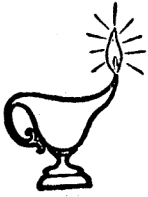


ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross

Edited by Mrs. Max Heindel



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The Mystic Light.

The Weavers

LYDIA O'NEILL

CHAPTER ONE

The man and the woman had chosen, each the mate, and their life work began.

At the loom and at work sat the woman; close beside her at work sat the man.

The Master Weaver had given, a pattern to each to fulfill,

For their warp and their woof He had left them, each one to choose at his will.

They took the gold of the sunshine, the blue of a baby's eyes,

The comforting dusk of the twilight, the gray of the evening skies,

The blush on the cheek of a maiden, the red at the heart of a rose,

The rosy dawn of the sunrise, the gold at the evening's close,

The silver from sparkling streamlets, the flash of the bluebird's wing,

The velvety green of the meadows, and the bough where the wild birds sing.

The pattern grew fair and exquisite, and the glow on the woman's face

Grew sweeter, more calm, and tranquil, as with her mate she kept pace.

But on the face of the other, a restlessness settled down,

Till one day he dropped the shuttles, and springing up cried with a frown,

"Oh woman! I'm weary! I'm weary! I feel I must journey afar,

"To find new colors for weaving; what we have the pattern will mar."

The woman cried, "Love, do not leave me! I cannot work here alone—"

But the breezes repeated her sighing, the man on his journey had gone.

CHAPTER TWO

The breeze repeated her sighing, the joy from her face had flown,

As she took up her pattern for weaving, and began her life work alone.

But she caught the gold of the sunset, the morning's rosy dawn,

The silvery flash of the streamlet, and the loom kept steadily on.

But with the intricate pattern was woven sorrow's gray,

And the stain of the tears from her weeping, marred the pattern anew each day.

Sometimes her threads grew knotted, for her eyes were dimmed with pain,

And she saw not the snarl and the tangles, nor smoothed them with patience again.

And alas! its beauty faded, no longer 'twas smooth and fair,

As she sighed and wept for the loved one, and forgot her cunning and care.

The Master called softly, "My daughter," but the voice she heeded not,

As she bent o'er her loom still weaving, but careless of tangle and knot,

Heedless of fading beauty, no longer exerting her will—

The thread now so sadly knotted, left her hands and the loom was still.

CHAPTER THREE

O'er the threads so knotted and tangled, o'er the silent loom she wept,

And saw not the beauty about her, but only the shadows which crept

So silently near and yet nearer, till on her pattern they fell.

Then she heard a sweet voice beside her, saying: "Weep not, all is well!"

Through eyes grown dim by weeping, a heart embittered by strife,

She saw a glorious vision, and she heard Him, the Master of Life!

He said in voice low and tender: "Weep not but begin again,

"Smooth out all the knots and the tangles, think no more of sorrow and pain.

"Take thoughts of hope, love, and courage, weave them in colors bright;

"Look not back at sorrow and shadows, lift your eyes, my child, to the light,

"And for each moment of sorrow, for each hour of bitter pain,

"You will find, my child, a new color, for each moment of loss, true gain."

The woman bowed o'er her pattern, the Voice and the Speaker had gone;

She spread a new pattern for weaving, and the loom kept steadily on.

CHAPTER FOUR

She spread a fair pattern for weaving, and the loom kept steadily on.

She spent no more time in grieving, nor wept that she worked alone.

Now she caught the glow of the moonbeam, the laughter of mountain rill,

The blue of the sky, sweet violet, the meadow

lark's marvelous trill.

Sweet thoughts she wove in her pattern, a melody rare and sweet,

The sound of children's laughter, the patter of little feet,

The gleam and the glow of the sunrise, the red of its setting fire,

And o'er the sound of the shuttles, rose the melody higher and higher,

Till it reached the heart of her husband, made him long for his own hearth fire.

He cried: "I will cease from my wanderings; seek my home and my loved ones again;

"Enough of this toiling and seeking, enough of the heart's lonely pain."

Then he cried to the Master Weaver: "Oh, give me my pattern again!"

And the Master heard him and answered, and soothed his heart's lonely pain.

CHAPTER FIVE

The Master smiled on them and blessed them; approved of the pattern and plan.

At the loom and at work, sat the Woman, close beside her, at work, sat the Man.

Out of the Past

JOSEPHINE DOANE OPDYKE

WHEN I BROUGHT home the Princess Sekhet, I was dismayed to find that the other two members of my household did not approve of her.

Lily White, my pet terrier, a much beloved animal, surveyed the statuette critically and with distaste, and began to snap and snarl in a way entirely unlike her usual gentle behavior. Then she darted from the room in a more frightened manner than she had ever before shown; nor could she by bribe or softest persuasion be induced to return to it.

And Manda—she was my old housekeeper and companion who had been nurse in our home in the South and was now an extremely privileged person indeed—Manda must have thought that I had taken leave of my senses, for well she knew my old hatred of cats. I re-

peated to her, perhaps foolishly, the history of the Princess as I had heard it, reminding her that all cats were said to have nine lives, and her Ethiopian imagination at once took fire.

"She sho is one limb of Satan, yessum, plumb full ob de debil," she said, rolling scandalized eyes at me. "Dat critter'll neber fetch no good to dis yere house. No'm she aint lak no Christian, nohow." I laughed at her fears—at the time, and gave the slandered one an honored place on the mantle in my sitting room.

I have mentioned my lifelong hatred for cats. As a child, my fear and loathing of them was so pronounced that I have been known to faint away from sheer terror if on any occasion I found myself in the same room or in close proximity to a cat. No one had ever been able

to explain to me this peculiarity. It was no inherited thing. It seemed to be simply an in-born personal oddity of my nature. I had always felt, however, that there must be a reason for it, perhaps even a deeply grave one. A specialist in nervous disorders might have been able to solve the problem, but as I was always healthy and otherwise normal as a child and young woman, it was never considered necessary to call in medical aid. Therefore no light was ever thrown upon the problem—unless my experience with the Princess Sekhet explains it. It may be that my inner mind knew, and had known, the secret from remote ages. But as time went on and I became matured, I gradually began to think that I had outgrown this weakness; and we three, Lily White, Manda, and myself, were a contented and happy little family until I introduced the Princess Sekhet.

Who was Sekhet? What was she? To all appearances she was a black basalt statuette of a cat, beautifully formed and full of feline grace. It was my mania for antique statuary and odd bits of art that led me into the little curio shop on Madison Avenue where I discovered this fascinating piece. It was fascinating but in a way which was difficult to explain. The instant I saw the thing in the window, my attention was arrested. It didn't feel to the touch like stone, but was more like some tough leathery substance and was not so heavy as stone. It was exceptionally large, and handsomer than most cats, though a great deal more savage looking. The head and face were long and leopardlike and the jaw quite grim and cruel. But the eyes were its most remarkable feature, being a peculiar dull jade green. There was a hint in them of bottomless depths of cunning.

I was subconsciously aware of its effect on me, although I couldn't have explained it in so many words. The thing had the look of the untamed, and might have represented the cat that we know in its earliest stages of development. One would have thought, to see me lingering over it, that I was an admirer of cats. No, this image was not pleasing to me; but there was that about it which held me as it sat there on

its haunches looking as wise and sphinxlike as all the ages. I concluded that it was a perfect piece of art and that the sculptor who formed it had succeeded in putting into it the soul—no not the soul, the ego, the personality, or whatever it is that might individualize such a piece of work. My curiosity was at its height when the old dealer came shuffling toward me.

"Thees ver' fine cat madam, Egypt cat."

"Indeed, how interesting!" I said. "Is it Egyptian sculpture then?"

"But no, madam, no sculpture, no image, thees ees mummy, sacred mummy, she—"

"Oh, I see!" I laughed, "A real cat, but a dead one."

