mean time the erecting of little two-room cottages was started, the students of both sexes willingly contributed their help, and before the winter rains approached there were three of these little bungalows built. But a great difficulty arose when the hot summer months came. Then Mount Ecclesia found itself without water, since with the Oceanside City reservoir in one corner of the grounds but at the same height as Headquarters, it was impossible for water to be obtained from it. This necessitated digging a well and installing a pumping plant. Fortunately Headquarters grounds are so situated that one and a half acres lie in the valley about two hundred feet below the promontory and located in such a manner that by digging a shallow well they were able to get water.

Again they found the right man in the right place for Frank English, one of the students attending the classes, had at one time been a well digger and understood this work. He assisted Mr. Heindel in sinking the well, and both having knowledge of machinery, they were also able to install the pumping plant. This supplied Mount Ecclesia with water to carry on its work.

The first of the "Echoes from Mount Ecclesia" was printed in June, 1913. It was a small leaflet of about 700 words and was sent free to all students in the correspondence course. This little paper gave those who were not able to come to the classes at Headquarters the news, and kept them in touch with the work. The type was all set and the paper run off the press by Mr. Heindel, who was ever ready to give to the world that knowledge which he had gained through much suffering and sacrifice. When he could give the gems of wisdom which he had received through his investigations with his Teacher, he was happy, and no matter how much extra work was entailed, this did not count, for he had a message to give. At times he was like a reservoir that was filled to overflowing.

In the Fall of 1913, the Simplified Scientific Astrology was translated and printed in French by one of the members, Richard Hallett of

Brussels, Belgium. The Cosmo-Conception, Questions and Answers, and twenty Lectures were also translated into Spanish and printed in Argentina, South America. Later the Cosmo was translated and printed in the Dutch language.

In November, a noted landscape artist, Louis Vogt, while attending the school, laid out the winding drives and superintended the planting of two hundred beautiful palms.

While all this activity was going on, with the many classes conducted in the dining-hall, the constant rearranging of tables and chairs, the vibrations were not conducive to the best spiritual work, and the Probationers' meetings had to be held in Mrs. Heindel's private room. But before proceeding, it would interest the many friends in the world to hear that the first meeting held by the Probationers was a most wonderful demonstration of the strength and spiritual activity of the Rosierucian Fellowship. At this meeting there was again the unexpected number 9 present, as at the turning of the ground. The vibrations were very wonderful, as there were three of the Elder Brothers present, and also the Thirteenth who had never before made his presence known outside of the Temple. We do not wish to infer that the Elder Brothers materialized as is customary in spiritualistic circles, for this is not the method used by them, but their presence was felt and recognized. The vibrations were so powerful on that evening as to be actually painful to those present and it was almost impossible for Mr. Heindel to speak. The Probationers who were fortunate enough to be present at that first meeting will never forget it. If there had been a doubt in the mind of any one present as to the reality of the Elder Brothers, this surely would have dispelled it.

The morning and evening services were also held in the small room adjoining the general office, and the members filled this room each time so that it was most necessary that a separate building be erected that could be devoted entirely to the spiritual work.

On Thanksgiving day, the second anniversary of the founding of Mount Ecclesia, November 27th, 1913, at 10:50 A. M., the corner stone was laid for the Pro-Ecclesia, a small Chapel built in the Spanish style, 18x36 feet in size, seating capacity about 75. This building was erected entirely by the work of the students attending the school. And here again they had

the right people at the right time. William Koenig, a contractor, also a Probationer, was a visitor at Headquarters and superintended the erecting of the building. Miss Frances Lyon, an artist, drew the plans, and with the help of Mr. Vogt she also did the interior decorating and the painting of the emblem. The Pro-Ecclesia was finished and dedicated on Christmas Eve, December 24, with 36 members present (again representing the mystic number 9), and the following address was given by Mr. Heindel in dedication of this sacred little Chapel:

"We have met here tonight to dedicate the first building devoted solely to the worship of God, along the lines of the Rosierucian teachings. This building will be of inestimable aid to us, for which we cannot be too grateful. But though our hearts may swell with love and gratitude to God for this house, so beautiful in its simplicity, let us not forget the words spoken at the time when we laid the corner-stone. After all, this is only a dead pile of stones and unmeaning timbers. God does not dwell in houses made by hands. If we want to meet with God, we must build in and around this place, the unseen spiritual temple, so grandly and gloriously portrayed by Kennedy in "The Servant in the House." As Manson said, "Some people never see it at all." But it is a living thing, and only such a living thing can house the living faith wherewith we must abide in the world, and take part in its work, to bring about the Kingdom of Christ, Who for our sakes is now groaning and travailing, awaiting our manifestation as Sons of God.

"When you enter it," says Manson, "you hear a sound as of some mighty poem chanted, that is if you have ears." And to the spiritual senses all true temples emit a sound vibration, a spiritual harmony, which diffuses itself over wide areas, strengthening all that is good, in all who come in contact therewith. But unless we learn to sing songs of love *with our hearts* and not only with our lips, this poem will never be heard from Mt. Ecclesia. It is, therefore, necessary that we all should learn thus to sing, so that whether we ever hear this music ourselves, it may go out to comfort the sorrowing souls all over the world, regardless of whether they know whence it comes or not.

(Continued on page 170)


Shakespeare in the Light of the Rosicrucian Teaching

The following is the third of a series of articles on Shakespeare appearing partly in the Mystic Light and partly in the Astral Ray Department. They were originally read as papers before a Shakespeare Study Class at Mount Ecclesia and are the result of a truly harmonious and inspiring co-operation amongst the members of this class.

III.

SHAKESPEARE AND THE LAW OF REBIRTH,

MARGARET WOLFF

OT long ago a student sent a quotation and a question to Headquarters. He asked for enlightenment because he found a contradiction between the Rosicrucian teachings and the following passage from an otherwise valuable occult book, "No soul which does not in its innermost self desire to be reborn on earth ever will be reborn. Such a soul is attracted toward other spheres where the attractions of earth exist not and will rise to the higher planes of existence, leaving the earth and all earthly things behind forever."

The Rosicrucian teachings state that one of the foremost amongst the laws which guide evolution is the law of rebirth, aided by its twin-law, that of consequence. These two great laws should satisfy the heart, the intellect and the will alike. They are absolutely just, absolutely logical, yet full of hope and promise, and give a wide scope to the impetuous, masterful will of the sons and daughters of Cain, who refuse to follow meekly, and want to do their own share toward their own evolution.—Still the heart tries to bend the law according to its impatience, the intellect likes to make it the basis of speculations, and the will is eager to assert superiority over it.—When, when will I become free from the wheel of rebirth? Thus exclaims the heart which finds repetition of earthly existence with its sorrows and sufferings and grievous partings too hard to bear, and longs for uninterrupted heavenly bliss. How many times have I to be reborn, in what cyclic intervals and rotations; at what period of evolution

will the law of rebirth be superceded by a higher one? Thus asks the intellect which would like to reduce God's law to a schedule and mathematical formula. And the will cries triumphantly: as soon as I refuse to be reborn the law ceases to operate.

The will as the highest faculty in man is *right*. Max Heindel teaches in the Rosicrucian Cosmo-Conception that rebirth depends upon the will of the ego. When the ego no longer wills to be reborn it is free—but it is so constituted that it *cannot* refuse to be reborn until it has reached a certain state of perfection. Here, as in previous instances, we hear a great poet rendering harmonious accompaniment to the voice of our teacher. The problem seems complex and involved. Yet the poet-initiate, Shakespeare, solves it in 14 words: "Men must abide their going hence, even as their coming hither,—*ripeness is all*." These words which are to be found in the drama "King Lear" seem to the world the most cryptic of Shakespeare's utterances, to us who read them in the light of the Rosicrucian teachings they are amongst his greatest.

"Men must abide their going hence even as their coming hither." The very rhythm of the words seems to convey the rhythmical sequence of birth and death, death and birth in constant and restless alternation. Up and down, down and up the ego journeys in ceaseless, cyclic motion, descending into matter for a term at school under the strict discipline of earth life, ascending into the heaven worlds for a time of happy vacation and intense activity. To assimilate the experience of earth life, to prepare conditions for the next life—that is the work of the ego while in the heaven worlds. Then birth again, another day at school with added experiences. And this is repeated in cyclic intervals of 1,000 years. No matter how many times we have been here, have sinned and suffered and learned on earth, we must go on, on, the law is immutable. "Men *must* abide their going hence, even as their coming hither." They must, because they will it so themselves. The immutability of the law works from within, not from without.

In the Cosmo-Conception we read: "After a time (of sojourn in the Third Heaven) comes to the ego the desire for new experience and the contemplation of a new birth." No outside force, the ego's own desire gives the stimulus for rebirth. For the ego in the region of abstract thought, the third heaven, where no matter clouds its perception, is very wise and knows that a renewed dip into physical matter, another school term on earth is absolutely necessary for its development towards the ultimate goal which is divine all-consciousness. All-consciousness includes *all* planes of consciousness, the lowest as well as the highest, and the ego understands the necessity of gathering experience in the lower school grades on earth so as to be fitted for the advanced ones in the higher worlds. The foolish heart, while throbbing with the pain and disappointment of earthlife, craves happiness, the wise ego prepares deliberately to leave its happy abode in heaven and to seek anew this very earthly existence which the heart resents, for the ego knows that "the purpose of life is not happiness but experience." (Cosmo.) It wills to return until every experience that earth life affords is gathered, every lesson that earth life teaches is learned. Not until then is the ego ready for experiences and lessons in higher stages of existence. *Ripeness* is all!

But what is the proof of this ripeness, what its expression? How does it manifest?—It is not a maturity of the intellect which may be proved before a board of examiners. The beautiful word 'ripeness' indicates a state of being; we see golden grain and sweet fruit, a perfection reached by natural growth which expands, softens, mellows every atom. All hardness and harshness gone which are attributes of unripeness, a beautiful mellowness gained instead!

The hardness is of self which has no consideration for the other; the harshness is of passion which pushes the other aside; the mellowness is of selfless love. There is no other test, there is no other proof. If our state of being manifest as self-love and passion, then we are unripe, if it manifest as loving service and compassion, then we have attained to ripeness.

There are younger souls who think they show ripeness by expressing contempt of earth life, weariness, and by asserting that the earth no longer holds any attraction for them, that they expect to find in other spheres the happiness not

possible here. Happiness! Here is self again, though disguised in longing for the heavenly regions. The apparently spiritually minded who denounces earth and desires heaven for the sake of happiness is just as much entangled in the meshes of self as the frank materialist who clings to earth as the hunting ground for his passions and gives no thought to the hereafter. They who rebel against the lessons of earthlife so love self that they do not want to love the other, and sadly the wise poet shakes his head over them: "How poor are they that have not patience." (Othello.) For the ultimate lesson to be learned on earth is to lose self and to find the other. The essence of all experiences to be gathered here is compassionate love. In order to gain all-consciousness we must be enabled to take every living creature with its weal and woe into our consciousness, and this can only be accomplished by compassion.

"To be or not to be, that is the question!" (Hamlet.) When does the will of the ego decree that it will never have "to be" again in a physical body? When we know how to preserve the stability of patience under the joys as well as the sorrows of life, when joy no longer moves us to rapture, nor sorrow to despair, when we have neither time to waste on our desires, nor strength on our emotions because all our activities are occupied otherwise. The truly ripe aspirant who is nearing liberation from birth and death does not talk and discuss happiness or unhappiness, nor does he pause to think about it. Patiently he goes about his daily work as visible and invisible helper, *building, building* all the time, building roadways which lead away from self and deep into the heart, the life, the need of his brother. And lo, how wonderful the law of ripening works! The patient builder for others unfailingly builds and ripens within himself that which the poor impatient one craves in vain, namely the indestructible soul body which cannot be harmed by death and therefore need not to be renewed by birth.—For the ego, when it finally discards this physical body, must have a vehicle ready in which to function, a garment with which to clothe itself.

Death and rebirth mean an interruption of contact between this plane of existence and the higher ones. While in heaven I am dead to the earth. While on earth I am dead to the heaven worlds. From the ages to the ages celestial beauty shines forth, celestial music sounds on,

souls vibrate to each other in perfect harmony:
 "There's not the smallest orb which thou be-
 hold'st

But in its motion like an angel sings,
 Still quiring to the young-eyed cherubims.
 Such harmony is in immortal souls;
 But whilst this *muddy vesture of decay*
 Does grossly close us in, we cannot hear it."

(Merchant of Venice.)

Max Heindel tells us that "Adam" means "red earth," and he qualifies the earthy matter of which in the Lemurian days the body of the first Adam was made as "red hot volcanic mud." (The Coming Age.) The Bible calls this "muddy vesture of decay" belonging to the first Adam, the "body of our humiliation," but reassures us that it will be transformed until it resembles the glorious body of the second Adam who is Christ. When we lay aside for the last time this garment of mud and imperfection, then in our ripened soul body, the body of glory and perfection, we shall have a vehicle which brings earth and heaven together for us. On the wings of our golden wedding garment we shall contact both heaven and earth, because we shall be able to move and to function in perfect freedom and consciousness on planes which to us at present are sadly partitioned off one from the other by birth and by death. Max Heindel says, "The kingdom of Heaven has been invaded, (Matthew xi, 12) there are men and women who have already learned through a holy, helpful life to lay aside the body of flesh and blood, either intermittently or permanently, and to walk the skies with

winged feet, intent upon the business of their Lord, clad in the ethereal wedding garment of the new dispensation." (The Coming Age.)

The tendencies of self are to contract, to harden, to draw us downward, to shut us in and off, they correspond with the qualities of the lower ethers constituting the physical body. The tendency of love is to expand, to soften, to unite, to lift us up, in correspondence with the qualities of the higher ethers which are built into the soul body. Self, together with the lower ethers, works crystallization; love, together with the higher ethers, works rarefaction. In the language of the alchemists these higher ethers were spoken of as fire and air, the lower ethers were compared to earth and water. When a life of loving service has ripened, loosened, molded the higher ethers, then the ego, clothed in its rarified, glorified, ethereal soul body, will be lifted up forever above the necessity of physical existence and, liberated from the law of rebirth, it may exclaim with the poet: "I'm fire and air, my other elements I give to baser life." (Anthony and Cleopatra.)

"Love," says our teacher, "is the keynote of the coming age, as Law is of the present order. The intense expression of the love quality increases the phosphorescent luminosity of the ethers in our vital bodies, the fiery streams sever the tie to the 'mortal coil' (Hamlet) and the man, *born of water* upon his emergence from Atlantis," (as in Lemuria he was *born of earth*) "is then *born of the spirit* into the Kingdom of God." (The Coming Age.)