The old man, who himself looked somewhat like a mummy, went on to relate the history of the queer cat. She had been, he said, thousands of years ago, one of the temple cats and was sacred to the goddess Sekhet, whom she represented. She had sat through the days receiving gifts and sacrifices made to the goddess, but—the old man lowered his voice mysteriously—when these offerings did not satisfy her, who was ever hungry for food and thirsty for blood, she would leave her throne at night and wander off in search of prey.

"How horrible!" I exclaimed. "I should like to have killed the creature outright." But to kill a sacred cat, he informed me, was the chief of crimes and was punished by death.

"Now," I thought, "this old rogue has a wild imagination and has his story all prepared for the would-be purchaser. He has read, perhaps, some wonderful romance about the cat worshippers of old Egypt."

"Do you, by any chance, happen to know just how this particular cat came to her death?" I asked derisively, yet with a strange, keen interest.

He shrugged a negative.

"Then," I said, "how do you come to have the custody of so illustrious a being? How did you get her?"

He answered readily enough: The tombs of the kings and of sacred animals had after thousands of years been desecrated and rifled by foreign research parties, and many of the bodies were found in such a perfect state of embalm-

ment as to be fairly petrified. This identical mummy, he said, had reposed for years in a museum at Cairo, but had later mysteriously disappeared, only to turn up in our Western world in the home of a famous collector. This man had recently died, and his possessions, being sold at auction and scattered, were in that way obtainable.

It was a good story, and such was the power of suggestion upon my mind that in spite of skepticism I found myself owner of the august one, giving her the title of Princess Sekhet.

I had little leisure during the rest of the day to think over the incident, but toward evening I was strangely reminded of it. It was early spring, and my habit was to sit with closed eyes and idle hands during the interval between sunset and darkness, which was my favorite hour for rest and relaxation of the mind. In that gloaming twilight time there has always been for me something so almost somnolent, that I look forward to it with thankful anticipation. But on this particular evening I found it impossible to draw around my mind the usual yale of blankness. Instead, I found that I was endeavoring to concentrate, and striving with all my faculties to center on some one thing, a thing which *would* escape me and which still obtruded itself between me and the desired repose. A certain vague uneasiness pervaded my whole being, and then I found myself thinking of the story the curio dealer had told. The more I thought about it, the larger it loomed in significance. There was something hidden and brooding in connection with it which troubled me.

What contorted ideas will come to the human mind in certain moods and under certain circumstances! As I glanced through the open door to the cat on the mantle, I caught myself wondering of what she was thinking. Could she have the long, long thoughts that led back through those thousands of years into the past and vanished ages when those ancient Gods were worshipped? Was she, as she sat there utterly impassive, wrapped in atavistic dreams?

In the midst of these fantastic ideas I realized that I was extraordinarily weary. I had no idea how long I had been sitting there, for the

house had grown terribly quiet, and the room was dark except that there was a moonlight ray which shone palely through the window and cast spectral shadows over the different objects in the room. In that mystic hour the lights and shades are ever deceiving. The gargoyles and carved contortions on a large antique chair across the room took on a sinister appearance like monsters from another world. My peculiar, vague unrest became apprehensive and almost unbearable. I had never before experienced such a sensation. Things supernatural had never intruded into my consciousness; but now something shadowy and impalpable enveloped me like a cloak of thick, grey fog. It was like a stray remnant of some old dream. At last there was the sound of Manda's voice which was a great relief to me.

"Here yo, Lil' White, stay whar yo put. Yo don't act like yosef no mo'."

That seemed to break the spell, and as I rose and turned on the lights I saw that the hour was late. To aid in dispelling the troubled impression, I went into the next room, took firm hold of the image, and looking deep into the murky, green eyes, I gave her a vigorous shake. "You wicked old sorceress!" I exclaimed. My own voice sounded to me quite refreshing, but I could have sworn to the baleful look of hate in those dead eyes. She would in life have been quite capable of a hate that was deep and malignant. Truly, imagination is a marvellous thing; but there actually did seem to exude from the creature a faint suggestion of the oils and spices of her embalmment.

That night I slept badly, dozing fitfully, and waking at short intervals. It seemed that the night was endless. I tried several times to read myself into a drowsy state but without much success. Finally I noticed that my watch had stopped. I had neglected to wind it before retiring. There was a clock on the mantle in the sitting room, and I arose and went in there to see the time. It was past three, but—the Princess Sekhet was not there! I passed my hand over the vacant space, but, no, I was not dreaming. She had disappeared. The first thought that struck me and without any feeling of surprise was that the cat had resumed her ancient

habit of nocturnal wandering. At the time it seemed to me no more than I had expected; but for some unaccountable reason I shrank from making any investigation. Closing the door I went back to bed where I lay wide-eyed and throbbingly awake. I shall never forget the swarm of sensations that swept over me. The maddening loneliness of night pressed heavily upon me, and I felt afraid.

The events of the night when viewed by the sane and cheerful light of morning, aided by the substantial voice of old Manda when she brought my coffee, seemed utterly preposterous.

"Have you seen the Princess Sekhet this morning, Manda? Just open that door will you?"

"Why—" said Manda, "Why—aint she settin' dar yit?"

Sure enough, there sat Sekhet, calm and changeless as old Nile.

"Onery critter!" Manda muttered.

I felt that morning that I did not want to think, that I must force my mind away from all these maddening problems if I would keep myself fit for the many duties of the day. Manda was not in the best of humors either, that morning. It developed that she, too, had slept badly.

"Dat Lily White kep' up seeh a oneasy whinin' an' cryin' all night, I clar I neber hear her tak on so!"

"Is Lily White ill?" I cried. I was worried at once, fearing that Manda had not been careful of my pet's diet. "Do attend her well, Manda. Perhaps she's lonely," I suggested. "Let's take her to call on Princess Sekhet."

"Laws! Miss Anne, you'se still a chile," the old woman giggled.

But Lily White steadily refused to know the Princess Sekhet. She cowered and shrank in my arms, and when released crept slinking from the room like a hunted thing.

"Miss Anne, we *must* git red ob that Sekhet right smaht quick," announced Manda most emphatically, with a look which held a threat for the luckless Sekhet.

Several times during the day in spite of my resolutions to banish troublesome thoughts, my mind went back to the night's events and I

questioned their reality, although they were still very vividly before me. If I could only find out what it was about the statuette that Manda so disliked and that so frightened Lily White! I slipped furtively in to the creature when Manda was engaged elsewhere—I wouldn't for the world, have had Manda suspect the ruffled state of my mind—and I closely scrutinized the cat. But of course she was the same inscrutable, black figure with the imperious, half savage countenance; and there was nothing at all, that day, to disturb the serenity of a well ordered household.

I began to wonder if I were absurdly nervous and imaginative. Perhaps I needed a long rest. I might even be the victim of hypnotic suggestion. Some one, perhaps the old dealer, might be possessed of that power. I must try to shake off this burden of disquietude which was surely due to fatigue and nerve strain. However, I knew that I *did* need a good night's sleep; there was no doubt of that. Then as the evening came on again, I resolved to give reason a fair chance, and omitting my twilight hour, I retired very early.

One might suppose that if the cat did seem to have a malign influence, my duty was to do away with it, to lock it up securely, or in some way render it powerless. But my desire was not to run away from a problem but to solve it if possible. I felt that I must know whether I was becoming absurdly morbid and hysterical, perhaps unbalanced, and, if not, then what the vague shadow was that loomed between me and peace. I must face it squarely, whatever it was. The Princess Sekhet, I was determined, should not be interfered with. She should stay where I had placed her. Anything else was out of the question.

Sleep came to me almost immediately, but such sleep! I was plunged into dreams, strange, fantastic dreams of a time long ago. At first it seemed that I was making a journey and, as I traveled, footsore and weary, I began to have a vague remembrance of the scene. There was something familiar about nearly everything which I encountered. Buildings like ancient ruined temples came again to their original perfection. I felt that I must have been a part of it all

at a time when the world was young. Suddenly it seemed that I was fleeing in terror, desperate, and must find refuge. I raced on over burning sands, finally concealing myself in that place inhabited only by the dead. There was not a sound anywhere. The silence was heavy and intolerable. Here at midnight among the tombs I felt an indescribable dread of the unknown.

Things were all the more terrible because I was now certain that I had formerly visited the dreadful abode. It was deserted by God and man and full of menacing things. In this awful necropolis I seemed to have found shelter from the terrors that had beset me in the land of the living, but a thousand times more terrible were the nameless things that now loomed up on every side; huge, dark bulks that on closer view showed the cases and coffins of mummies, great stone sarcophagi, some closed, others open, deep, dark, and cavernous.

Then I began to remember that I had offended the Deity and that my life was forfeit. The paralysis of a great fear was over me, and the anticipation grew unbearable. I made mighty efforts to leave the fearful vicinity, but not a muscle of my body could I move; I was chained there by sheer terror. Finally, as if from far away in the distance came the faint and fretful mewing of a cat. At that the aspect of all things changed, and I knew that I was at home in my own bed but still powerless to move or to cry out. The voice of the cat became louder and nearer, and now I could distinguish words; and in my dream I saw the cat, Sekhet, glaring at me from her throne on the mantle.

"Oh you whom I have sought these thousands of years, you who gave me to death in ages gone by, think not you can escape me. There is no escape. A life for a life! A life for a life!" It seemed then that I could remember the age old occurrence; I had killed a sacred cat, I knew not why or how, and I was cursed to be hunted through all time until I had expiated my crime. Now my retribution was at hand. There in the silence of night before my spell-bound gaze were the dreadful eyes of the Princess Sekhet, filled with the rage of vengeance. The wicked ears lay close to the head, and the face was filled with malice inconceivable. I

could see the tail of the beast lashing in fury, and as her body bent for the spring, I was conscious of making one last supreme effort to quell the brute by the concentration of my own gaze. At that moment there came from her a long-drawn, blood-curdling scream and the cry, "A life for a life! A life for a life!" I felt myself suffocating and tried to cry out, then sank into utter darkness.

The grey dawn was filtering in through the window when I became conscious of Manda's efforts to revive me. It was as if I had come back through an enormous lapse of time. With great difficulty Manda prevented me from slipping back again into that awful void. She had been awakened, she said, by a cry of distress and then had found me as one dead in the grip of a heart attack.

When, an hour later, I tried to tell her of my fearful dream, I looked shudderingly through the door at the mantle. But the throne was empty. Princess Sekhet was not there. Again I felt no surprise. A few minutes later it was that Manda discovered Lily White lying like a wilted lotus blossom—dead.

I have been since that terrible night steadily under the care of a physician, but have never had a recurrence of the heart attack, nor—have we ever again seen the Princess Sekhet.

THE STRIFE

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

—James Russell Lowell

There is only one way to get ready for immortality, and that is to love this life—and live it as bravely and faithfully, and cheerfully as we can.

—Henry Van Dyke.

Initiation: What It Is and Is Not

MAX HEINDEL

Part I

IT IS NO rare occurrence to receive questions relating to Initiation, and we are also frequently asked to state whether this order or that society is genuine, and whether the initiations they offer to all comers who have the price are *bona fide*. For that reason it seems necessary to write a treatise on the subject so that students of the Rosicrucian Fellowship may have an official statement for reference and guidance in the future.

In the first place let it be clearly understood that we consider it reprehensible to express condemnation of any society or order, no matter what their practices. They may be perfectly sincere and honest *according to their light*, and we do not believe that we rise in the opinion of discriminating men and women by speaking in disparaging terms of others; neither are we laboring under the delusion that *we* have all the truth and other societies are plunged in Egyptian darkness. We reiterate what we have often said before, that all religions have been given to mankind by the Recording Angels, who know the spiritual requirements of each class, nation, and race, and have the intelligence to give to each a form of worship perfectly suited to its particular need; that thus Hinduism is suited to the Hindus, Mohammedanism to the Arab, and the Christian religion to those born in the Western Hemisphere.

The Mystery Schools of each religion furnish to the more advanced members of the race or nation embracing it a higher teaching which, *if lived*, advances them into a higher sphere of spirituality than their brethren. But, as the religion of the backward races is of a lower order than the religion of the pioneers, the Christian nations, so also the *Mystery Teaching of the East is more elementary than that of the West*, and the Hindu or Chinese Initiate is on a correspondingly lower rung of the ladder of attainment than the Western Mystic. Please ponder this well, that you may not fall a victim to misguided people who try to persuade others

that the Christian religion is crude compared with oriental cults. Ever westward in the wake of the shining sun, the light of the world, has gone the star of empire, and is it not reasonable to suppose that the spiritual light has kept pace with civilization or even preceded it as thought precedes action? We hold that such is the case, that the Christian religion is the loftiest yet given to man, and that to repudiate the Christian religion, esoteric or exoteric, for any of the older systems is analogous to preferring the oldest textbooks of science to the new editions which embrace discoveries to date.

Neither are the practices of Eastern aspirants to the higher life to be imitated by Westerners; we refer particularly to the breathing exercises. They are both beneficial and necessary to the unfoldment of the Hindu, but it is otherwise with the Western aspirant. To him it is dangerous to practice breathing exercises for soul unfoldment; they will even prove subversive of soul growth, and they are moreover, absolutely unnecessary. The reason is this:

During involution the threefold spirit has become gradually incrustated in a threefold body. In the Atlantean Epoch man was at the nadir of materiality. We are just now rounding the lowest point on the arc of involution and starting upward on the arc of evolution. At this point, then, all mankind is confined in this earthly prison house to such an extent that spiritual vibrations are almost killed. This is, of course, particularly true of the backward races and the lower classes in the Western world. The atoms in such backward race bodies are vibrating at an exceedingly low rate, and when in the course of time one of these people develops to a point where it is possible to further him upon the path of attainment, it is necessary to raise this vibratory pitch of the atom so that the vital body, which is the medium of occult growth, may to a certain extent be liberated from the deadening force of the physical atom. This result is attained by means

of breathing exercises, which in time accelerate the vibration of the atom, and allow the spiritual growth necessary to the individual to take place.

These exercises may also be applied to a great number of people in the Western world, particularly to those who are not at all concerned about their spiritual advancement. But even among those who desire soul growth there are many who are not yet at the point where the atoms of their bodies have evolved to such a pitch of vibration that acceleration beyond the usual measure would injure them. Here the breathing exercises would do no harm; but if given to a person who is really at the point where he can enter the path of advancement ordinarily mapped out for the Hindu's precocious brothers and sisters in the West, in other words, when he is nearly ready for Initiation, and when he would be benefitted *by spiritual exercises*, then the case is far otherwise.

During the eons which we have spent in evolution since the time when we were in Hindu bodies, our atoms have accelerated their vibratory pitch enormously, and as said, with one who is really nearly ready for Initiation, the pitch of vibration is higher than that of the average man or woman. Therefore he does not need breathing exercises to accelerate this pitch, but certain spiritual exercises suited to him individually which will advance him in the proper path. If such a person at this critical period should meet some one who ignorantly or unscrupulously gives him breathing exercises, and if he follows the instructions accurately in hopes of *getting quick results*, he will get them quickly but in a manner he has not looked for, since the vibratory rate of the atoms in his body will in a very short time become accelerated to such a pitch that it will seem to him as if he were walking on air; then also an improper cleavage of the vital body may take place, and either consumption or insanity follow. Now please put this down where it will burn itself into your consciousness in letters of fire: *Initiation is a spiritual process, and spiritual progress cannot be achieved nor accomplished by physical means, but only by spiritual exercises.*

There are many orders in the West which profess to *initiate anyone who has the price*. Some of these orders have names closely resembling our own, and we are constantly asked by students whether they are affiliated with us. In order to settle this once and for all, please note that the Rosicrucian Fellowship has constantly taught that *no spiritual gift may ever be traded for money*. If you bear this in mind, you may know we have no connection with any order which demands money for the transference of spiritual power. He who has something to give of a truly spiritual nature will not barter it for money. I received a particular injunction to this effect from the Elder Brothers in the Rosicrucian Temple, when they told me to go to the English speaking world as their messenger, a claim I do not expect you to believe *save as you see it justified by fruits*.