A Commentary Upon the Rosicrucian Prayer

BY M. B. R.



THESE thoughts were called out upon receiving a letter from one of our probationers containing the prayer given in the Fellowship Service, together with this statement: "I have taken all the 'nots' out of the prayer. I found the original too negative." So immediately my mind began:

"Not more of light we ask, O God,
 But eyes to see what is."

What is negative in this statement? Can it be that we fail to remember how impossible it

is for us to fix our eyes upon the orb of light, the physical sun, for only a few seconds without causing pain to those organs? Also we have learned that it was necessary for our life wave to be set out from the sun, because of our inability to live and progress under the intense vibration of light prevailing there. Again scientists tell us there are no boundaries to light. It appears to fill all space. If we find so much, and such wondrous power contained in the physical light, what must be our conclusions regarding the hidden spiritual light, "the light

that lighteth every man that cometh into the world?" Finding we are able to use or even endure only a very small part of the light already given, why pray for more? Let us thankfully accept conditions as they are while entreating God to enlarge our capacity for greater enlightenment.

"Not sweeter songs, but ears to hear
The present melodies."

Let us read, "In the beginning was the Word, and the Word was with God and the Word was God. All things were made by Him, and without Him was not anything made that was made." This Word is still sounding—it glows with light, is majestic with life, lovely with Divine harmony, creating and upbuilding continually, sounding forth the music of the spheres, flooding heaven with wondrous melodies, giving songs to earth in pattering raindrops, running brooks, roaring cataracts, thundering ocean waves, in quivering leaves and swaying branches, in waving grain and insect voices, in the songs of birds and lowing herds, and the songs of men, women and children. But who is able to trace or sense the harmony given out by the Word, sent forth into all the world even unto the ends of the earth! We have ears, yet we hear not. Few of us are able to distinguish one-half the overtones produced by our master musicians. Why pray for more or sweeter music, instead of the ability to hear that which we already have.

"Not more of strength but how to use,
The power that we possess."

We ought not to pray for power until we have learned how to use it. A loaded gun in the hands of a child is a dangerous thing for the child and for his companions. First, he must be taught how to handle explosives, and to understand their proper use. Mankind has yet to learn that these were not intended for the destroying of one another's bodies. With such an example as the late world war before us, God forbid that we should pray for strength instead of how to properly use the power we now possess.

"Not more of love but skill to turn
A frown to a caress."

Have we carefully meditated upon the wondrous love of God? The very hairs of our heads are all numbered. His mercy is ever-

lasting. He continually cares for us, even to the bringing of good out of our evil. He knoweth we have need of all these things before we ask Him. God is love. He loves us with an everlasting love. Why pray for more of His care and tenderness, which we are able to comprehend, only in the slightest degree? Rather let us pray mightily, that we may learn how to express love in our daily lives, how to really love in thought, word and deed. So shall we be able to turn a frown to a caress.

"Not more of joy but how to feel
Its kindling presence near.
To give to others all we have
Of courage and of cheer."

"No other gifts dear God, we ask,
But only sense to see
How best the precious gifts to use
We have received from Thee."

Joy is one of the fruits of the Spirit, and we are admonished to "Rejoice in the Lord always." Courage and cheer are also Christian virtues, which we should endeavor to cultivate and learn to use. Faithful loving service will open the door into the storehouse of God's gifts, for we read "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that the Lord hath prepared for those that love Him."

"Give us all fear to dominate."

We are taught how far-reaching are the thoughts of worry and over-anxiety, in their power to retard progress; how, from the spiritual standpoint, such thoughts are ensouled by elementals of a similar nature, which, if fed and fostered, will people our path with demons of our own making. Love is the great and only antidote for fear. "Perfect love casteth out fear."

"All holy joys to know."

Again we find that not only joy but joys are to be prayed for. What delightful sensations are to the physical man, joys are to the Spiritual man. We have reasons why we believe that the lower pleasures of the senses may all be transmuted into higher joys that will remain our permanent possessions. Let us pray fervently "all holy joys to know," for joy would transform many a long-faced Christian who

only dwells on the martyr side of life, into a sunbeam of helpfulness, could it radiate from his countenance instead of gloom. May the Lord cause His face to shine upon us, and establish us in every good work. So shall we enter into the joy of our Lord.

"To be the friends we wish to be
To speak the truth we know,
To love the pure, to seek the good,
To lift with all our might,
All souls to dwell in harmony,
In freedom's perfect light."

Oh! may we delight in the good qualities of all our friends, seeking to forget everything that is not of high excellency, that good may grow and flourish! So shall we dwell in harmony.. Above all, let us strive never to criticise ought that has been given us by those whom we believe to be the chosen messengers of our Elder Brothers, but seek always to find the pearl of wisdom, often hidden beneath seeming husks, which is only revealed to the devout seeker, who comes without any preconceived opinion of his own, and who is therefore eminently teachable. Many possess knowledge—few understanding. So let us cultivate confidence in those from whom we have received so much and to whom we are continually looking for more help. Unbelief will kill the fairest flower that grows. For those among us who are looking forward to greater fields of usefulness, it may be well to again carefully read Mr. Heinzel's rendering of Lohengrin, and find the lesson contained therein regarding the attitude of the pupil towards the Teacher. These little criticisms may be only straws, but let us be careful; straws tell the keen observer which way the wind blows. Therefore we counsel you, as we do our own selves, to seek to find the meaning in all these teachings given for our upliftment, instead of changing things to suit our own taste, for by cultivating Loyalty we may the more easily enter into Loving Fellowship.

THE ROSICRUCIAN FELLOWSHIP

(Continued from page 165)

"Presently you will see the church itself, a looming mystery of many shapes and shadows leaping sheer from floor to dome. . . . The

work of no ordinary builder," says Manson, and later, "It is yet building." Indeed, that is true. For though we may finish the physical structure, of what we call "a house of God," as we have today finished the work on this building, *the true Temple*, not made with hands, but of numberless acts of love and kindness, *is ever building*. This pile of physical material which we have here brought together, is already beginning to decay. But that unseen church, made up of immortal acts, grows more resplendent, as day by day we add new deeds of love to those already built into it. Let us not deceive ourselves, however, this work is not all joy. As Manson says, "Sometimes the work goes forward in deep darkness; sometimes in blinding light. Now beneath the burden of unutterable anguish, now to the tune of great laughter and heroic shoutings like the cry of thunder." *There are nights as well as days of the soul*. It is not always Palm Sunday, when the world hails with acclamation, the bringer of glad tidings; but each and everyone has also his Gethsemane, from time to time. Besides, what credit is it to us if we only work diligently when the smile of approbation greets us on every hand, or when we feel within ourselves that wonderful joy which comes in doing the work of God, and we go forward, with long strides and unabated vigor, driven by an impelling inner urge, content and satisfied.

But we cannot always expect to have such conditions. And it is in the night, when crucifixion looms darkly upon us, when even the nearest and dearest of our friends seem to desert us, leaving us in the "Garden of Gethsemane," that we must prove ourselves staunch workers, looking up to the Father, ready for whatever sacrifice He demands of us, saying "Thy Will be done." And it is characteristic of this night of the soul, that the inner urge to work is generally wanting, so we do not feel a desire to serve God, but are rather inclined to enter the broad path. Let us remember, however, that only by being faithful to the end, shall we ever be able to say "Consummatum Est" (It has been accomplished.) May we each and all prove worthy *visible workers* and temple builders, so that when we have exhausted the possibilities of our present environment, we may merit a larger sphere of usefulness as Invisible Helpers of Humanity."

What is Man?

DR. GEO. T. WEAVER.

(Third Paper)

IN our last paper we referred to the worship of Jesus as idolatry. While this is true in the abstract, it is not true in the concrete, for having no ideal within themselves, and none extraneous beyond Jesus the Christ, and being worshipping beings, ordinary men are forced to the worship of the God-man Jesus. It was, looking upon his disciples from the ideal point of view, that Christ refused to be worshiped, and until a more spiritual type of worship has been developed, men cannot do better than imitate a brother man, who has advanced beyond themselves on the path toward final destiny. Besides, having reached the stage of the perfect man in awakening the consciousness of his oneness with the Father, his imitation is worthy of all commendation. The mission of the Christ in the person of Jesus was that of a Savior, which in Hebrew the word Jesus means, "And thou shalt call his name Jesus; for it is he that shall save his people from their sins," Matt. 1:21. This he does by sacrifice, which is the true expression of Love, but not in any commercial way, as by paying a debt, or meeting the demands of Justice, or placing to his account our sins, and his righteousness to our account. These ideas seem to be taught in Scriptures, but that is not the real meaning. If justice demanded the sacrifice of Jesus' life on our behalf, the logical conclusion is that God is vindictive, requiring "an eye for an eye, and a tooth for a tooth," Matt. 5:38, which Jesus condemns as unworthy of his followers; and if forbidden to man, much more should it be considered unworthy of Deity. Jesus surrendered his life for our race in the sense that a soldier volunteers to die on the field of battle for his country and countrymen. In the greatest war of history through which the world has recently passed, it was the sacrifice of so many lives on the part of the allies that gained for them the victory and saved the world from the sins of Autocracy. It is in this sense that the death of Jesus was both vicarious and substitutional. "This is my commandment, that ye love one another, even as I have loved you. Greater love

hath no man than this, that he lay down his life for his friend," John 15:12,13. The death of Jesus, being sacrificial, vicarious and substitutional, is the highest expression of altruism the world has ever seen. It was intended for our imitation in the sense that Paul meant when he said, "I am crucified with Christ; and live no more myself, but Christ lives in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me," Gal. 2:20. It is generally believed by occultists that the Spirit that animated Jesus had won in the conflict for union with Deity, and had well earned the "Rest that remains for the people of God," Heb. 4:9. But instead of entering into it, he volunteered to return and help his younger brethren in their struggle for self mastery. See Heb. 10:5,7. It is from this view of the subject that we are enabled to interpret the Immaculate Conception, and the Virgin Birth. It is this view, and this alone that is uplifting and spiritualizing to our frail humanity. Thus has Jesus become our forerunner, the author of our faith and its means of being perfected, Heb. 12:2. Thus has he become the founder of the latest and highest type of religion the world has ever seen, a religion that is destined to become universal. The highest possible expression of religion is that of self-sacrifice, self-devotion to our race, especially on behalf of such of the race as need our assistance.

Thus was Jesus, though not essentially divine, still not an ordinary man; he was the highest possible type of manhood, God's ideal of man, created in His own likeness and image.

Jesus came to save the people from their sins. Now sin is defined as "the transgression of the law," 1st. John 3:4. Law creates a religion of limitation such as the race religion of the Hebrews, and in a still more limited sense the religion of the Jews as expressed in Phariseism; but Christianity is not a race religion but a universal religion. Jehovah was the God of Old Testament times. He was a Moon god, an Elohim, possessing some of the limitations of human beings, a god of war and bloodshed, who, in the enforcement of Law, was vindictive.

Christianity, on the other hand, is a universal religion, and is therefore not under law, but under universal principles. In Christianity, grace, or unmerited favor, is the reward of Faith, combined with Works; so we are now only partially under law. How cogently Paul argues this case, Rom. 4;13-16. Jesus saves his people from their sins, not by condemning them for sin, but by turning their thought away from sin to righteousness. Sin is not a reality in fact, or it would persist after having been forgiven, but once a soul has lost the consciousness of sin, his so-called sins have ceased to exist. If sin were a reality, God would see it, but an Old Testament prophet has declared that His eye is so pure that He sees no sin; Habak. 1:13, and the same is true of the pure hearted, who see good only, Matt. 5:8.

The Old Testament religion was a religion of Rest, as rest was the final outcome of the creative process. "And the heavens and the earth were finished, and all the host of them, and on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made," Gen. 2;1,2. That is, God ceased His activities as we do in sleep or in death. This condition represents the night period, out of which the new creation sprang, "And darkness was upon the face of the deep," Gen. 1;2. The seven days of the week were named after the seven planets of our solar system; Sunday, or Sun's day; Monday, or the Moon's day; Tuesday, or Mars' day; Wednesday, or Mercury's day; Thursday, the Norseman's Thor's day, or Jupiter's day; Friday, or Venus' day; and Saturday, or Saturn's day. Thus Saturday became the day and symbol of Rest, when all labor must be discontinued under pain of death, Exod. 31;15, "Whosoever doeth any work on the Sabbath day (Saturday,) he shall surely be put to death." Christ was crucified on Friday and rested in the grave during Saturday. Saturn is the ruling planet of Saturday, and he it is that tempts and tries humanity, the most malefic of all the planets, "the god of Time and the god of this world," 2nd Cor. 4;4, usually represented as an old man seated at a table on which is an hour glass, and in his hand a scythe; the god that blinds the eyes of the children of this world, the children of disobedience. He is the Satan of the New Testament, who tempted Christ. But Sunday, falsely called 'Sabbath' by some

Christian denominations, is resurrection day, the day springing out of the death and darkness of Saturn's day, the beginning of a new creative cycle; the day on which Christ rose from the dead, and which has superceded Saturday, as the Sun supercedes Saturn, and Christ supercedes Jehovah. The Seventh Day Adventists, in attempting to restore Saturday, because Jehovah commanded his people to keep his Sabbaths, aim at reversing evolution, restoring the old for the new, and unconsciously, are really worshiping Satan. As Saturn stands for limitation, for Time, and as Sunday stands for the universal as the Sun's day, so Christ, the resurrected, represents the new order of things, and has introduced a new dispensation, a dispensation of life instead of death; thus God, the Christian's God, is said to be the God of the living and not of the dead, Matt. 22;32. It was these considerations that led Christ to declare that "The Sabbath was made for man, and not man for the Sabbath; so that the Son of Man is lord even of the Sabbath," Mark 2;28. When David answered his own question, "What is Man?" by declaring that "for a little time thou hast made him less than the Elohim," it was because he had no higher conception of deity than that of Jehovah, Elohim, a mere planetary spirit, or one of the divine hierarchy; but in the Christ, as we have shown, man is the Son of God, or a Sun-god.

(To be continued)

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Capital and Labor

“ROSE RO”

A hundred years, or more ago, mankind was divided into practically two classes, as now,—employees and employers, laborers and capitalists. Since then, mental development has increased, till we now see the employees resting for a moment, so to speak, and having a general look around, at the same time thinking hard. They see a vast industrial organization of which they form the power, the energy. This energy, directed by intellect, is doing certain work, and accumulating much wealth. The intellect minus the energy is useless, and vice versa. But why should intellect demand and possess the greater part of the resultant wealth? Labor now demands a greater share, an intelligent and less mechanical interest in the life of industry, on the grounds that such a demand is but logical and just.

Capital, however, demands large profits on the grounds that modern improvements and research work cannot be carried on without ample funds?

The average manual worker has a secret contempt for the “gentleman,” because hard work has, in his mind, always been associated with hard *physical* work only. He cannot admit that a man works when he is seated at a table, thinking and writing down his thoughts.

He believes the measure of a man to be that of his biceps, or his ability to continue at strenuous physical work for hours on end. He fails to realize that this, more than ever, is the age of mental power.

The “gentleman” in his turn, feels a contempt for the laborer. Why, though should the physical feel contempt for the mental, and vice versa? Is not the mind learning by the actions and experiences of the body, and has not each a great and entirely personal interest in the welfare of the other? There must always be thinkers and laborers. But obviously the trouble does not rest so much in the realization of these points, as in the lack of mutual trust and understanding. Brotherhood not only means the banding together of certain classes in the community, but the fusion of all, so that everyone may help toward the welfare of all. In these times we can practice our idealistic principles by employing the spirit of unselfishness in matters affecting others. The solution of the problem lies in a realization by both sides of the facts of universal brotherhood and the “fundamental unity of each with all.” Then mutual helpfulness and trust will replace mutual jealousy and mistrust.

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The Gospel of Free Will

LINN A. E. GALE



HE fiction of fate, the doctrine of predestination, is perhaps the oldest, most subtle, most dangerous superstition that has ever enslaved the mind of Man.

All thru the ages the depreciation of its own powers and the exaggeration of the power of conditions, environs and heredity have clung to humanity like a mill stone and weighed down all the higher aspirations of the race. Ever and anon Man has cried out in anguish, "Who shall deliver me from this body of death?" but so long as he has been handicapped by the belief in his own helplessness, his only answer has been the returning echo of hopeless pessimism.

Many of the brightest minds in all history have been bound by this enervating concept. Bergson taught that human progress or development, is a fatal and mechanically predestined movement toward unforeseen ends so that it is worse than useless to labor for any definite objects, the only wise course being to do something, whatsoever it may be, to act feverishly and at random, trusting that all results of the efforts will, in proportion to their vigor, be gathered up into the great world movement and contribute toward an outcome which no human being has ever foreseen or ever can foresee, and of the value of which even to remotest posterity, it is impossible to have the slightest assurance. It has been the tendency of physical scientists-especially, to become so absorbed in phenomena as to forget the supremacy of the individual. In their study of mechanical processes they have overlooked the transcendence of spiritual and intellectual processes. The lower potential has loomed large in their vision; the higher potential has often been ignored.

At varying times great leaders have glimpsed the truth that Man is actually or potentially lord over circumstances and that he constantly possesses free will altho he often neglects to exercise it. Generally the men with deeper vision have been like lone trees in an oasis of fatalism. But gradually their number is increasing and the time is not far hence when the knowledge of Man's freedom and power will transform the world.

Every great forward step in human progress

has been taken as the result of a new infusion of this idea of Free Will. Always Free Will has been the mighty dynamic force which has urged Man up from the bestial to the human and from the human toward the divine. Whenever he has attained the consciousness of his own superiority over experience and environs, he has moved ahead at a rapid pace. Whenever he has lapsed into the belief in determinism, his progress has been impeded proportionately.

If proof of this be needed, all that is necessary is to look back thru the years and examine the distinct periods of racial advancement. It will be found that the chief figures in those periods were men who boldly proclaimed the power of the human will and flatly denied the necessity of bondage to circumstances. All of the great religions of the world, in their pristine purity, have centered about the fundamental fact that Man can make of himself what he will. Lao Tze, Confucius, Plato, Socrates and other founders of religious or philosophical systems emphasized this teaching. Gautama, the Buddha, pointed out repeatedly that the life of the individual is the result at all times of causes he himself has set in motion. "We ourselves are the makers of ourselves," said Gautama. Jesus, the Christ, taught the same eternal truth in language of surpassing simplicity and beauty. Time and again he asserted that Man is limited only by his faith and that he is in reality one with the Great Eternal Will therefore possessing the inherent power to change conditions as he will. Whenever the religions of the world have adhered to this basic truth, they have been potent forces for good. Just as soon as they have allowed fatalism to creep in, they have become vehicles for the repression of aspiration.

The excuse for every evil institution in human history has been this pernicious philosophy of fatalism in one form or another. "What is to be will be" has been quoted from the dawn of time in justification of tyranny and injustice. The feudal system, the ownership of women as chattels, the slavery of the negro race, the existence of legalized prostitution and the

acceptance of war as the chief means of settling international differences have all been protected by the same wretched apology. Over and over again Man has had dinned in his ears the declaration that evil exists because God or fate ordained it, and that he might as well resign himself to his harsh destiny one time as another.

Yet in spite of mournful musings and doleful doctrines Man has cherished the hope that he could better the world by his own efforts. And every now and then, at irregular intervals, he has succeeded in proving the correctness of this belief. The idea that slavery was not divinely ordained nor permanently fated but could be abolished, resulted in the abolition of this shameful curse of the ages. Even Karl Marx, in laying the foundations for the philosophy of Socialism, tacitly contradicted his own doctrine of determinism by urging the workers of the world to create a new environment and inaugurate a different industrial scheme. Today, as never before, the gospel of Free Will inspires the few daring and fearless souls of the generation to break away from precedent and authority and initiate a new order. While the determinist mopes in helpless gloom amid the travail of the nations, the advocate of Free Will is molding a New Civilization out of the ruined wreckage of the old.

For the fatalist the universal processes are merciless movements which sweep him along without care and without purpose. For the believer in Free Will the universal processes are tremendous transitions which he may accelerate or delay as he chooses, and which serve wise and wonderful ends.

Logic, history and biology alike prove that the individual human being possesses Free Will—the power of self-conscious choice.

The Universe, as a whole, is governed by what has been variously termed the initial urge, the cosmic movement, and the law of progress, which forever forces it onward and upward. This progressive process is not dependent upon the will of the individual. He cannot, obviously, create the cosmic urge. He cannot stop it. He can, however, by his acts, accelerate progress, and he can, on the other hand, hinder it.

The universal cosmic urge, I call the law of progress which overrules and controls all lesser laws, making them conform to itself,

The freedom of the individual to work in har-

mony with or at variance with, the underlying law of progress, I call Free Will.

The distinction between the universal cosmic urge, which is supreme over human activities, and the will of the individual, which is free, may be illustrated by the dropping of a ball from the roof of a house. The supreme law of gravitation will draw the ball toward the earth. The projection of a man's hand directly under the ball will stop its descent and prevent it from dropping entirely to the earth. The existence of the law of gravitation is no less real because a human agency has temporarily retarded its action. Gravitation *does* exist and sooner or later, in one way or another, the atoms that comprise the ball, *will* find their way back to the earth, even if the ball should be lodged on a window sill and remain there until both the ball and the sill decay and are resolved back into their original elements.

Yet the transcendence of the law of gravitation over human activities in no wise involves the absence of freedom of choice on the part of the individual.

The individual has perfect freedom of choice in the matter. He may extend his hand and arrest the complete operation of gravitation for a limited time, or he may keep "hands off" and let the law operate immediately.

Regardless of the action of the individual, the law is ultimately supreme.

Regardless of the ultimate supremacy of the law, the individual is free to work in harmony or at variance with the operation of that law.

What holds true with respect to the ball and the man, holds true with respect to all human activities. There is present thruout nature, Universal Order which is the result of Universal Law. It is the fundamental feature of this order that all human conduct and all motion in the animal and the vegetable kingdoms shall tend onward and upward. All nature is constantly progressing. Man can no more stop this eternal progress than he can dynamite a rock by winking an eyelash. But he can and does, as an individual, deport himself as he will. He is free to choose his own course of conduct, and for the choice he makes, he is individually responsible.

The point may again be illustrated in this manner: An army marching from one city to another, is certain, we will assume, to reach its destination. We will assume further that it is

impossible for any soldier in its ranks to leave his companions, or if he does leave them, that it is impossible for him to avoid capture and forcible return. The army marches a certain distance each day, rests each night, resuming its journey each morning. The general movement of the army, as a body, and its ultimate destination, are to be sure, predetermined. The individuals in the army are limited, of course, by certain rules they cannot transgress and certain conditions they cannot escape from. Yet they have freedom of choice in many matters. And for their conduct they are plainly responsible. They can march rapidly and systematically, thereby reaching their destination the sooner, or they can sulk and hang back, causing trouble, delaying the march and probably bringing punishment on themselves. They can be cheerful or ill-natured. They can be selfish or unselfish. They can be honest in their dealings with others or they can lie and cheat.

The army is going on in conformity to the rules under which it is marching. Yet because the body is on a definite journey from one place to another and all the men must make that journey, is no basis for the claim that the men individually do not have Free Will. They do have it.

As is the army, so is the human race, moving forward toward its distant goal of perfection. Whether there be willing co-operation or rebellious mutiny, the marching continues. But for his co-operation or his rebellion, each private in the ranks is individually responsible.

It is not true that the individual—the private in the army of universal progress—acts only as the result of impressions received from his experiences and environs, and the tendencies inherited as the result of the impressions received by his ancestors. It is true that he receives impressions and that he inherits tendencies. But he yields to the impressions and tendencies or he rejects them, as he sees fit. The impressions are sometimes more vivid than at other times, the tendencies in some cases are stronger than in other cases. At all times the individual has the power of self-conscious selection. Altho his experiences and environs have given him motives for pursuing a certain course of action, he may disregard these motives by the vigorous exercise of his will and take an altogether different course. Altho heredity has implanted in him certain deeply rooted instincts, he may

defy these instincts and act contrarily to them. Examples of these two facts are found in the every day life of everyone.

All life is a conflict between strange, invisible forces that are constantly being translated into visible activities. Unaware of his powers and of the nature of these contesting energies, Man is buffeted about, a veritable plaything of so-called fate. But the moment his latent faculties begin to awaken and he learns to utilize his inner forces, he becomes a god in a world of wonders, a creator of things and conditions whose magic word can change the forms and shapes that surround him.

As the tone emanating when the string of the violin is struck, will cause particles of sand to form into geometric figures, so will the formless substance which is constantly flowing from the invisible world, assemble itself in accord with the exercise of the divine will in Man.

Often we hear the statement that if prophecy by clairvoyance, astrology and spirit communication, be true, then Free Will cannot exist, for Man's destiny must be irrevocably written in advance. This does not follow, at all, from acceptance of the genuineness of prophecy.

The clairvoyant, seer or astrologist simply looks thru the veil of the physical world which is only the world of effect, into the invisible world, which is the world of cause, the real world. He sees certain causes in operation and sees that they will, if uninterfered with, bring about certain results. New causes may arise, causes of which the prophet knows nothing, and so counteract these causes he sees, that the results may be entirely different. The well-poised person who receives a vision of his own future, is enabled the better to solve the problems of his life, for he knows what the tendencies are, and he can let those tendencies develop into their logical fruition, or he can set about to prevent them from so culminating.

To illustrate the relation of prophecy to free will: Standing on a high eminence from which you can see the roadway below for a long distance, you notice an auto speeding around a curve toward a broken bridge. The driver of the car does not see the bridge that is broken but you see it and you know that on account of the curve which hides the sight from the chauffeur, the auto is likely to crash into the river. There is nothing predestined about the accident to the auto. If it happens, it will be

the result of causes which might have been avoided. Even yet it is possible that the driver will be able to stop the car in time to avoid the accident. He may see the bridge before he has quite reached it. Or you may be able to shout loudly enough so he will hear your warning.

Precisely the same thing is true of astrological readings, clairvoyant visions and spirit revelations. All the prophet can do is to foretell events that are likely to happen, because of causes then in motion. The same thing is being done on the physical plane of life constantly, when men with judgment and foresight predict conditions that are reasonably sure to arise. The only difference between ordinary predictions and those of the astrologist and clairvoyant and medium, are that the former deal only with physical and subordinate causes, while the latter deal with spiritual and fundamental causes.

George T. Weaver, writing in the "Rays From the Rose Cross," says: "Astrology does not say that one's destiny is unalterably fixed at birth, but it is simply indicated . . . Except within circumscribed limits, fate and destiny are not fixed, but only indicated, as the result of the life lived during a former embodiment. In the case of one born an idiot or blind or deformed and similar cases, fate is fixed and destiny unalterable during the lifetime referred to . . . Tho all normal men are free to assert their will, yet freedom of will depends upon unfoldment of life. None but a master possesses absolute freedom of will; and none but such can master their stars or control their fate entirely. At the present stage of the race development, mastery of fate is but relative at most."

In explanation of Mr. Weaver's remarks, it might be pointed out that no man is born blind, idiotic or deformed unless he has earned this experience by wrong-doing in a former incarnation, so the apparent misfortune is really but the effect of causes set in motion in entire accord with the principle of Free Will.

So, seership is no contradiction of Free Will. Unfortunately, most persons on having their fortunes told, begin to help bring the predictions to pass, by thinking thots which draw such experiences toward themselves. The person with the trained mind and cultivated psychic powers, however, exercises discrimination, the power of self-conscious selection or Free

Will, if you please, and decides to negate these tendencies in his life which are undesirable or adverse. One lets tendencies overcome him and carry him along. The other asserts his superiority over conditions and co-operates with or overrules them, as seems most advisable.

Frequently recurring periods of retrogression should not cause us to forget that the race is constantly going forward. Not a day passes, probably, in which new precedents of thot and action are not set. The poet who wrote that we live the same lives and think the same thots our fathers thot, conveyed an altogether false impression. As a matter of fact, each succeeding generation lives different lives than the one before it. There are many people who move slowly, many who hardly move at all, but there is an ever-increasing minority that breaks precedents, disobeys instincts and surprises the world by doing that which, according to all laws of determinism, according to all rules of the limitations of heredity and environment, is utterly impossible. That which one generation proclaims "can't be done," another generation boldly does.

King Solomon was all wrong. There is always something new under the sun. All of the time we are putting old things away and instituting that which is new, that for which there is no precedent, and that which neither we nor our ancestors ever saw before.

So the individual does have Free Will. He did not have it always. It is a quality which unfolded as he evolved thru the slow processes of countless ages.