Now however, about Initiation: What is it? Is it ceremony as claimed by these other orders? If so, any order can certainly invent ceremonies of a more or less elaborate kind. They may by flowing robes and clashing swords appeal to the emotion; they may appeal to the sense of wonder and awe by rattling chains and by deep sounding gongs, and thus produce in their members "*an occult feeling*." Many revel in the adventures and experiences of the hero in "The Brother of the Third Degree," thinking that this is surely Initiation, but I tell you that it is very far from being the case. *No ceremony can ever give to any one that inward experience which constitutes Initiation*, no matter how much is charged or how fearful the oaths, how awful or beautiful the ceremony, or how gorgeous the robes, any more than passing through a ceremony can convert a sinner and make him a saint, for conversion is to the exoteric religionist exactly what Initiation is in the higher mysticism. Please consider this point thoroughly and you will have the key to the problem.

Do you think that any one could go to a person of a depraved character and agree to convert him for a certain sum and carry out his part of the agreement? Surely you know that no amount of money could bring about that change in a man's character. Ask him, a true convert, where he got his religion and how he got it,

One may tell you that he received it upon the road as he was walking along; another may tell you that the light and the change came to him in the solitude of his room; another may tell you that the *light struck him* as it struck Paul upon the road to Damascus, and forced him to change. Every one has a different experience, but it is in every case *an inward experience*, and the outward manifestation of that inward experience is that *it changes the man's whole life* from the very least to the very greatest aspects.

So it is also with Initiation; it is an inward experience, entirely *separate and apart from any ceremonial whatever*, and therefore it is also an absolute impossibility that any one could sell it to any one else; for Initiation also

changes a man's whole life. It gives him confidence that he never possessed before. It clothes him with a mantle of authority that never can be taken from him. No matter what the circumstances in life, it sheds such a light upon his whole being that it is simply wonderful. Nor can any ceremony effect such a change. We therefore hold that anyone who offers initiation into an occult order by ceremonials to every one who has the price, brands himself as an impostor. For the true teacher, if he were approached by an aspirant with an offer of money for spiritual attainment, would answer indignantly in the words used by Peter to Simon, the sorcerer, who offered him money for spiritual powers: "Thy silver perish with thee."

The Unseen Power of Music

ISABEL POWERS SECOR

THE FOLLOWING ARTICLE is an answer to the question often asked of the average music teacher, "Why should my child take up the study of music?" Not all children should study music with the intention of making it a life work, but certainly all children should have music in their educational and home life because of its inestimable spiritual value, for as Pythagoras said, "Music purifies the soul."

Music since the beginning of history has been closely associated with Deity and religion, the moral and spiritual forces of this world. The word *music* reveals this fact, being derived from the Greek word *Mousa* (Muse). The Muses were the nine attendants of the Greek god, Apollo.

Pythagoras, the discoverer of the tetrachord, went a step further in promulgating the doctrine of "the Harmony of the Spheres," which asserted that the heavenly bodies were musical instruments sounding forth melodies of indescribable wonder. He regarded the lyre as the symbol of the universe and harmony as its law. He advised the study and practice of music as an ennobling art.

By the Persians, music was regarded as a symbol of the universe, the seven tones of the diatonic scale being symbolical of the seven planets and the seven days of the week. The twelve semitones of the octave were symbolical of the twelve signs of the zodiac and the twelve months of the year.

We find the doctrines of the Greeks and Persians referred to in the writings of Shakespeare and Byron. According to Shakespeare's "Merchant of Venice",

"There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still choring to the young-eyed cherubim.
Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

Lord Byron says:

"There's music in the sighing of a reed,
There's music in the gushing of a rill,
There's music in all things; if men had ears,
Their earth is but an echo of the spheres."

The principles or elements of music in the order of their increasing importance are rhythm, melody, harmony, and color. Primitive man could not catch as much of the heavenly harmonies as is possible today, but he was able to gather rhythm, that is, regular recurrence of accent, which is the first and lowest type of music as shown by the study of musical history and percussion instruments.

The American Indian attained skill on drums and tom-toms, but the melodies from their flutes often wavered and were found lacking in definite tonality. According to Indian legends the drum was originated from the backs of tortoises which appeared after the great flood and swallowed all the water. Another Indian legend says that the drum was made from a gourd. The drum is a purely rhythmic instrument, and it is rhythm which moves the emotional part of us. Soldiers are moved to great patriotic fervor by stirring war songs. In mass meetings where feeling is uppermost, as is often the case in the religious revivals of today, music of a strong rhythmic nature is played and sung. Rhythm is also the governing element of the dance and the popular songs of today.

Melody, a well ordered succession of single sounds of varied pitch and definite tonality and rhythm, was called from the music halls of the Most High when man discovered the Pipes of Pan and other kindred reed instruments. According to Greek mythology, Pan fell in love with a nymph named Syrinx, but she fled from him to the river's edge and was changed into a reed. Pan followed but found only a clump of reeds, but he was so pleased with the sound of the wind blowing through them that he fashioned the Pipes of Pan.

“‘This is the way,’ laughed the great god Pan,
Laughed while he sat by the river,
‘The only way (since gods began
To make sweet music) they could succeed.’
Then dropping his mouth to a hole in the reed,
He blew in power by the river.”

—“A Musical Instrument,”

Elizabeth Barrett Browning.

Harmony, a pleasing combination of sounds, cannot exist without rhythm and melody. Stringed instruments such as the harp and piano bring harmony to earth. The Greeks regarded the lyre and harp as far superior to the flute. Apollo and Minerva both discarded the flute for the lyre. We read of David's harp and are taught to associate harps and lyres with heavenly beings. (Revelation 14:2-3) “I heard the voice of harpers, harping with their harps; and they sang, as it were, a new song;” but we cannot conceive of angels playing on drums.

The fourth element of music, color or quality of tone, is in the embryonic stage of development, being the fourth dimension of music. It is possible only in a small degree to bring color into this three dimensioned music world. Only in heavenly music can all of the elements of music unite. All that lifts man above the animal subsists directly or indirectly on this heavenly music.

As humanity evolves and draws nearer to the Christ, so art evolves. Music is the most elusive and likewise the highest of the arts. Sculpture and painting endure for hundreds of years, likewise architecture. But music lasts for a few seconds or minutes and must be constantly reproduced. In comparison with the other arts music has just begun to develop. Sculpture reached its zenith in ancient Greece, about 500 B. C. Architecture reached its highest expression in Europe in the Gothic cathedrals of the fourteenth century. Painting produced Raphael and Da Vinci in 1500 and 1600 A. D. Poetry and the drama are represented by Shakespeare. Soon after music began to develop, most authorities taking the birth of Palestrina, 1555 A. D., as the beginning of musical development.

Music has been called “the handmaid of religion.” This applies not only to the Christian religion but to other religions as well. The Hindus believed music to be the gift of Brahma and that each tone of their scale was under divine protection. The Egyptians placed musical instruments in the tombs of their dead for the use of the departed spirits. Confucius, the Chinese teacher, said: “The wise man seeks by

music to strengthen the weakness of his soul; the thoughtless one uses it to stifle his fears." According to the Japanese, "Music has the power of making Heaven descend to earth."