It is a quality which develops with the exercise of it. The man who differentiates himself from the automaton by occasionally acting independently of conditions and natural tendencies, is able to do so to a still greater extent next time. The great men are those who defy circumstances and environs and plunge ahead into the untried realms of originality. They *could* live by rote and let their lives simply be the composite sum of what they and their ancestors experienced. But they choose to do the reverse, to originate, to act freely, to be and do something different.

Lincoln could have remained a rail-splitter. By ancestry, training and environs he was destined to occupy a humble place in the world. But by his own high aspirations and his own

Free Will, he made himself leader of a great cause in a great crisis in human history.

Job Harriman, who has laid the foundation for the New Social Order in America by founding the largest co-operative colony in the world, could have been merely a successful lawyer, winning money and renown by technical trickery and sharp chicanery. Heredity and environment did not make him a Socialist agitator who would sacrifice fortune and preferment and devote his life to the cause of industrial emancipation. He made himself so in spite of material circumstances which naturally inclined him to a life of conventional activities.

Many men, it is true, are solely the product of conditions and so far as they are concerned, Free Will does not exist. It is for these, in particular, that we would change economic conditions and remove the limitations that hamper their development. There are others who, while *not* drifting with the tide, exercise their powers of volition for wrong purposes. They do so of their own choice, because they want to and because they think it the wiser policy. Sometime they will learn otherwise. Sometime they will know that it is foolish to kick against the pricks even if they can.

Life in its primitive form is automatic and therefore devoid of Free Will. Or, to be more accurate, the life itself is always free, but its crude form limits its expression and it manifests mechanically thru that form, until in the scale of evolution, it incarnates in a higher form and is able to manifest a greater degree of the Free Will inherent in itself. Eventually, when it expresses thru humanity, it is able to manifest Free Will in a complete and unrestrained way.

The amoeba does not rationally consider two courses of action and then decide upon one of them. It acts blindly, in obedience to the automatic laws of its own being. The ape acts automatically, largely, but shows signs of intelligence and the presence of latent mind powers. The cave man is a step higher in the gradation of intelligence, acting a little less automatically and a little more rationally. Man, as he now is, acts automatically in but a few things; exercises volition in most things. As progress continues, he exercises more and more volition, less and less automatism.

The doctrine of Free Will, explained in terms of physical evolution and in the light of

modern mental science, is both a correct interpretation of human ontogeny and a belief that ennobles and inspires to the greatest endeavor.

Man is, then, not a worm of the dust, not a mechanical collection of mindless atoms. He is instead a deathless soul, whose limitless powers have been restrained for a time by material fetters of environment, heredity and instinct that originally seemed very real but eventually are revealed as unreal, temporal and easily broken. He checks the flood, he tames the wild beast, he destroys the pestilence, he harnesses the wind, he makes the air his highway, he annihilates time and space, he transmutes natural elements one into another as he wills, and he even delays the coming of death and threatens to eventually rob the Grim Reaper of his harvest altogether.

The time is close at hand when Mind shall truly prove the monarch of Matter, and that which metaphysicians and mental scientists have partially demonstrated, shall be known to the world—that all power is in Mind and that the material universe, its impressions, tendencies and environs, are but a veil loosely enclosing but never really confining nor controlling the Omnipotent Ego and its Free Will.

The Over-Soul led Man, as a child, by the law of automatic growth thru changing forms of protoplasm, from shapeless substance to hairy animal, and from animal to brutish savage. The automatic leading gradually stopped and Man began to wend his way by his own choice from the savage to the enlightened human. He still toils on, sometimes rapidly, sometimes slowly, as he chooses, but always toward the goal of mastery from whose sunlit heights he shall proclaim and demonstrate his own godship. Then will Free Will be an acknowledged fact and then will all the world recognize that,

“There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control,
The firm resolve of a determined soul.
Gifts count for nothing, will alone is great.
All things must bend before it, soon or late.”

—*From Gale's Magazine*

A Supplementary Edition of the Rosierucian Cosmo-Conception has just been printed on light-weight Bible paper with three extra Diagrams of the Desire Body added. \$1.50 post paid.

Question Department.

* * * * *

Lighthearers



QUESTION:

Mr. Heindel makes the statement several times that Goethe was an initiate. Why is it then, that Goethe should have made a mistake in his color theory? Did he not argue with Newton that color was not a vibration phenomenon, whereas the latter believed that it was? Certainly Goethe should have been familiar with the vibration theories which form such an integral part of Rosicrucian literature. And obviously science is right, for it is experimentally proven that light is vibration. How do the Rosicrucians look at the matter, and is Goethe right in his color theory?

ANSWER:

Goethe's "Treatise On Color" was his favorite amongst all his works. This seems strange in the author of such immortal masterpieces as the dramas of "Faust" and "Iphigenia" or of lyrics such as "Erlking," "Wanderers Nightsong," "The King in Thule," "Legend," "The Divine," which are amongst the most perfect echoes ever brought back by the genius of a poet from communion with the cosmic harmonies. He did not pride himself on his poetical works, nor did he exhibit a false humility by undervaluing their greatness, it was natural for him to "sing," or to speak to the world through the symbolism of the drama; he recognized the law of rebirth and consequence and knew that his genius was the accumulated result of efforts made in many former lives. But his discoveries connected with light and color he prized as a special gift added to the fullness of his measure; as something very precious entrusted to his care because he had proven worthy. He had made other important scientific discoveries, for Goethe, the man of science, was just as untiring and just as inspired in his work as Goethe, the poet; he met with opposition, even hostility, but invariably answered unfavorable criticisms of his poetical and scientific works

with his famous smile;—disparagement of his "Treatise on Color" moved him to indignation. He, the ever tolerant one, did not tolerate a doubt even where this work was concerned, and whenever he learned that it had met with renewed misunderstanding a great sadness would steal over him which seemed quite incompatible with his usual serenity. Even in those early days his far reaching vision saw the danger with which certain tribes and classes among the nations of Europe were threatened, namely the ultra development of Saturnine crystallization and Martian aggression, both of which are the result as well as the expression of extreme self-worship, and his prophetic utterances on this subject were generally called forth by some scathing comment made by the professors on his theory of color. The Elder Brothers of humanity had trusted him with a great truth, and when he joyfully revealed to western science the mystery of light and color, he encountered amongst his fellowmen a dimness of vision which was dangerously akin to the first symptoms of "spiritual cataract." Would this grievous condition develop and in time necessitate a very painful operation? That was the question which saddened his heart and furrowed his brow. He not only loved humankind, but felt a great responsibility toward it, for, together with Roger Bacon, Francis Bacon, Paracelsus, Shakespeare, Richard Wagner and others, Goethe, whose name means "godfather," was amongst the initiates of the Mystery Schools and therefore the chosen guardians of the Western Race. Max Heindel says in the Rosicrucian Mysteries, "When the Great Beings who care for our progress foresaw the wave of materialism which commenced in the sixteenth century with the birth of our modern science, they took steps to protect the West as they had formerly safeguarded the East against the skeptics who were held in check by the Mystery Schools."

Goethe had always been greatly interested in color and during his sojourn in Italy from 1786

to 1788 he had made an extensive critical study of the art of painting. A few years after his return, about 1792, he began his scientific experiments with regard to the qualities of color and light. In Italy he had received, if not his first initiation, at least his first call to the work of the Elder Brothers. In 1805 during a dangerous illness he received either his first or his second initiation. After that he began to set down in writing the description and result of his experiments, and from 1806 till 1810 he prepared his "Treatise on Color" for print, with a care so great that it amounted to veneration. It was received by the world with coldness, then persecuted with hostility, and materialistic science scoffs at it today as it did 100 years ago; only the most advanced scientists are beginning to recognize it, namely those who are standing on the bridge which leads to the occult. For Goethe's "Treatise On Color" is not a work which can be measured with the standards of exoteric science, nor understood on the grounds furnished by physics, optics and chemistry; it includes all three, yet definitely crossing the bridge to the esoteric endows them with a new dignity such as all science will assume in the new age.—Goethe's mission is quite unique in so far as it comprises both poetry and science. His discoveries on almost every field of natural science, but especially on that of biology, were of an importance so great and disclosed aspects of knowledge so advanced that only the new science of the New Age will truly value them. One instance may stand for many. All students of the Rosierucian teachings know the law of spiral growth and the essential part which it plays in evolution. In the Rosierucian Cosmo-Conception we read: "Whether we look at the modest little plant in our garden, or go to the redwood district of California and examine one of the giant sequoias with its forty-foot circumference, it is always the same—every branch, twig or leaf will be found growing in either a single or double spiral, or in opposite pairs, each balancing either, analogous to ebb and flow, day and night, life and death and other alternating activities in nature. Examine the vaulted arch of the sky and observe the fiery nebulae or the path of the Solar Systems—everywhere the spiral meets the eye. All things move in progressive cycles and in order to take full advantage of all the opportunities for advancement offered by our three-dimensional universe,

it is necessary that the evolving life should take the three-dimensional path—the spiral—which goes ever onward and upward."

Again and again in written and spoken word would Max Heindel call the attention of the student to the spiral in plant life so as to make him understand the spiral in human and in cosmic evolution. The growth of a weed, the path of a zodiac, are governed by the same law;—as below, so above, the stream of evolving life circling and surging upward in rhythmical pulsation follows this great "*spiral tendency*," as Goethe calls it. He not only coined the words "spiral tendency" but also was the first to discover and scientifically formulate the law of spiral growth with relation to the plant kingdom.

Science fully recognizes this law nowadays, but still dismisses sentences such as the following as "superfluous suppositions engendered by the fancy of the poet:" "Every knot that forms the basis for the growth of a leaf, shoot or sprout, and is higher on the spiral than its predecessor receives the sap through the medium of the preceding knot in which it has undergone a process of filtration and refinement. Thus its own development will be of more refined nature, and it will fill with purer sap the leaves, shoots and sprouts that it sends forth. In this way the cruder fluids are continuously being filtered, sublimated, until they reach the goal set by nature, namely, the grade of purity necessary for the formation of the flower."

This passage illustrates clearly why only they whose vision is directed toward the spiritual can understand Goethe. Its beautiful symbolism is lost on the material-minded who have not yet awakened to the recognition that "Evolution is the history of the progression of *spirit* in time." (Cosmo-Conception.) Says Max Heindel: "Each loop of the spiral is a cycle. Each merges into the next, as the loops of the spiral are continuous, each cycle being the improved product of those preceding it and the creator of those more developed states which succeed." (Cosmo-Conception.)

The plant kingdom was particularly dear to Goethe; he loved the mysterious noonday hours between 12 and 2 when nature is hushed into a great silence, when gardens and woods, fields and meadows seem to hold their breath, because, in the expression of the Greeks, "Pan (the god of nature) sleeps." Pan also means

"The All." Many a mystery of God's all-inclusive, boundless universe was revealed to Goethe during these hours of Pan through observation of his trees and flowers. He had appointed 2:15 for his dinner hour so that, after a morning of intense writing, he might spend the time between 12 and 2 in his garden, in close and loving study of his plants. He preferred to observe the light in the light, instead of the darkened laboratory, and was blamed for his "unscientific" method. Another hour which he liked was that of the long twilight peculiar to the northern climes. Walking up and down his garden paths, together with a friend, in the twilight of an evening in June he had an experience of which he tells as follows: "We observed near the flowers of the oriental poppy which are of a red hue powerful before all others, a phenomenon akin to flame. We stood still before the plants, but saw nothing until, walking up and down again and looking at the flowers sideways, we could repeat the phenomenon as often as we liked. The apparent lightning was the reflected picture of the flower in a bluish green color called for by the peculiar red. The phenomenon may also be observed in the brightest sunlight which intensifies the color of the flower and of the reflected complementary color. The peonies show reflections of a beautiful green, the marigolds that of a vivid blue." Similar phenomena had been recorded before, but when noticed at all by material science, were explained away as due to "phosphorescence," whatever that might or might not mean. Now Max Heindel informs us that Phos-Phoros is a Greek word meaning "*light-bearer*," and Goethe proceeds to show that every object animate or inanimate is surrounded by its own reflection which becomes more or less visible, more or less luminous, assumes a murky or a brilliant hue according to the intensity and purity of the original color and to the angle in which the object refracts the light. Prompted by intuition Goethe in the days of his youth wrote a description of the black dog which Faust and his pupil, Wagner, meet on their fateful walk on Easter Sunday. Faust says:

A streaming trail of fire, if I see rightly,
Follows his path of mystery.

Wagner, the representative of futile book-learning and sterile dogmatism, answers:

It may be that your eyes deceive you slightly;
Naught but a plain black poodle do I see.

Years passed, the intuition was confirmed by knowledge; dogmatism echoed the reply: "It may be that your eyes deceive you slightly." Yet these apparently deceived eyes were allowed to look deep into the "mystery of light, color and consciousness," and they saw that everything created is a bearer of God's holy light, is permeated with it, enveloped by it, absorbs it and reflects it, expresses it, radiates it,—but everything in its own way. The black poodle and the red poppy, the green tree, the yellow marigold, the negro, the Anglo-Saxon, light bearers all; all reflectors of God's one great white light but all according to their own individual faculty of absorbing, retaining and refracting the light. All colors are contained in the white light, but the color of an object depends on the looser or closer, finer or coarser texture into which it absorbs and from which it reflects the light, and on the angle of the reflection.

The white light on contact with an object is refracted into vari-colored rays, but each object can respond to a certain ray, or certain rays only. Thus we may say the color of an object is the manifestation of its response to a certain ray of light. It matters not whether the object be a flower or a planet, the law is the same. Goethe fully recognized Newton's greatness and did not argue against the theory of vibration, but in favor of its extension. With Newton the question is: How does the light vibrate; with Goethe: how does the light vibrate toward me, and how do I in response vibrate toward the light? The great white light embraces all colors, but they do not manifest until it is reflected through the darkening medium of matter. Every color is a dimming of the white light, and we understand why Goethe so carefully and repeatedly explains his axiom of the "darkening medium" by which color is produced. He often mentions the "blue haze seen in mountain canons" of which Max Heindel states that it "is in fact ether of the kind known to occult investigators as "chemical ether, and that many people who see it, are unaware of possessing a faculty not enjoyed by all." (Rosicrucian Mysteries.) Yet ether, though a refined matter, is still matter and as such a "darkening medium" for the rays of the white light. "Colors," says

Goethe, "are deeds of the light and sufferings of the light." This is a very wonderful sentence deeply fraught with mystic meaning. While the pure white light which is the *spirit* actively manifests in color through the medium of matter, it subjects itself to imprisonment in limiting, darkening material conditions and the consequent suffering.—When the white light is refracted through manifestation "there appear three primary colors, blue, yellow and red; "when these three colors are interblended, there appear four additional colors, the three secondary colors, orange, green and violet,—each due to the blending of two primary colors—and one color (indigo) which contains the entire gamut of colors, making in all the seven colors of the spectrum." (Cosmo-Conception.) The trained occultist sees twelve colors. But there are many more between and beyond these. The three primary rays of divine light are diffused or radiated through the sun and produce Life, Consciousness and Form upon each of the seven light-bearers, the planets, which are called the Seven Spirits before the Throne. Each of the seven planets receives the light of the sun in a different measure, according to its proximity to the central orb and the constitution of its atmosphere, and the beings upon each, according to their stage of development, have affinity for some of the solar rays. They absorb the color or colors congruous to them, and reflect the remainder upon the other planets. This reflected ray bears with it an impulse of the nature of the beings with which it has been in contact. Thus the divine Light and Life come to each planet either directly from the sun, or reflected from its six sister planets, and *in that varicolored light we live and move and have our being.*" Goethe seems to give the poetical transcript of this passage from the Rosierucian Mysteries, when he says: "Man has his life in light's refracted color." (Faust.) But as the sun and the light-bearing planets after having absorbed the light and being colored by it radiate it again, so man, the light-bearer, is not only an absorber, but a radiator of light. As the color in which an object appears is derived from the light, so from the object is derived the reflection with which it surrounds itself. The reciprocity between the light and the object, the responsibility of the object toward the light, that is the mystic message contained before others in Goethe's "Treatise on Color." Says

he, "The eye owes its existence to the light. Out of indifferent animal organs the light develops an organ in its own likeness; thus the eye forms itself through the light for the light. *in order that the light from within may meet the light from without.*" This is the most mystic quality of light that it cannot be received without being given out again. Every recipient of light must become a giver of light. But as light can only be perceived as color, so the colored reflection around me shows in what manner and degree I am giving out the light. To the trained eye which is accused by the materialist of deceiving itself, this reflection is clearly visible and readable. If man only realized that wherever he goes and no matter how great his skill at pretense and make-believe he carries about him a colored image of himself which no pretense can control and which indicates exactly his status as a light-bearer.—The flower is pure, and its purity shows in the beautiful hue of its phosphorescent (light-bearing) reflection or aura. Man's aura, we are taught, shows a dull grey with the Saturnian "steel men," as Max Heindel calls them who are encased in their shells of fear, scepticism and worry, an ugly scarlet with the aggressor, muddy browns and reds with the avaricious, the greedy, the sensualist, but a beautiful blue and yellow light with the pure and selfless one. This blue and yellow is visible only as a faint glow around the aspirant in the path of loving service, as a blaze of glory around the saint. Every emotion has its color, and all these colors appear as streaks and stripes, dashes and daubs in man's aura, whirling over the ground color which is the reflection of his basic temperament. The higher the man on the spiral of evolution and the finer his vehicles, the clearer, the purer and the fewer are the colors which he reflects, until in the case of the saint or the high initiate only the blue and the yellow remain. For the true light-bearer is not swayed by emotions; in his state of stability where the light from within vibrates in ever fuller response to that from without he knows only love which reflects the ray from the Son expressed by golden yellow, and adoration which reflects the ray from the Father expressed by blue. Goethe, though he recognizes three primary colors, blue, yellow and red, states, "There are only two pure colors; blue and yellow plus the quality for producing red which is latent in each." He further says, "Next to

a core of apparent darkness there lies the blue; at the periphery we see the yellow; the red has its field of activity between the two." From the, to us, dark depths of ultimate being the Power projected the Word, and the Father (blue) sent forth the Son (yellow.) Between them lies "the calm sea of homogenous virgin matter," and stirring it into motion, shaping it into form through Activity there moves over it, emanating from both Father and Son, the Holy Spirit (red.) His domain is the world of manifestation active in matter; so long as our thoughts are centered on material activities red predominates in our auras; when these activities are being used for selfless ends and the process of spiritualization begins, the red assumes a pure hue as that of a red rose, until when our thoughts and emotions have "detached themselves from things created" it disap-

pears altogether, drawn in by the blue and the yellow. But beyond these two there is the great white Light of which the blue and the yellow are aspects only. This great white Light is God. I, man, the lightbearer have been filled with this divine light, it made my eye, it endowed me with God-like qualities.

Were in thine eye not sunlight sight,
How couldst the sun thou, blind one, see?
How couldst thou feel divine delight,
If God's own pow'r were not in thee?
(Treatise on Color.),

When I have reached the state of perfection where my light within vibrates in *absolute* harmony to God's light without, then within and without becomes as one, the union with God is reached; yellow and blue disappear, and I, Man, The Spirit, shine with God's white light.

Christ and the Cleansing Blood

Question:

If the Christ used the body of Jesus can we say without casuistry that the Blood of *Christ* cleanseth from all sin? I do not wish to appear to be "splitting straws," but I do so want to get at the truth—and it seems to me that although the Lord used the blood of Jesus as a means of entrance to the interior parts of our planet, yet we cannot really say "the blood of *Christ*."

Answer:

Yes, assuredly we can say "the blood of Christ." The ego controls its vehicles through the blood. Christ could not have controlled the body of Jesus but through the blood. He had to manufacture the body fluids and the blood circulating in the physical body of Jesus. There was a time just after the Christ Spirit took control that a great struggle was going on in that body, when the Christ took his newly acquired vehicles away into a lonely place in the wilderness, and there by prayer and fasting obtained complete control of them. To do this, it was necessary for Him to make over entirely the red corpuscles of the blood, since an ego or spirit gains individuality in a vehicle only through blood manufactured by itself. Other spiritual beings, called devils in Mat., chap. iv., came and tested His strength, and when He had completely mastered His newly acquired pos-

sessions—the dense and vital bodies of a human being—He returned to the people to begin a life of ministry among those He came to save. He was now able to consciously function through these bodies as is shown by the miracles He performed.

Before He could do these things He must have had complete control of the blood. The blood is the highest vehicle of the vital body. When He learned to use this He could through it build up the dense body, but the vibrations of the Christ Spirit were so high and so rapid that it was difficult to make chemical matter resist their impact. Therefore, we read many times in the Gospels that after He had been among the multitudes and healing the people, that "He went away into a mountain alone." This was in order that the physical body might be repaired and calmed after these powerful vibrations passing through it with such force. The blood, like all our physical attributes, is built by the food we eat, the air we breathe, and the thoughts we think. As we make newer and better blood our older blood is rejected and the more advanced corpuscles destroy the weaker ones, as has been proved by transfusion of blood of lower animals into man, when haemolysis takes place and the corpuscles having the

(Continued on page 186)



The Astral Ray.

* * * * *

What "The Message of the Stars" Brought to Me

KITTIE SKIDMORE COWEN

(Continued from August)



MOST intimately related to the signs of the Zodiac are the houses, the signs being divisions of the heavens and the houses the divisions of the earth. The twelve signs of the Zodiac, as we have seen, correspond to the physical frame of man. This framework is played upon by motion, thought and vibration. Man is but the image of the grand archetypal figure seen in the heavens. The houses govern the conditions of life.

When a child is born it is immersed in an atmosphere charged with the stellar vibrations peculiar to that moment, and they are stamped upon each atom of the sensitive organism by the air inhaled with the first breath. This planetary baptism is the basic cause of all the child's characteristics and idiosyncracies. It gives certain tendencies which remain through life and these tendencies we carry about in our auras whether we know it or not, they being the cause of all events in life. (See *Simplified Astrology*, page 72.)

As mankind journeys from the cradle to the grave he also carries the twelve houses in the auric atmosphere which surrounds him. Each house mirrors a part of the path of life and each holds some of life's lessons. Each represents the manner in which we have worked or shirked before in a given department of life's school and at the appropriate time of life we reap from each house what we have sown in past lives. If a certain house is afflicted, examine

into the department of life controlled by the same and be assured that there was a debt contracted which has not been paid. If on the contrary we find the aspect good, be equally certain that here a reward has been given for past services rendered. The law is just, and the matters of payment and reward rest equally with the doer, for each is based upon acts committed in this life or else in some previous one.

The Recording Angels do not inflict punishment upon us, but they do see that each person is allotted in life the right destiny which is ready to be worked out, and they guide the stellar influence so as to affect each one in such a way as will facilitate the liquidation of his past indebtedness to others, helping him also to reap the benefit of whatever good he has done in past lives.

The first house determines the shape and constitution of the body, early environment and childhood home. If unafflicted, the body will be well formed, the constitution strong, the early environment pleasant and the home influence conducive to the development of all that is good, noble and uplifting in the character of the native. If afflicted, the very opposite conditions would be found manifesting.

The second house rules the finance, that which the native acquires by his own individual effort. If unafflicted, the native will have no trouble in accumulating a plenty of this world's goods through his own efforts, but if an affliction does occur, then we find a person who will

have trouble in securing a position or in holding it when once it is secured, or one whose services are under-estimated, or who is not liked by his employer, etc.

The third house controls literature, useful or industrial arts, practical intelligence, short journeys, brothers and sisters.

The fourth house controls the home and condition in old age.

The fifth house controls amusements, courtship, children, and speculation.

The sixth house controls health, service to be rendered by the person and also the condition and faithfulness of those who serve him.

The seventh house is the house of marriage, the public in general, competition, partners, opponents in litigation, rivals.

The eighth is the house of death, legacies, marriage partner's finances, occult abilities or faculties latent, but nearly ready for manifestation.

The ninth house, religion, spiritual experiences and aspirations, dreams and visions, long travels, law.

The tenth house relates us to the parent who exercises most influence in the life, the honor and social standing of the person, the government, judge or employer.

The eleventh house controls friends, companions and well-wishers, hopes, wishes and aspirations, generally of a material nature, also step-children.

The twelfth house controls confinement in hospitals or prisons, secret enemies and plots; sorrow and self undoing.

In all the twelve houses a delineation similar to those given for the first and second holds good. An affliction always points out that a lesson is to be learned, and its house and planet indicate where it is, and the nature of the same. And a benefic, we may be equally sure, indicates that a reward has been conferred upon us for past merit. And right here it behooves us to look well how we value and use these rewards, for if neglected or abused, they are not likely to come our way again, at least not until through affliction we learn how to appreciate the talents we possess.

The position of the planets, and the nature of each, must also be taken into consideration. "Each visible planet is the embodiment of a Great and Exalted Spiritual Intelligence who is the minister of God in that department of

His kingdom, endeavoring to carry out His Will, the latter having in view the ultimate highest Good, regardless of temporary ill."

"These Planetary Spirits exercise a particular influence on the beings who evolve upon the planet which is their embodiment, but have also an influence on the evolving beings upon other planets according to the development attained by such beings. The lower in the scale of evolution a being is placed the more potent are the effects of the planetary influences; the higher, the wiser and the more individualized a being is, the more it is able to shape its own course and the less it will be actuated by the stellar vibrations. This is why Astrology applied to daily life helps us. It gives us a knowledge of our weaknesses and the tendencies to evil in our natures; it shows us our strength and the times most opportune for development of added power for good."

"The planets in our solar system are the visible embodiments of the Seven Spirits before the Throne of God, the Sun, and just as it is possible for us to transmit by wireless telegraphy the force which moves the telegraph key, lights a lamp, pulls a lever, etc., so may these Great Spirits exercise an influence upon human beings in proportion to the degree of individuality attained. If we aim to act in harmony with the laws of Good, we rise above all other laws and become a law unto ourselves, co-workers with God and helpers in nature. Ours is the privilege, ours the loss, if we fail to live up to our highest possibilities." (See "Simplified Scientific Astrology.")

There are seven planets, each of which is continuously raying down its influence upon mankind, and in accordance with the positions they occupied at his birth, so do they continuously affect the life of a man from the very first moment of his material existence, until at death the spirit withdraws itself from its casement of clay.

The sun is the giver of life, and without his energizing, vitalizing rays nothing which now expresses life, from the lowest evolving entity in the evolutionary scheme to the very highest evolved, could long exist in form.

Venus is the planet of love, and we may gain some slight idea of its importance in the great scheme when we recall Paul's eulogy on love. "In time, faith and hope shall pass away, because we shall *know* the things in which we now

have faith, and our hopes *will have been realized*, but love remains forever." It is from Venus that we receive this priceless gift of love which links humanity together in tenderest affection of varying forms and gives to life all that is truly beautiful and good.

Mercury is the planet of reason. Without reason it would be impossible for the spirit to gain knowledge of its external environment, and as the acquirement of knowledge is one object of our present evolution, it is easy to see that without the influence of Mercury the very end for which we are striving would be lost. Mercury is the educator of men and its place and position in the horoscope of a person shows the status of his mind. It is through the influence of this planet that mankind has been able to conquer the material world and provide itself with the necessities and comforts of life.

The Moon is the planet of fecundation. The Recording Angels, who have charge of the law of adjustment, look up the past of each Ego at the time he is ready for a new birth, and find who among the friends or foes are still living at that time and where they are. As each has made an enormous number of such relations in his past, there are generally several groups of such people in earth life at any given time, and if there are no special reasons why one of them in particular should be taken, the Recording Angels give the Ego its choice of groups. They select in each case the amount of ripe causation that the Ego is thus to work out, and show to the Ego in a series of pictures a panorama of what the coming life will be in each of the proposed lives, any one of which the Ego may choose. Then the forces of the seed-atom of that particular Ego, which it has brought over from its former lives, are focused by the Moon under the direction of the Angels through the signs of the Zodiac, and the Ego is born in the particular sign and at the exact time when the position of the stars in the solar system will give the conditions necessary to his experience and advancement in the school of life. It is the solar forces focused through the Moon that impart vitality and the property of growth.

Mars is the planet of action. The solar forces focused through this fiery planet, give the Ego dynamic power and are the source of all activity in the world. From Mars we receive some of our most highly prized virtues as well as

some of our worst faults. When well aspected, he gives a strong constitution, great physical endurance, a positive, independent and self-reliant nature, is determined, proud, generous, energetic, resourceful and quick to learn.

Under strict control, and carefully guided into channels of useful activity, the fiery force of Mars is the most valuable servant of mankind, a most powerful agent in the world's work, an incomparable boon to humanity. But if it escapes control, the servant quickly assumes mastery, and its power of destruction and devastation is then as terrible a scourge as its beneficent use under guidance is an inestimable blessing. It is as precious as it is dangerous; eternal vigilance is the price of safety from its ravages, but without it the world would be a wilderness. (See Message of the Stars, page 306.)