The Hebrews gave much time to music in connection with their religion. Genesis 4:21, reads as follows: "And his brother's name was Jubal: he was father of all such as handle the harp and the organ." This is the beginning of music ascribed to Jubal. Samuel is said to have founded the first school of music, about 1000 B. C., presumably for the organization of the Levites as singers in the Temple. The Book of Psalms was their hymn book and David, their harpist. The one hundred fiftieth psalm is an exhortation to praise God with all kinds of musical instruments such as psaltery, harp, and trumpet. In First Samuel 16:23 is described the wonderful healing power of David's music: "And it came to pass when the *evil* spirit from God was upon Saul that David took a harp and played with his hands: so Saul was refreshed and was well, and the evil spirit departed from him."

"In the beginning was the Word," or as some believe, "In the beginning was the tone or sound of God's voice;" that is, God sang and the worlds were formed.

"There is magic in melodies unknown to the sages;
The powers of purest wonder on secret wings go by.
Doubtless out of the silence of dumb preceding ages
Song awoke the chaos world and light swept the sky."

Arthur Davison Ficke.

The Christian church of ancient and medieval times fostered the development of music by using it at all times in church services. Today we find music more than ever connected with the Christian religion.

Few people realize the significance of the connection between music and religion. When asked why music forms such an important part of the church ceremonies, the average person replies, "It adds so much to the service." Others say, "It turns our minds into devotional chan-

nels." But *why* does true music uplift? *Why*, as Pythagoras said, does music purify the soul?" *The Rosicrucian Cosmo-Conception* teaches us that man is more than just this physical body, the next body in importance being the vital or etheric body. The upper half of this etheric body is the mystic wedding garment of which the Christ taught, and is visible only to the true mystic who has turned his face toward God. Physical science teaches us that ether is susceptible to vibratory influences, hence this vital body, being composed of ether, is also capable of responding to vibratory influence. True music refines and modifies this vital body by accelerating its vibrations and readjusting each etheric particle, just as a violin bow drawn across a plate of sand rearranges the particles of sand by its tone. This is the reason why music "purifies the soul."

Music is an elusive, invisible art. It is the highest of the arts and is a message from heaven. While the sound is perceptible to our ears, the potent vibrations which play upon our spiritual bodies are unseen. The nearer divine the music, the finer its vibrations, and at the same time the greater their power to uplift and spiritualize the human soul. Only that which belongs to true music can endure, for love and service are engendered by it. True music aids man in conquering the animal nature and lifts him to kinship with God.

Music is the foundation of the universe. It is one of the many gifts of a loving God, and as we persevere in our search for the Divine, our earthly music will become more like the songs of the heavenly spheres about the throne of God.

"Of all the arts beneath the heaven,
That man has found or God has given,
None draws the soul so sweet away,
As music's melting, mystic lay;
Slight emblem of the bliss above,
It soothes the spirit all to love."

James Hogg.

Character is the result of the cultivation of the highest and noblest qualities in human nature, and putting these qualities to practical use.

—*Ella Wheeler Wilcox.*

The Story of Jenka

P. HODGSON

JENKA WAS A RICH young man. By the death of his father, which had left him alone in the world, he became still richer. He had traveled round the world in his father's interests, greatly extending what was already a business of world-wide fame and importance, and so although but twenty-five years of age, he knew men well and had become imbued with the importance of worldly position and fired with an ambition to attain to the power that much money brings. However, during the last year, which brings Jenka into the limelight of this story, he had in leisure intervals visited the Orator Yard of the university, and had there met Holyman, the lecturer, who not only attracted him by his unusual philosophy and appearance, but by a strange personal influence which radiated from an inner force as little understood as it was powerful.

Jenka listened to him with concentrated attention, and as new ideals of living were presented to him—hitherto undreamed of—aspirations recited, new methods, not of attaining earthly wealth but of obtaining spiritual powers were unfolded, Jenka almost unconsciously began to lose his tremendous desire for the things that the world had to offer him. It could almost be said he became another man, a new man. In fact his new ideals and thoughts were creating such havoc in his being that he would have gladly, could he have seen his way clear, renounced his business entirely and lived that life of asceticism, of self-renunciation and service that he was gradually feeling to be the only way to satisfy his new nature, the higher ideal he had of a truer manhood.

And then came the Dream—

In a beautiful city of spacious dwellings, wide streets, and palaces with the contrasting sprinkle of the poverty-stricken he walked a pleasant way, a rich lawn at his feet and many flowers. Happy he felt, meditating on the True, the Good, and the Beautiful, when his thoughts were turned by the sight of a poverty-stricken

man appearing in the distance, to a more practical application, to some of the social problems of the age—the unbearable inequalities which the accident of birth gave; the betterment of the conditions of needier fellow creatures. To his astonishment the beggarly person who now approached, placed his hand on Jenka's shoulder and gradually changed before his bewildered eyes to a bright and radiant figure, saying as he did so, in a voice of indescribable beauty: "Give all thou hast to the poor and follow me."

Jenka knew it was the Christ. His heart fluttered, his knees trembled, and he came rapidly back into his body to realize it was but a dream. He awoke still trembling. He tossed and turned till the morning light appeared. Restlessly he stayed till the first rays of the morning sun peeping through his window gave him an excuse to leave his couch. When he arose Jenka had made his Great Resolve. Today he would make his preparations. Everything he had should be his no longer—neither houses, money, business, nor clothing. The poor should have what was his, he would go naked to Christ.

The next year was solely occupied in disposing of his possessions—to hospitals, to charitable institutions, to the endowment of schools and universities, to poor folk whom he knew, in ways that helped them most, in almshouses for the aged, and clinics for research in sciences that benefited mankind. He gave particularly to schemes for education, for Holyman's teachings had helped him to realize that before the world was fitted to receive the Christ at his Second Coming, human nature must fundamentally be changed, and how could any change come except through differently and better taught children, the coming humanity?

A conscientious thoroughness was Jenka's second nature, and so he left no stone unturned to fulfill to the last iota the promise he had made to his higher self, to give all that he had to the poor—those poor in opportunity, in education, in outlook; those poor in love and

ideals, whose souls were arid and barren for the want of the moisture and sunshine of human kindness, love, and understanding.

At last the day arrived when everything in the world belonging to him had been disposed of. He put his hands in his pockets—a few coins. He looked around him—nothing that his eyes touched upon was his. He looked down at his rich clothing. Yes! even that should clothe some one in dire need. Jenka paced the streets, he sought a poor neighborhood. That night he shared rooms with a poor family. Looking from his window he beheld a poor soul very down at the heels and wretchedly clothed, searching busily as he came along in the gutters and on the pavements for the odds and ends of rubbish that he collected and sold. Jenka quickly wrote a note, "Wear these, I don't need them," and attaching it to his clothes, dropped them at the feet of the poor man as he passed below. Then with little else but the scanty bedclothes to cover him, Jenka sank to rest with a sigh of complete happiness. He felt he had kept his promise.

In deeply concentrated prayer Jenka then offered himself a living sacrifice to God. He resolved that in all things he would serve his fellow men, his neighbor, these people in these rooms, in this poor street; that all his whole self should be given unreservedly to God's service; he would follow Christ by serving others. Very soon in response came that sense of the Presence, that wordless blessing and assurance which had upheld and comforted him during the past year, and then with a perfect faith and never a fear Jenka fell asleep.

Towards morning he awoke choking; the house was afire, the place was full of smoke. The cries of stampeding people in a frenzy to escape were deafening. Jenka dazedly tottered to the door. A cry at his feet arrested him, a child was left behind. He snatched it up and rushed with his burden down the creaking, now tottering stairs. The street was full of people. He still carried the child, but stumbling, he fell stunned and became unconscious. The well protected and uninjured small child crawled out of his arms and frantic parents soon claimed it. As for Jenka himself, he woke up

in the home of some good people who clothed him and were loath to allow him to depart on the morrow.