Saturn is the planet of sorrow. The intrinsic nature of this planet is obstruction. He is as slow and persistent as Mars is impulsive and quick to change. Saturn takes no chances, looks before he leaps, and his cold, calculating reason misses no flaw in any scheme. In the Kingdom of God all things are balanced to produce the highest ultimate good, and so the influence of Saturn is used to offset the exuberant life of Mars. If it were not for the chastening, subduing influence of Saturn the unrestrained Mars would be liable to cause the Ego to burn out the lamp of life quickly in its exuberance of spirits. But Saturn lays his restraining hand upon us, and although we may fret and fume while being held in leash, we are developing and becoming better fitted to use that which Saturn delayed, when finally the obstruction is removed.

(To be continued)

CHRIST AND THE CLEANSING BLOOD

(Continued from page 183)

lower vibration are killed and ejected from the system.

Therefore, it was really "the blood of Christ" that cleansed the sins of the world. The blood of Jesus, pure as it was, could never have accomplished this.

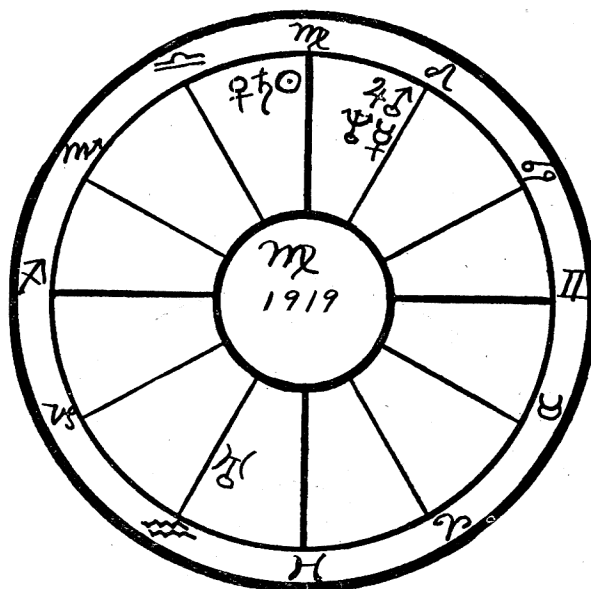
See the Rosicrucian Teaching on this subject in Cosmo-Conception, Chapter 15, Christ and His Mission. Also Lecture No. 15, The Mystery of Golgotha and the Cleansing Blood.

The Children of Virgo, 1919

BORN BETWEEN AUGUST 24 AND SEPTEMBER 24

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 his remarks to the characteristics given by the sign the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what these people are like, for if those were their sole characteristics there would only be twelve kinds of people in the world. We are going to 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 wherein they are during that month. That should give a much more accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 20c each.

This year the Sun enters the sign of Virgo—the Virgin—on the 24th of August, and with the harmonious, artistic Venus and the methodical Saturn in this sign which is ruled by Mercury, we have a fine combination. Mind—Mercury, Reason—Saturn, Art—Venus, and the Sun give a well balanced mentality, which will enable these children, if given the proper environment and opportunity, to make wonderful headway in literature and art. They should be taught to express through literature, as the Virgos are inclined to take up mental work and become very critical and cynical if allowed to drift too much into the mercurial atmosphere. But the children born this year, between the 24th of August and 24th of September will have the intellect softened by the lovely and suave Venus, and Saturn will help to tone down the enthusiasm. We also find the eloquent Mercury with the inspirational and devotional Neptune, the enthusiastic Mars, and the opulent Jupiter, all posited in the sign of the heart—Leo. The benevolent and inspirational planets in this sign of the heart will be given great enthusiasm through Mercury and Mars, and children born with this grouping of planets will at some time in life take up humanitarian work and become shining lights in giving inspiration to and guiding and helping those who are suffering physically and



spiritually. But their enthusiasm is apt to lead them into excesses. They will not conserve the physical body, which is here especially needful, for when Saturn and Sun are in the negative sign of Virgo, they are lacking in vitality. Therefore, it is well to teach these children to curb their emotional enthusiasm as expressed through Leo. Poor assimilation in the small intestines is shown by Saturn, and Mars and Neptune in conjunction in Leo will give accelerated heart action.

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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, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. *Please note that we do not promise anyone a reading to get them to subscribe.* We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears be thankful for your luck, if it does not, you have no cause for anger at us.

We Do Not Cast Horoscopes.

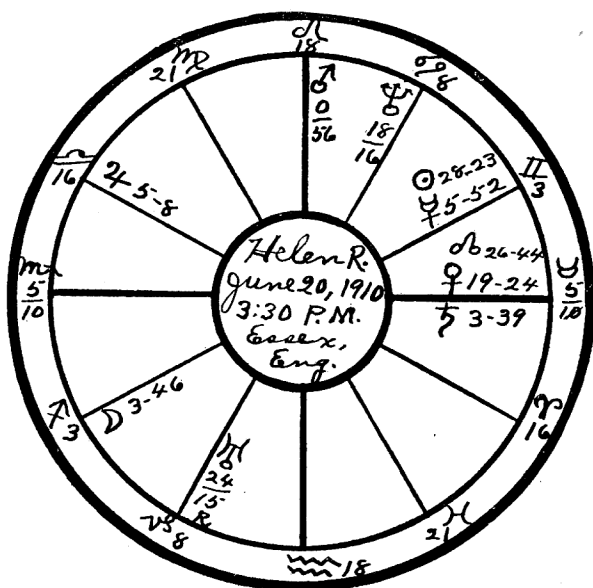
Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning their money. Please do not thus annoy us; it will avail you nothing.

HELEN R.

Born June 20, 1910.

Essex, England

3:30 P. M.



us, the planet of beauty and art, in its own home—Taurus, in sextile to the inspirational, spiritual Neptune so well situated in the 9th House of religion and in a sign through which it can express its very best,—Cancer. Develop the devotional side of this young lady and she will express the martial energy through love. Much can be done by love for this little flower that has been given to these parents. You can love her into anything, but never try to drive her or you will develop the cruel side expressed by Mars square Saturn.

The mentality is very bright for we find Mercury sextile to Mars from its own sign of Gemini and trine to Jupiter. But Mercury is in opposition to the Moon in the restless sign of Sagittarius. This will give a scattering tendency and thought-wandering may be developed. The parents should teach her to concentrate her thoughts, direct them into one channel, discourage the reading of stories as this will have a most evil effect upon the coming generation. The tendency to read everything that comes to hand and to forget it as soon as read, is doing much harm to the young people of today. They form a habit of scattering the mentality and also a habit of forgetting. This in time weakens the memory. Encourage Helen to read one book carefully, and choose one where she must do some thinking, not merely enjoy and toss aside.

Saturn is in Taurus, the sign ruling the throat, which will give her some trouble with inflamed tonsils, especially at puberty, and which will also be active in the opposite sign, Scorpio, ruling the generative organs, causing suppressed and painful menses, also a tendency to catch cold easily. And the diet should be carefully watched, for with Neptune in Cancer in opposition to Uranus, Helen will have some trouble with digestion, and this is usually the forerunner of a cold.

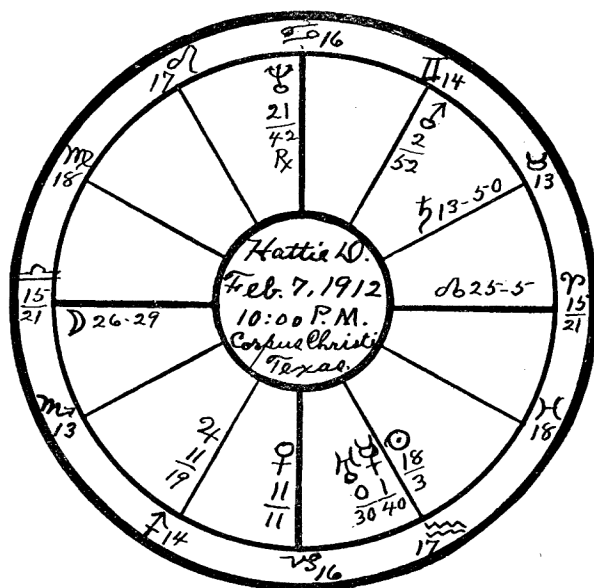
Here we have a young lady who has the combative and hot tempered Mars as the ruler of her horoscope, elevated near the cusp of the 10th House and in the fiery sign of Leo. Mars in Leo gives impulse, energy and enthusiasm. Scorpio people with Mars elevated in Leo never beat about the bush, they are blunt in speech and speak out plainly what they think. But Helen has Mars square to the obstructive Saturn, which will chain down the martial impulse but will bring out the cruel side, and at times she may express herself very severely and hurt the feelings of those about her. Then again we will have the soft, loving Helen who will come to the front, due to the benevolent Jupiter in the sign of justice, the scales—Libra, being sextile to the Moon and also to the impulsive Mars in the sign of the heart—Leo. Helen should be taught to control her quick speech and develop this kindly side. This can be done by cultivating the harmony, music and art shown by Ven.

HATTIE D.

Corpus Christi, Texas

Born Feb. 7, 1912.

10:00 P. M.



Libra children often express through two natures, as Libra is the sign of the scales, and they are either up or down. One side is the soft, sweet Venus nature that is very loving and cheerful, and the other takes on the gloom and pessimism of Saturn, as Saturn is exalted in this sign. But this young lady will express a restless nature, with the Moon conjunction to the Dragon's Tail (a Saturnine influence), on the Ascendant, square to the watery and restless Neptune in Cancer, the fourth sign—also representing the home. Also with the liberty-loving Uranus conjunction to the restless Mercury in the 4th House, Hattie will want to go, go, go, and if she is restrained by those in the home she will become very gloomy and revengeful, for the gloomy Saturn is in the morose and stubborn sign of Taurus in the 8th House, square to the Sun from the 5th, showing that her most stubborn side will be aroused if her liberties or pleasures are interfered with.

Hattie will be very clever with the hands, for with Uranus conjunction to Mercury, trine to the constructive Mars in the sign ruling the hands and arms—Gemini, she will be original in what she does, and she should be encouraged to express herself in writing or drawing. With Saturn, the obstructor, in Taurus, square to the life-giving Sun, situated in the sign of Aquarius, (these planets are also parallel to each other), the weak point in Hattie's body will be the heart action. This weakness would not de-

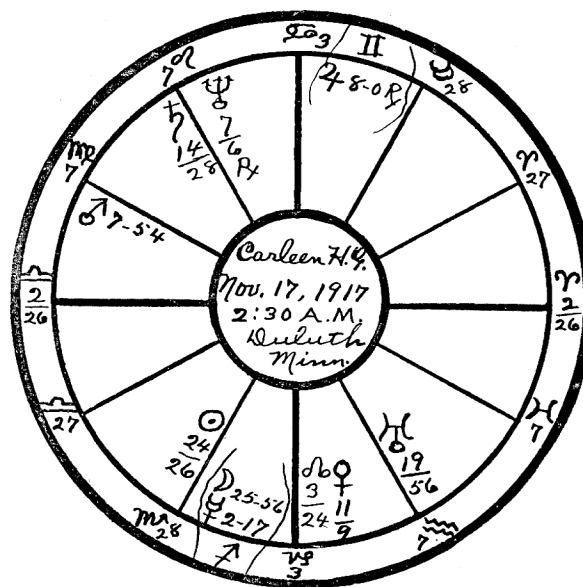
velop until in later life, and much trouble can be avoided if she is taught to live right. With Uranus conjunction to Mercury from the nervous sign of Aquarius, trine to the restless, energetic Mars in the sign of Gemini, also ruling the nerves, she will dissipate her energy. She will be very active and should be taught to think before she acts. It is well to train her to lay out her work for the day, think it over, and then go about it slowly and deliberately to follow out what the brain has first formulated so as to save all unnecessary labor. In this way she may form a habit of moving slowly and still accomplish fully as much as otherwise.

CARLEEN H. G.

Duluth, Minn.

Born Nov. 17, 1917.

2:30 A. M.



Carleen has the sign of Libra on the Ascendant, and Librans are very devoted to those nearest and dearest to them. This together with the ruler of the Ascendant, Venus, in the 4th House, trine to the demonstrative, impulsive Mars, will make this young lady very demonstrative and sociable in her home. She will be a real chatterbox, for Mars in the mercurial sign of Virgo loves to talk, and with the Sun in Scorpio square to Uranus from the sign Aquarius, also with Mercury intercepted in Sagittarius opposite to Jupiter in Gemini, retrograde and intercepted and square to Mars, this young lady, when she becomes talkative, will have too much to say and therefore will draw upon her imagination and will not always remain with the truth. The parents should watch this care-

fully, that she never tells a story that is not true. They should kindly and lovingly correct her and tell her little stories of what may be the result of little girls telling things that are not so. Do not dwell too severely on the evil, but diplomatically lead her into being careful that what she talks about is also the truth. It is most dangerous to tell a child that it is naughty and is telling a lie. Parents little realize that the child is a perfect sponge and takes in every suggestion, be it evil or good. To constantly remind them that they are naughty, in time will impress the suggestion upon them and will make it a part of their nature. Never recognize evil as coming from them,—they are always good, but “that naughty girl that comes once in awhile is not our Carleen and Mamma and Papa do not want her to stay with them.” And in

time the child will really try to be good and will do her very best not to be that naughty one.

This little girl will be very sensitive and impressionable. With Jupiter in the 9th House sextile to the inspirational Neptune in Leo, also Saturn in the sign of Leo in opposition to Uranus and sextile to the Moon, this child will be mediumistic and will see things not seen by others, and therefore when she tells what she sees, try to get her to explain it clearly and do not accuse her of untruthfulness. The parents should be very careful to try to find out if what the child tells is really what she has seen in other worlds. She should never be taken to spiritualistic seances, for with Uranus in opposition to Saturn, square to the Sun, there is a tendency toward abnormal development or obsession.

VOCATIONAL READINGS

GLADYS M. R.

Manchester, Eng.

Born Nov. 20, 1894.

10:05 A. M.

We do not know that it will be necessary for this young lady to have a vocational reading. She will know what she wants and no one can tell her, for she is most determined and willful, is original, and has very advanced ideas. She will never follow but must lead, and will be a genius along the line which she should choose as a vocation, and the world will recognize her as such. Uranus is usually recognized by Astrologers as one of the malefics, but in this case we find him in conjunction with the quick-witted, versatile Mercury. Uranus, when conjoined to this planet, has a tendency to quicken the mind, making it alert, and especially since it is in the persevering, martial sign of Scorpio, Gladys will think and act quickly. The mind is very keen, and the cautious, deliberate Saturn in Scorpio on the cusp of the Midheaven in sextile to the Moon, which is also situated in the mercurial sign of Virgo, will balance the mind and will chain down the impulse of Uranus conjunction to Mercury in Scorpio. Without the aid of the old man Saturn—the balancer—this planetary aspect would create very powerful impulses.

With the Sun conjunction to the suave Venus in the sign of Scorpio and the 11th House, this young lady will have wonderful success with friends. She will be very popular and her friends will also be ready to help to advance

her, will use their influence for her in whatever way possible. We would advise taking up the medical profession or healing. She will be very successful in this line of work. In theatrical work, before the public, she would also be successful, but we would not advise this for one who has Sun and Venus conjunction in the sign of Scorpio and square to the Moon. Her pleasures might lead her into associations with friends that would not be to her advantage, and the temptations would be very great for one with the planets situated as we find in this nativity.

MARY LOUISE B.

Blandford, Eng.

Born May 5, 1903.

2:45 A. M.

To choose a vocation for one with the horoscope we have at hand is a problem, for the planets are so scattered and the nature is so versatile that this young lady will find it difficult to focus her mind upon one thing long enough to choose a profession. As the old saying goes, Mary can do a little of everything but not much of any one thing.

She will be quick mentally and can acquire knowledge rapidly, but the Moon in the positive and fixed sign of Leo, trine to Uranus but square to Mercury, gives her a quick but a very restless mind. She can not hold long enough to a thought to really bring it into action. If, however, she would apply herself to humani-

(Continued on page 192)

Studies in The Rosicrucian Cosmo Conception

* * * * *

The Rosicrucian Catechism

ALFRED ADAMS

MAN AND THE METHOD OF EVOLUTION

(Pages 87 to 96, Cosmo Conception)
(*Fourteenth Installment*)

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Q. What is the Power that permeates and sustains the whole universe with its life?</p> <p>A. God, the Great Spirit, in Whom we actually and in fact "live and move and have our being."</p> <p>Q. In which of the seven Worlds is God?</p> <p>A. In the seventh—the highest—the Triune God alone is.</p> <p>Q. Is the Life of God effective and does it have influence in the other Worlds?</p> <p>A. It flows into and is immanent in every atom of the six lower Worlds and all contained therein.</p> <p>Q. What is contained in the next lower or sixth realm?</p> <p>A. This is the World of Virgin Spirits. Here those sparks from the divine "Flame" have their being before they commence their long pilgrimage through the five denser Worlds.</p> <p>Q. What will these Virgin Spirits eventually become?</p> <p>A. When they have passed through matter, the school of experience, they also will become divine "Flames," capable of bringing forth universes from themselves.</p> <p>Q. Which Worlds constitute the field of man's evolution?</p> <p>A. The first five Worlds, the lower three or denser being the scene of the present phase of his development.</p> <p>Q. What is the fifth World called?</p> | <p>A. The World of Divine Spirit.</p> <p>Q. What is the name of the fourth World?</p> <p>A. The World of Life Spirit.</p> <p>Q. And by what name is the third World known?</p> <p>A. The World of Thought.</p> <p>Q. Into what divisions is the World of Thought divided?</p> <p>A. Into the Regions of Abstract and Concrete Thought.</p> <p>Q. To what does the Region of Abstract Thought correspond?</p> <p>A. The Human Spirit.</p> <p>Q. Under what general terms are the Divine Spirit, the Life Spirit and the Human Spirit known?</p> <p>A. The threefold spirit—the Ego.</p> <p>Q. What is the vehicle corresponding to the Region of Concrete Thought?</p> <p>A. The Mind, which is the mirror through which the threefold spirit reflects itself in the threefold body. It is the focusing point.</p> <p>Q. By what name is the second World known?</p> <p>A. The Desire World.</p> <p>Q. And what is the first World called?</p> <p>A. The Physical World.</p> <p>Q. Into what two general divisions is the Physical World divided?</p> <p>A. The Etheric Region and the Chemical Region.</p> <p>Q. What is the corresponding vehicle of the Desire World?</p> <p>A. The Desire body.</p> <p>Q. What are the corresponding vehicles of the Etheric and Chemical Regions?</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- A. The Vital body and the Dense body.
- Q. And what are these three bodies taken together called?
- A. The threefold body, the shadow of the threefold spirit.
- Q. In man's waking state, how are these three vehicles situated?
- A. They are all together. They interpenetrate one another, as the blood, the lymph and other juices of the body interpenetrate the body.
- Q. What advantage is this condition to the Ego?
- A. It enables the Ego to act in the Physical World.
- Q. In what do we, as Egos, function directly?
- A. In the subtle substance of the Region of Abstract Thought, which we have specialized within the periphery of our individual aura.
- Q. What does this enable us to do?
- A. From this we view the impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body and mirrored in the mind.
- Q. What are formed from these mental images?
- A. We form our conclusions, in the substance of the Region of Abstract Thought, concerning the subjects with which they deal.
- Q. What are these conclusions called?
- A. These conclusions are ideas.
- Q. What do we do with these ideas?
- A. By the power of the will, we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind-stuff around itself from the Region of Concrete Thought.
- Q. To what may the mind be compared?
- A. To the projecting lense of a stereopticon. It projects the image in one of three directions, according to the will of the thinker, which ensouls the thought form.
- Q. How may the images first be projected?
- A. Against the desire body in an endeavor to arouse feeling which will lead to immediate action.

- Q. If the thought awakens Interest, what will be the result?
- A. One of the twin forces, Attraction or Repulsion, will be stirred up.
- Q. If Attraction, the centrifugal force, is aroused, what does it do?
- A. It seizes the thought, whirls it into the desire body, endows the image with added life and clothes it with desire-stuff.

(To be continued)

VOCATIONAL READINGS

(Continued from page 190)

tarian work, something to feed the body and soul of the suffering ones, since she has the charitable, opulent and benevolent Jupiter in his own sign of Pisces, sextile to the opulent Sun in the fixed and persistent sign of Taurus, she would find this her strongest and most helpful aspect, and it would lead her into something to overcome the wandering tendencies of the scattered planets and the many squares. If, however, she would profit by the trials that are brought to her by the afflicted planets, she must do her very best to concentrate her force in one direction. Concentration should be her motto, and with it she may lay a strong foundation for future lives and may also accomplish much in this life. Marriage will not be filled with happiness, for with Mars in Virgo in the 7th House of marriage, square to Uranus in the Midheaven, a separation is shown, but she will be largely responsible for this, and should therefore begin now to curb her tongue, to be very careful what she says, and to say it kindly. Mars in Virgo afflicted by Uranus can be very cruel with the tongue. But she should develop the beautiful Jupiterian nature, shown by Jupiter on her Ascendant; she should stop to think before she speaks, and thus bring this kindly, benevolent aspect to the front. We would advise her to take up humanitarian or church work. With the ruler of the ascendant and the ruler of the 9th House (Jupiter) in good aspect to the Sun, the ninth should be the house through which Mary could find the greatest freedom, and through which the soul would reap the greatest benefit.

Nutrition and Health.

* * * * *

The Cancer Problem

*By Augustin Levanzin, A. B., Ph. D. L.L.B.,
formerly Professor of Dietology at the College
of Physicians and Surgeons, Boston, Mass., and
Dean of the California College of Drugless
Physicians, Etc.*



AFTER many years of study and experience there is not the least doubt left in my mind that the wrong kind of foods, especially meat-eating in excessive quantity and in wrong combinations, is the most important and prolific cause of this dreadful scourge which can be appropriately called "The Plague of the Coming Age."

Physicians generally attribute its cause to local irritation, but this could never by itself start the cancerous growth if the blood of the individual were clean and normal. It is perfectly true that cancer is apt to arise in those parts of the body which have been subject to slight long-continued irritation, as on a workman's lip irritated by a clay pipe, in a mouth or on a tongue kept sore by a broken tooth, on that part of the head of Indian draught-cattle where the yoke rubs. Rollo Russell is of the opinion that cancer of the stomach, unfortunately so common, is to be attributed to the slight but continued irritation kept up by excessive or unsuitable food, and strong or unwholesome drink. He pointed out that the lining membrane of the stomach being free from ordinary sensibility can be irritated by food and drink without pain.

While this local irritation is an important factor in the determination of the disease, yet the irritation caused by the products of putrefaction and fermentation circulating in the blood plays a more important role as a cause of the disease, especially when cancer develops in the more remote parts of the body. Improper food and drink undoubtedly are prime factors in the bewildering increase of mortality that is taking place year by year all over the civilized world. The highest recorded death-rate from

cancer appears to be in Switzerland, in German-speaking Canton Appenzel, where, according to Murray, many persons of ample fortune reside in the little towns. Here cider, wine, beer, brandy, and black coffee are drunk to excess, many peasant families drinking six hundred litres of sour wine in one winter, while the workmen have five meals a day, containing a great excess of animal protein and condiments that irritate badly the mucous membranes and fill the circulation with the toxins and acids of putrefaction and fermentation. Rouen, and the small towns and villages in Normandy, have a very high cancer death-rate, and the inhabitants are noted for the great quantity of brandy and fortified cider they drink. In County Armagh (Ireland) according to the official report of 1903, cancer was very prevalent, and it was ascribed by the local medical men to salted foods and to excessive tea-drinking—to which, according to Dr. Dawtrety Drewitt, the increased lunacy of Ireland has also been attributed.

The recorded death-rate from cancer seems to be universally higher among the well-fed, well-to-do peoples than among the poorer ones,—just as it is higher among well-fed domestic animals than among wild ones. Paris seems to be the only exception to the rule, but the poorer classes of that gay metropolis eat and drink very carelessly; and the excessive use of absinthe has certainly a great deal to do with it.

Cancer is very common among alcohol-drinkers. Rollo Russell writes that "the notably increased liability to cancer of hard drinkers is an established certainty."

Women in India and Ceylon get cancer in the mouth from their habit of chewing betel-nut, which is a composition of slaked lime, tobacco, betel leaves, and arcea nut; undoubtedly a very

irritating concoction capable of starting locally the cancerous growth fostered for years in the blood of people who enjoy such filth in their mouths.

Africans and Chinese after adopting the European diet at once seem to become more subject to cancer. According to the Fifth Annual Report, Cancer Research Fund (England), it was shown that 335 cases occurred in India in persons living on a vegetable diet (because people can introduce into their systems an excessive amount of protein and uric acid by eating beans, peas, and lentils just as they can by eating an excessive amount of meat, fish and eggs), while 608 cases were developed in persons living on a mixed diet, mainly flesh. It must be remembered that strong condiments are used in India with rice:

Cancer in the breast is very common in patients suffering from auto-intoxication. I have treated many of these cases, the greatest number of them successfully, but I have never found any induration in the breast or cancerous growth except in those that were seriously affected by auto-intoxication; and I have never cured a case or improved it before cleansing the body of all the toxic elements and especially before rehabilitating the crippled liver deranged by the wrong way of eating and drinking.

Auto-intoxication is undoubtedly due to errors in diet; it causes great changes in the skin, especially pigmentations and wrinkles. The bacteria living in the alimentary canal on excessive amounts of food taken, especially of meat, fish, and eggs, excrete virulent toxins that are absorbed by the system where they create the terrible havoc of liver, heart, and kidney diseases.

In this series of articles I intend to prove convincingly that errors in diet are the chief cause of cancer, and that the only rational way to prevent and cure cancer is by correcting the wrong diet and by learning how to live on a scientific, biologic ration. Excessive amounts of protein, especially of animal protein from meat, fish, whites of eggs, are the most prolific cause of cancer, with alcohol, coffee, tea, and condiments occupying a second place.

I shall prove also that operations, caustics, radium, and other artificial means of treatment do more harm than good; and that while they succeed in extirpating the growth, they never

succeed in eradicating the cause which lies deep in the blood of the patient. That is why nearly all cancers extirpated by the surgeon's knife grow again. One must eradicate the cause if he wants to eliminate the effects, and there is only one way to do this; by cleansing the organism of its accumulated pathogen and by teaching the patient how to correct his wrong habits of eating and drinking so as not to fill his system with impurities again.

(To be continued)

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A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the higher degrees depends upon merit.

Menu from Mt. Ecclesia

—BREAKFAST—

Stewed Black Berries
Southern Hoe-cake and Honey
Shredded Wheat Biscuit and
Cream
Cereal Coffee or Milk

—DINNER—

Cream of Tomato Soup
Vegetable Loaf with Tomato
Sauce
Corn on Cob
Whole Wheat Bread Milk

—*SUPPER*—

Cabbage and Celery Salad
Peach Cobbler
Whole Wheat Buns
Milk

Recipes

Cream of Tomato Soup

Boil one dozen medium sized tomatoes, with one slice of onion, for one-half hour. Rub through strainer. Reheat and add one teaspoon of sugar and one-half teaspoon of baking powder. In a separate dish mix one tablespoon flour with cold milk, and add three pints of skimmed milk, heat to boiling point, slowly add the hot tomatoes. Season with salt and tablespoon of butter.

Vegetable Loaf

Can be made from an assortment of short ends of vegetables left over from previous meals, whether raw or boiled it matters not, and especially cold cabbage and beans will add a good flavor to the loaf. Grind all kinds of vegetables, such as tomatoes, celery and lettuce leaves, radishes, onions, gradually adding a few pieces of stale bread—rye, whole wheat, or white. Pit and grind a few olives, and nuts, also a large sized onion, and a clove of garlic. Season with nutmeg, salt, paprika, etc. Form into a loaf and place in oiled baking pan. Prepare a tomato sauce and pour over. Bake for 45 minutes. Slice and serve with sauce.

Corn on Cob

Remove the husks from newly picked corn, free the ear from all hairs. Allow a dish of water to reach the boiling point after adding one cup of milk. Boil the corn for 20 minutes, keeping covered. The water in which the corn has been boiled will make a fine stock for the soup next day.

Cabbage and Celery Salad

Slice one head of cabbage very fine and chop one pint of bleached celery leaves. Prepare dressing of one cup of sour cream, one table-

spoon lemon juice, one tablespoon sugar, and one teaspoon of salt.

Peach Cobbler

Peel and slice one dozen peaches, place them in deep oiled pan, and sprinkle well with sugar. Prepare a rich biscuit dough and roll out one-half inch thick and cover the peaches. Bake in a quick oven.

Southern Hoe-Cake

Boil cornmeal in the same manner as for cornmeal mush, adding salt, a little sugar and butter. Drop by spoonful into an oiled pan, and bake in hot oven until well browned.