And so did Jenka start life anew. Of course the way was hard, and temptation did sorely assail. Often he felt weary and sighed for a lighter load; but he carried the teachings of Holyman in his heart and spread them abroad. He found work in hospitals. Often he gave his services for nothing, oftener for merely food and clothing, seeking only for opportunities to give the help and sympathy, which he by intuition knew were needed.

In many activities of an altruistic nature did Jenka use the time of the next two years, and then this extraordinary incident befell him, which we will now relate. One night as he sat late before the fire, in meditation, wishing among other things that he could work all night as well as all day, for his days were not long enough for all he would do, he dozed and fell asleep. He had lost objective consciousness but a moment when he became aware of a figure, which, approaching him, said: "If you wish to work on this side of the veil as well as on that, you must qualify yourself in order to do so. The price must be paid; in fact you will first have to meet and conquer the devil (of self)." With these words he vanished.

This seemed hazy and unreal to Jenka; he wondered but was scarcely alarmed. With a somewhat dreamy cognizance of things he pulled himself together with an effort, the better to perceive and comprehend his present environment. Gradually he became fully conscious. The place where he stood seemed to be near the marge of a lake, the ground sloping upwards therefrom to a mountain top in the distance, glistening in the light with a dazzling whiteness. Trees grew on both sides of the path. "Meet the devil, indeed!" said he. "I'm perfectly willing, for I feel sure there is nothing worse than my own fears." As he spoke thus to himself, a cloud passed over the sun, it became suddenly darker, and a cold rushing wind gradually grew in force. Not far from him a mist rising from the water became noticeable. In a startling way it came quickly closer to him, forming itself into what appeared to be

some enormous, half-animal entity. It had no distinct outlines; the edges of its total bulk seemed to disappear and then to reappear again. That which was its face seemed to be some horrible and gruesome distortion of wickedness. Jenka was at first curious, then perturbed, then horrified, and a tremor of fear entered his heart. The creature came nearer.

"God dwells within," said Jenka to himself. "Evil cannot conquer good," and remembering Christ's words, "Lo, I am with you alway," the tremor of fear left him. As it did so he noticed a visible enlargement of this gruesome malignity before him.

Almost immediately as if there were no escape from some ripe destiny, a weird and awful darkness engulfed and enveloped him. There was no light anywhere; God had apparently deserted His universe. All the evil on the planet seemed to struggle with his soul. Criminal emotions of all kinds surged through his whole being with irresistible force. He gasped, he struggled, he fought. Whence came these feelings, these thoughts of wickedness? They seemed to belong to him, and yet Jenka knew they were no longer his; they were recalled feelings and emotions of a dim past that stretched back to the dark dawn of the day when his soul first glimpsed the Light. Ah! he *must* withstand them—the greed, the lust of the half-animal, of the worse than animal, these red jawed passions! They took possession of him, shook and tossed his body. "No, no!" he shouted in his soul, although no sound issued from his lips, "you shall not dwell with me, you are none of me."

Wave after wave of the most unspeakable wickedness, rushingly forced themselves through his consciousness. This cruel, murderous deed, these loathsome acts, these unspeakable evil thoughts—they were his actual self. He recognized them as part of him returning from the records of the hoary past, and ignorance and fear, like the two thieves, were ever by his side, taking hold with strangling grip. Feeling he could strive no longer, a trembling weakness seized his heart, and he swayed perilously near the water. "'Oh God hast thou forsaken me?'" he groaned. And as the

universe seemed to break loose and swirl everything to chaos, with a superhuman effort of the will he cried. "Thou shalt *not* enter my soul. God and I are one. Nevermore, by the blood of Christ, shalt thou make me thy dwelling. Thou art the dark deeds of the past, the evil I have done. Get thee behind me, Satan!"

Light and strength rose within him. With this new power which till that moment he knew not that he possessed Jenka forced this dread evil, this black genius of his life, this clog to his further progress, out from where he stood. The darkness that had enveloped him gathered in a heap. It rolled and disappeared, he knew not nor cared where. He turned his face to the light, to the high mountain where God dwelt, and as he walked upward a Bright and Shining One came down to meet him.

In the early morning Jenka woke to realize that he was still sitting in his chair. Some would say this was but a dream; but Jenka knew it to be a vivid reality. He had conquered the dread Dweller of the Threshold between the two worlds. Henceforth he would be able consciously and at will to leave or return to his body. He could come and go as he pleased.

He had become a citizen of two worlds, and this was the fruitage, the reward of his self-sacrifice in the service of humanity.

CIRCUMSTANCE

O circumstance, so kind, so pitiless,
 Maker of wholesome toil and daily need,
 Whereof we weary, and would fain be freed,
 To wander in sweet fields of idleness;
 How slack we are to own, how slow to bless
 Thy gentle ties of home and love that lead
 Our feet in such straight ways of honest deed.

Forsake not, lest we wander in the mist,
 Hedge us about with duties and with cares
 Despite our poor repinings, and our prayers.
 Guard well our footsteps, lest like truants we
 Play on the precipice's edge and list
 The siren voice of the devouring sea.

Frederick Smith

Adaptability

LIZZIE GRAHAM

ST. PAUL HAS TOLD us that "all holy scriptures were written for our learning," and we believe that the Old Testament shows the path of Initiation. The many facts related there can be read with a deep meaning and carry a lesson to us today.

In the Book of Judges, Chap. 7, is written an episode in the life of Gideon bearing on the text, "Many are called but few are chosen." We are told that the children of Israel did evil in the sight of the Lord Jehovah, and therefore for seven long years He allowed them to be harassed by the Midianites. At length the Lord Jehovah called to Gideon to lead the people to fight against the enemy, and after many fears the latter gathered his men around him and prepared for battle.

The men came by thousands; at his call 32,000 were ready to fight the Midianites, who "lay along in the valley like grasshoppers for multitude, and their camels were without number as the sands by the seaside."

The Lord Jehovah viewed these men who had offered themselves as warriors and considered them too many, so all who were fearful He sent home. Of these 22,000 left; only 10,000 remained with Gideon as strong, fearless men. But the Lord Jehovah said there were still too many, and He gave another test. "Bring them down to the water to drink," He told Gideon. Now some of the men got down on their knees and drank from the stream, others lifted up the water in their hands and drank thus. Of the latter there were only 300. These 300 were selected and the others sent to their tents. The man who got down on his knees and lowered his head to the stream was in no position to fight and would be an easy prey to the enemy, but he who kept alert and lifted the water to his mouth was on the watch, his eyes were looking for the foe; he was ready for action.

Those 300 who had passed the two tests for fearlessness and alertness went unarmed with their leader Gideon in the night and routed the

whole army of the Midianites.

Today we are still the same; we lose our opportunities because we have not made the best of ourselves or shown full interest in our work. These 300 men of Gideon's army were quickwitted, obedient and adaptable, hence their success. Better a few well chosen and tested helpers than a multitude of half-hearted followers.

A PRAYER

H EAVENLY FATHER, maker of heaven and earth and all that in them is, help us to feel more strongly the tie of our common brotherhood with all nations of men. Open Thou our minds and hearts to perceive our common kinship with all that live and move and have their being, our kinship with the beasts of the earth and the birds of the air. Thy hand and Thy will fashioned them. They are our brothers. Help us, O God, to know our debt to them. Make us to be grateful for the joyous songs of the birds, for the companionship of our dumb friends.

O God, many and great are the wrongs that the helpless creatures of the lesser realms of life have suffered at the hands of man. Hunger, thirst, torture, the heavy burden and the cruel lash, have been the portion dealt out to them by those who should have been their friends.

For all the great sins of cruelty and neglect of these, Thy creatures, we ask Thy pardon, Lord.

We thank Thee for those brave souls who have dared to stand in defense of the helpless, who have given their lives in the service of dumb creatures, to wrest for them some poor measure of justice and humanity from careless, cruel, or indifferent human beings.