Cereal Coffee

A Fine Substitute for Real Coffee

Two quarts of bran or coarsely ground whole wheat, with fine flour sifted out; one quart of cornmeal, one cup of New Orleans molasses. Work the above well together with the hands, and brown carefully in an oven the same as coffee. Keep stirring to prevent burning. Use two teaspoons of the above for each cup of hot water and boil for 15 minutes. Serve with cream or sugar.

Just off the press!

SIMPLIFIED SCIENTIFIC

EPHEMERIS for 1920

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Children's Department

* * * * *

Child Culture

ANNA HUNT PLUMMER

 HERE is one great hold-fast principle underneath, before, and round-about child control. It is Self Control. Broadly speaking, there is no reason why one personality should become subservient to another. As we grow older we learn that it is wise to come to dinner when we are called because we will get a more appetizing meal, and because it is courtesy to the one who has prepared it; but policy and consideration are absorbed by the young mind only by imitation and repetition.

The average child born into the average home is a soul, with the composite experience gained through thousands of years of existence. To be allowed to be the parent of a child, to help such a soul to function in a physical body is a very great privilege and with this in mind we will look upon the child as a gift, to be loved, guided and allowed to grow in the way that is best for its own individual advancement according to the plan laid out by an Almighty Creator. Remember, too, that the child is as much a factor in the experience of the parent, as is the parent in the evolution of the child.

If you have a child who is strong-willed and hard to manage, put it down at once that you need disciplining and that that particular child is in your home to teach you self control. If you will look yourself squarely in the face you will find that there is something, or perhaps several things in your makeup that are as engines going at full speed without an engineer.

When your child irritates you, do you say, "I'll conquer that child or know the reason

why," or do you utter a prayer to be given wisdom in correcting (not punishing) him?

There should be no thought of punishment in the mind of the parent, because this is destructive, and correction to be helpful must be constructive. Doesn't it almost seem funny that we expect our children of five to do what we of thirty have not been able to accomplish? Do you control your temper? Do you display annoyance over trifles? Do you scold? Do you try to dominate? These things have no part in Love, and although we look upon them as necessary checks on young colts, they are in reality, only selfishness gone to seed.

Take mental inventory right now. Check up your actions and if you find that you do not exercise the same degree of love, tolerance, and helpfulness that you yourself expect, then begin a campaign of Self Control.

When you waken in the morning, determine to "keep sweet." Tell the little lamb that you love him and ask him to see which of you can do the most for the other during the day. Be an apostle of Self Control. You'll enjoy it! Your child problems will diminish in exactly the same measure as your continuity of purpose.

Just as surely as "like attracts like," the child, the great imitator, will absorb both the spirit and the letter of your effort. A box on the ears may bring instant obedience accompanied by resentment and hatred, but Self Control will in time bring willing obedience, respect, and beauty.

Nursery Chats No. 5

NORMAN McCLEOD.

Children here is a letter from Daddy while on a visit in Paris on a few days' leave:

Dear Mother, Marjorie, Bobby and Buster:

Just received your letter before leaving camp,

and I enjoyed all the kisses ever so much. Your letters are like real friends and companions to one so far from home; you just ought to see how the boys look when they expect some mail

and find none; if you could see the homesick-look you would encourage all your friends to write to those they know.

I will answer all your personal questions in order. In regard to the Fairies, I ran across a kindly old man who took quite an interest in our little family after hearing me speak of their interest in fairies, plants, flowers and every pretty thing that grows. It seems that he used to live in western America, out near Mt. Shasta in northern California for quite awhile before coming to France at the beginning of the war. He asked me to call him 'Comrade' or 'Friend' and not bother about his name.

This is his answer to my question concerning Fairies:

"My Friend there are more fairies than you have any idea. And to understand about any one or any one group of them, you must understand that all the large fairies are made up of a very great many very tiny fellows who are compelled to obey the laws of the larger ones. As for instance, the large fairy may have a beautiful hand capable of doing all sorts of wonderful and magical things, which upon investigation we find to be a well arranged and orderly group of very beautiful and artistic little fairies we call sprites, and these sprites do the will of their master or mistress, according to their ability. Now many of these little sprites are with us and around us all the time ever willing to do our bidding as well as the bidding of the larger fairies."

"Where do they come from?" I asked.

"Well, my Friend, that is hard to say, unless you show just which ones you mean. There are some fairies called earth fairies, which we know as Brownies, Gnomes; and the air fairies, we know as Sylphs; and the water fairies, we know as Mermaids, Mermen and Water Nymphs; and

the fire fairies we know as Salamanders. These are the large fairies who work with man in developing the wonders of the earth. But the source of their wisdom is not of this world, and their little servants who do their bidding come from those bright, shiny stars we know as planets. That joyous smile, and the bright sunny face is the work of the Sunbeam Fairies, those little sunny sprites who come dancing through the air in glorious streams of light. These are the cheerful, lively, sunny and willing workers who are ever ready to work with us and for us if we will only let them have a chance. They have pledged themselves to give joy and life to all who know the magic word; Cheerfulness! And there is no power on earth that can make them serve one who is cranky and grouchy. The crank may say 'Cheerfulness,' but unless he really knows the meaning of the word, there will be no Sunbeams to shine from his gloomy old face.

Now from the planet Venus we receive the assistance of those merry and gay young sprites who are real artists when it comes to making a pretty little dimple on the chin or in the cheeks; or, to put that pretty little curve and beautiful rosy color on the lip. They are ever willing to show us how to make things so beautiful that there will be no room for a grouch or anything ugly in the world, so they are merry because they love companionship with those who are carefree, cheerful and gay. The magic word that brings these little artists from their home in Venus to serve us, is 'Concert.' But you must know what the word really means before they will serve you in your play and work, for to have a pleasant concert you must give as well as receive.

(To be continued)

The Rain Drops

LIZZIE GRAHAM

Some time ago we took a short journey with a raindrop. Now we are going to find why it went on its journey, and of what use it is, for only what is useful has a place in the world.

It is a long time since the little drops of water began to make their journey up into the air and home again; at one time it was the great heat of the earth that caused them to seek a cooler

place. But now the mermaids and undines play and break up the water into tiny drops on the crest of the little waves, they chase the long waves as they break on the beach, and the little drops blowing in your face make your lips taste salt. It is like the way we would break up a lump of sandstone into tiny grains of sand.

Then the warm sun comes and coaxes the lit-

the drops away from home. He tells them wonderful stories of the things they shall see in the air-world and they think it would be delightful to fly like the birds. Down come a number of little sylphs and laughingly push them along. What fun they have! Sometimes they fall down again, but they are eager to play the ever-new flying game, and in a short time they find they are floating high up in the air like a great flock of birds. Their playmates, the sylphs are always with them. After some time they get up so high that it is cold and shivery, but their new friends will not let them go home yet. They keep chasing them about in the beautiful blue sky.

When you look overhead you may see a host of the little drops running across the sky, looking like long streamers of white hair and then again they seem to be lumps of fluffy white cotton.

But the undines are seeking them and calling them home again and sometimes they come down so easily and gently, like a feather falling. At other times they tumble down helter-skelter, and if it is very cold where they are, they come home as little balls of ice.

Now and then there is a fierce battle between the air spirits, the sylphs, and the water spirits, the undines, before the little rain drops are allowed to return. The little ones are frightened and crowd together in great masses and jostle each other. Father Sun, not liking such work hides his face, every thing gets dark and about this time the Salamanders come to the rescue. Very few people have seen these little spirits. They make peace between the sylphs and undines by cutting a zigzag path with the heaven fire, the lightning. Then the undines hurry their little raindrop friends home and the air battle ends. But a strange transformation has taken place in the little drops while they were away from home. When they were first carried away they were harsh, bitter, salt, but now they return soft, sweet and full of helpfulness. Surely the journey was worth while!

If the undines had not broken up the salt ocean into the tiny drops, and if the sun had not coaxed them from their home, and if the sylphs had not carried them away up high, and if there had not been any way to get them down again,—we would not have any water to drink, for we cannot drink from the ocean, it is too

salty. There would be no rivers, nor lakes nor ponds; no flowers, nor green grass, nor fruits, nor vegetables. We would have nothing to eat, the animals could find no pasture, the birds would be starved. We would all soon die from hunger and thirst, and there would be left only a dry crusty old earth with big salty oceans. How glad we are that there are undines and sylphs and that Father Sun helps in the game!

The rain drops do more for us than bring food and drink; they save us a lot of hard work by washing down the earth from the mountain sides and thus making a beautiful fertile valley. Some of them fall splash on the dirty city, and wash the roofs clean and cleanse the streets from dust. Others fall pell-mell in the country and the roads become muddy, but the fields and gardens get soft and the seeds are able to grow.

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The Rosy Cross Healing Circle.

* * * * *

Cape Province, S. Africa.

June 8, 1919.

My Dear Friends:

The time has now come for me to write and tell you of real, tangible, physical progress, and I feel sure that you will rejoice with me in that I can do so. I feel like the woman in the old story, who, when she found her piece of silver, called her friends and neighbors together, saying "Rejoice with me."

The first thing I must tell you is that I can walk! With the aid of a stick and my nurse I can walk quite a fair distance, from one room to another. I can also walk a tiny way with the stick alone, but am not quite sure of my balance yet; but I can walk, and in time I feel sure that I will be able to walk quite alone.

I am quite straight, except for a slight stoop, due, I feel sure, to weakness. My spine, which had grown quite to one side, curving out to the left, is now quite straight, and the lump which had formed on my back between the shoulders has gone. One of my doctors, when he saw my improved condition, looked blankly at my friend, Mrs. S., and then at me and said, "Good God, where's the deformity gone?" All my doctors are unanimous in their verdict that a miracle has been performed in my case, and none of them take credit to themselves for my recovery. They admit that Higher Powers than theirs have been at work, and they, though admitting it, marvel.

My dear friend, Mrs. S., has, I believe, given you all details regarding the worst months of my illness, when for eight weeks the doctors expected me to pass out any minute, and during which time I took no nourishment whatever, save the wetting of my lips with brandy and ice.

During my illness I have had many wonderful and beautiful spiritual experiences, but most people would count me mad if I told them. I was often acutely conscious of the Invisible Helpers and their work, but latterly when they worked with me, I used to leave my body for them to work upon, and went away with dear spirit friends to other scenes and gained refreshment, rest, and strength thereby. Many times they took me to "The Everlasting Snows"

as I called the place,—oh, so beautiful—and they laid me in the soft snow, till I seemed to be part of it. Great mountain peaks, deep gorges, and the whiteness everywhere, and the silence—the silence that was filled with sound. I could hear God's voice in the silence of the everlasting snows. I saw the snows pink with the dawn breaking over them, saw them golden in the full glory of the noontide, purple and radiant with the setting sun, cold and silvery in the clear moonlight. I just loved those snows and the silence. Green pastures I went to, with sweetly running streams, and to scenes and places the most beautiful,—too beautiful to describe in words, feelings only can describe them.

Many times when, according to the doctors, I lay unconscious, my spirit was away, working among those still in the flesh, in other parts of the globe. Many missions was I sent upon, and many tasks assigned to me. So you see I have learned much during this illness. Also, during my illness, the gift of writing has been given to me and I am able to write in verse, the things I see, hear, or experience.

May I tell you one experience that has amazed my doctor. He believes it because I tell him and because I am I, otherwise he would not credit it. One evening my body lay unconscious, but "I" was standing outside it by the side of the bed, and I heard Doctor say, "she cannot possibly last more than an hour;" and he waited, and the hour passed, and I was not gone, and I heard him writing and I got the impression that he was preparing my death certificate. He handed something to my husband, saying, "I'll leave this with you, it will save trouble if I'm not here in time." Then he came over and looked at me and went.

All this came back to me three weeks ago, and I asked Mrs. S. if such an incident had taken place, but she did not know, so I related it all to Doctor, who is also one of our greatest and oldest friends; his face answered me, but when I had persisted, he sat upright and looking straight at me, said, "How on earth did you know that? Mr. F. had the death certificate in his pocket all that night,—of course it was not filled in."

I have been very, very close to the Borderland, I might almost say I have crossed the Border.

You are quite at liberty to make any use you like, at your discretion, of any of the statements made by me in this letter, and if help can be given by putting any person into direct correspondence with me, I shall be pleased to do my share.

I am sorry to say, I cannot send any money just yet, as our expenses are still very heavy and we have had to get into debt with this long illness of mine. No money can ever repay what the Helpers have done for me, and I would not care to repay it in money if I could, but one does feel that one would like to materially help the Cause in its work for suffering humanity.

Will you please accept, and also convey to the proper quarters, my sincere thanks and deep gratitude for all that has been done for me. If at any time, now or in the future, I can be of any service to you, please command me. In the meantime please accept my loving greetings, and believe me to remain,

Always yours very sincerely,
J. F.

* * * *

Long Beach, Calif.

My Dear R. F. Friends:

With a heart full of gratitude I hasten to tell you that my so-called "wen" has turned out to be somewhat on the order of a slow and painless abscess, as it broke of its own accord, and has almost gone away, thanks to the Invisible Helpers. I am indeed very thankful to you for your persistent advice that I should not submit to a surgical operation.

Now the law of compensation has not been evened up on my part, and owing to circumstances I will have to defer that part of it for a while. I don't know whether it will be necessary for a continuation of the treatment, though there still remains a somewhat hardened base to the growth, but I am thinking that it will slowly be absorbed and entirely disappear. I will leave you to be the judge about the continuation of the treatments. I remain,

Very graciously yours,
W. Q. H.

* * * *

—HEALING DATES—

Sept.... 5—11—18—25

Oct.... 1— 8—14—21—29

Tiel, Holland.

June 22, 1919.

Through your little book entitled, "How We Heal the Sick," besides some other papers, I perceived how many good forces had been working in behalf of me and I feel grateful for it.

But now about my health. Happily I feel quite well and I felt the same when I seemed to be severely ill. That stream of blood seeking an outlet through my throat of course frightened my mother very much; and though I must confess that one moment I myself thought that God would call me, the next I felt sure that though indeed He did so, it was not to leave my physical body, but to *live in it*, doing a great deal of work by which I hope I may earn in future the privilege of being helpful through the instrumentality of the Elder Brothers at night. Knowing that all pain and suffering result from the battle between the two forces of attraction and repulsion, I can prevent future illness by loving the good which means doing the will of God and not misdirecting my efforts.

L. H. H.

HEALING MEETINGS

Healing meetings are held in the Pro-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. The virtue of the Cardinal Signs is dynamic energy which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

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 Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

We print herewith some letters from people who have been helped, also a list of dates on which Healing Meetings are held.