Grant, O Lord, that the gracious spirit of kindness and justice and humanity toward all living creatures may grow and become strong in our hearts and shine forth in our lives, to the glory of Thy Holy Name. Amen.

Ida Kenniston.

The Mysterious Candlestick

By J. H.

(Continued from August)

MIND WAS NOT obtained in a day. It took millions of years to develop the power with which a man thinks. In the Saturn Period the state of our consciousness was that of unconsciousness, corresponding to deep trance. In the Sun Period it was like unconsciousness resembling dreamless sleep. In the Moon Period it was a picture consciousness corresponding to the dream state. But when man began to have a waking, objective consciousness, he began to *think* and to inquire concerning the constitution of the universe, which he divided and subdivided into seven worlds, also represented by the seven lights: the Physical World, the Desire World, the World of Thought, the World of Life Spirit, the World of Divine Spirit, the World of Virgin Spirits, and the World of God.

In five of these worlds he travels or functions by means of seven vehicles, again represented by the seven lights: the dense body, the vital body, the desire body, the mind, the human spirit, the life spirit, and the divine spirit.

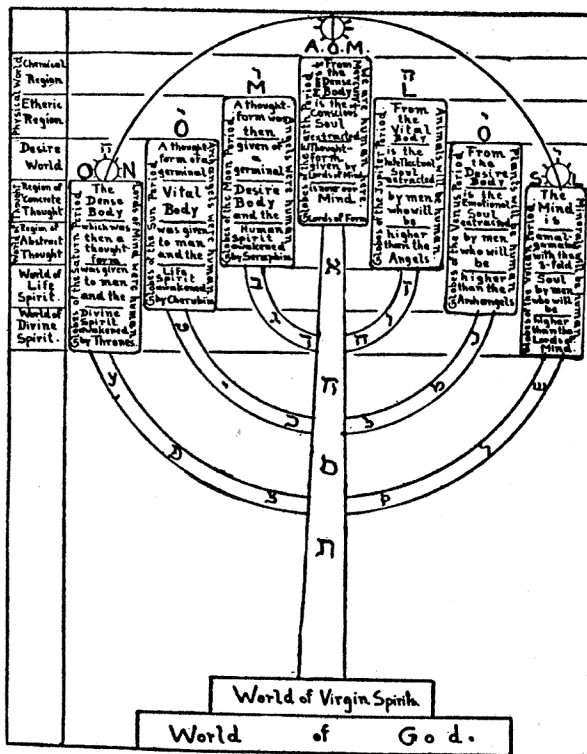
In the vehicle of the physical world, the dense body, the most important part is the head, in which there are seven doors, two ears, two eyes, two nostrils, and a mouth, giving access to five active and two dormant senses, hearing, seeing, feeling, smelling, and tasting, and intuition and inspiration.

The seven worlds were conceived as seven concentric layers in and around the different strata of the earth, with the World of God in the center. The seven days of creation and the work performed in the different periods are represented by the seven lights of the golden candlestick according to the illustration.

There is a close connection between the Mysteries of the Jews and those of the Egyptians. We know that Moses was instructed in the wisdom of the Egyptians and Clement of Alexandria wrote: "The Egyptians neither entrusted their Mysteries to every one nor

degraded the secrets of divine matters by disclosing them to the profane, reserving them for the heir apparent of the throne and for such of the priests as excelled in virtue and wisdom. Therefore, in their hidden character the Mysteries of the Egyptians are very similar to those of the Jews."

The Hebrew name for the candlestick was *Menorah*, the original form of which was Amon-Ra, the name of the Egyptian sun god. In a well-known hymn to Amon-Ra, the Creator says, "I am Tmu in the morning, Ra at noon, and Hermachus in the evening." That is to say, the Dawn, the Noon, and the Sunset are three distinct forms, coexisting perpetually and coequally in the substance of the sun, as the three divine persons coexist perpetually and coequally in the substance of the uncreated Light. The Hebrew solar name was very similar to this, being AL-OM-IAH, and this was again expressed



by the name of the most excellent king, SOL-OM-ON, the wisest man of all times, whose proverbial wisdom was already old in his day. Read from right to left the seven lights of the candlestick spelled the name of SOL-OM-ON long before the king was born. The Latin name for the sun is *sol*, the Hebrew name is *om*, and the Chaldee name is *on*, *sol* being the rising sun, *om* the sun at meridian and *on* the setting sun. The Hebrew name was originally the same as the word for day, namely YOM, where Y or A stands for the morning, O or U for noon, and M for the evening. From this word is also derived the dearest word in all languages, the word for *mother*. In the English language we have it in such words as omnipotence, omnipresence, omniscience.

This three lettered word, A. U. M., was also represented by the letter Shin, and by another word for sun, Shemesh, which numerically is 640 or 64, the cube of four.

It is important that the student should have in mind the fundamental principles of geometry, the divine science, which is no human invention but transmitted from the Divine Mind of the Great Architect of the Universe through His great teachers, the sun and the moon, to the inquiring mind of man.

According to the Egypto-Greek Pentateuch the word *Solomon* was written with the letters Samech, Lamed, Mem, and Nun, S. L. M. N. The numerical value of these letters in their order is 60, 30, 40, 50, giving us 180°, half the circle which the sun travels in one day or Yom. Between these four consonants were the three vowels, o, the Hebrew Vav, which numerically is six, giving us the number of wisdom, 666, or $6 \times 6 \times 6$ equals 216, the cube of six, and the sum of the cubes of three, four, and five, and which we have found to be the number of the tabernacle measured in degrees.

Instead of the letters of Solomon, the seven lights represented to the Initiates the Divine Name, Y H W H, with Yod inserted between the consonants, giving the full name as Y I H I W I H. In these seven letters is hidden the correct length of the solar year. Their numerical value is, of course, 26 plus 30 equals 56, exactly the same as that of the words YOM and

ON. If the three inserted Yods, or 30, are divided successively by the four consonants, 10, 5, 6, 5, the result is, 30 divided by 10 equals 3, 30 divided by 5 equals 6, 30 divided by 6 equals 5, 30 divided by 5 equals 6, or 365-6, or 365 days and six hours.

The moon travels the distance from east to west, and changes from full to new moon in 14 days. It will take the moon just Y H W H or 26 times to travel this distance to make up the lunar year of 364 days or 52 weeks, of which 26 is the half.

A circle with 14 as diameter has among other interesting geometrical properties the fact that this diameter constitutes one of the longer sides of an oblong 14 by 8, the perimeter of which equals that of the circle in question. This oblong is readily reduced to a square because the length of its perimeter being 14 plus 8 plus 14 plus 8 equals 44, it is equal to 11 by 11. Reduced diagrams of this problem are to be found in the Egyptian hieroglyphs representing the sun and the horizon, as is fully and wonderfully shown in the *Azoth Magazine* by Frank C. Higgins, F. R. N. S., from whose valuable monographs are made these extracts.

Thus stands Solomon revealed as the son of David, the Egyptian Thoth, numerically 4 plus 1 plus 6 plus 10 plus 4 equals 25, but in the present case, DAV (the first three letters of David,) equals 11, the side of the square, and ID equals 14, the diameter of the circle, 14 being also the sum of the consonants DVD, showing the relation between the solar perimeter and the lunar diameter, (14) and in the number 25 setting forth the hypotenuse of the famous Pythagorean triangle.

We have seen that A. U. M., and SOL, YOM, ON and Y:H:W:H. are all equivalents for the SUN (which even in English numbers equals 365, since S equals 300, U equals 6 or 60, and N equals 50 or 5). We have also seen that Solomon or S. L. M. N. divides the solar half-circle into 60, 30, 40, and 50 degrees and we know that the lunar diameter is 14. If we now construct a triangle of 60, 30, and 40 plus 50 equals 90 degrees, with 14 as the base, we can exhibit the letters A. U. M. as the alphabetical representa-

tives of the triangle under consideration, as seen in the illustration.

We now realize the supreme importance in which the Pythagorean triangle and the 47th problem of Euclid was held, and their manifold applications to the deepest metaphysical penetrations of every age. We now understand what is meant by the AUMnific Word A. U. M., which ordered the universe into *Being* by creating a form which lies at the root of its every manifestation. Between *Alpha*, the Creative Beginning, and *Omega*, the Transforming End, stands the Mem-norah, the golden candlestick, the Manifesting Center, the Messiah or the Christ, the representative of the Mystic Seven, and of all that mysticism has associated throughout the ages with the Septenary, down to the seven stars held in the hand of the "Son of Man."

From the sacred Word A. U. M., the initials to Artifex Universus Mundi, the Great Architect of the Universe, is originally derived every known alphabet. From it is derived MANO, the

earliest legendary lawgiver of the natives of Hindustan, and NOMA, that of the Romans. In Egypt, AMON was "the secret one," "the searcher of all souls," and AMEN is the word with which we today close our prayers. The name of the "Eternal City" contains the omnific Word as a combination of OM and RA, RÔMA, which reverses the name conferred by the Romans upon Horus, or Eros, AMOR. "God is Love." The letters A. M. N., and O., their combinations and equivalents are found to be present in the deity nomenclatures of the most widely diversified times and places. These letters form the first, the thirteenth, the fourteenth, and the twenty-sixth letters of the original Greek alphabet, dividing it into two equal parts.

Originally the alphabet consisted of as many letters as there are days in the lunar month or circle. Later these letters were made to agree with the transformation of the solar or lunar circle into corresponding triangles or squares. Thus we have the 26 letters of the Greek alphabet represented in the triangle in the egg, of which the radius and the diameter of the moon constitute two sides.

The candlestick had six branches. On each of the six branches there were three calices shaped like almond blossoms, and on the stem or trunk there were four. These are represented in the illustration by the twenty-two letters of the Hebrew alphabet. When compared with the Greek alphabet there seem to be four letters missing in the Hebrew. These four missing letters are the *vowels* of the Tetragrammaton, which is written with four consonants taken from the rest of the consonants, but is in addition composed of four vowels. These vowels were the life of the twenty-two dead consonants and the means by which they became the elements of the living voice. These vowels were never written, but their existence is hidden in the number of the Divine Name, Y H W H, which is 26, including all the letters of the alphabet—the complete Word in which there is Life.

The Hebrew alphabet had one row of eleven letters for the length, and another of eleven letters for the breadth of a square 11 by 11,

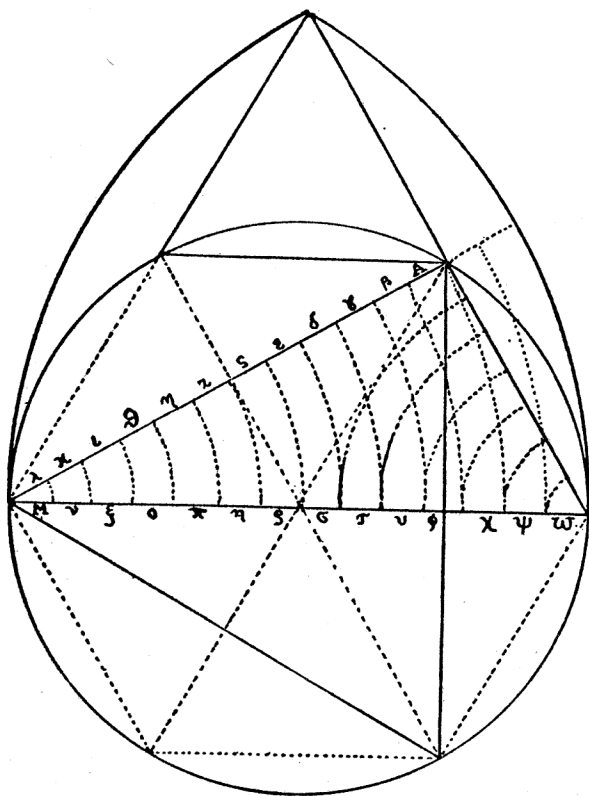


Fig. V.

which is equivalent to an oblong 7x4, and which is again equivalent to the lunar circle with 14 as diameter. The first row of letters begins Aleph and ends with Kaph, while the second row begins with Lamed and ends with Tau. If the beginning of the first and of the second row, and the last letter of the Hebrew alphabet are written together, we get A L T, which is equivalent to the Babylonian I L U, the Hebrew E L O and ELOHIM, and the Mohammedan A L L A, that is, GOD who created the heavens and the earth. These three letters correspond exactly to A M O or A. U. M.

The illustration shows the sacred Pythagorean triangle representing the Holy Trinity and the sacred number Thirty-Three (7 plus 12 plus 14 equals 33, within the geometrical representation of the World Egg, the product of the oviparous Cosmic Serpent. The serpent has in all ages been regarded as an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom. The mystery of apparent self-generation through its own creative power, repeating in miniature, in the egg, the process of cosmic evolution, both due to heat and moisture under the efflux of the unseen creative spirit fully justifies their selection as graphic symbols of cosmic wisdom. The Hebrews represented the serpent by the letter Teth, which is nine, and thirty-three, also indicating the years of our Lord's life upon earth, who said: "I am Alpha and Omega, the first and the last, the beginning and the end . . . who liveth and was dead. Amen."

The World Egg includes seven equilateral triangles. The four above the diameter will be found equivalent to the pattern of the tabernacle measured in triangles, which is here seen to be composed of two Pythagorean triangles of the 60, 30, 90 dimension. In the World Egg the circle is divided into 12 equal parts corresponding to the 25 parts in the pattern of the tabernacle measured in degrees. One part is 30, corresponding to 144, which is the Greek number for THEOS, or GOD, and for ABRAM and BRAMA, and three parts will be 90, corresponding to 432. Here the pattern of the tabernacle

is a square, which is an angle of 90° or the fourth part of a circle.

Geometrically the Supreme Being is represented by the candlestick in the center of three circles of varying radii, formed by the branches, which center is in the fourth light, the middle stem or the Earth Period. The circle corresponding to the disc of the sun is typical of the eternal revolution of *time*, while the square, divided by a cross into four equal parts indicating north, south, east, and west is a type of *space*.

The globe of the Earth Period which constitutes the center around which the branches form three concentric circles, is divided into two halves the Mars half and the Mercury half. This is important to remember when the central globe and the three surrounding circles are represented by squares, for it is the center and the starting point of a wonderful mystery that lies at the root of all religions, past and present. If the central globe of the Earth Period be represented as a square, and this square *divided* by a cross into four equal parts, and if this central square be surrounded by three rows of equal squares corresponding to the three branches or circles, then the candlestick reveals to us the arithmetical representation of the Egyptian ON, "the City of the Sun," which the Hebrews called Beth Shemesh, the house or square of 64 in the form of the most ancient and most remarkable magic square which has come down to us through the centuries from the ancient Babylonians, Chinese, and Egyptians as the familiar CHESSBOARD. The illustration will show the division of the central square, and the arrangement of the surrounding squares corresponding to the circles formed by the branches of the candlestick.

(To be continued)

May no cross be too heavy
 For my weary soul to bear,
 No fellow traveler's sorrow
 Too great for me to share.

Rain is just as necessary to produce growth as sunshine. (Cheer up, you are only going through a period of stormy weather.)

Question Department.

The Cause of the Aurora Borealis

QUESTION:

I should be very much pleased to have you give an explanation in your magazine of the nature and causes of the phenomenon known as aurora borealis or northern lights.

ANSWER:

The subject of the aurora borealis is of great interest just now, on account of the many displays there have been this year, particularly during the month of May. This phenomenon has received many interpretations from scientific men and the dwellers in the far north. The beauty, coloring, and brilliance of the rays and the mystery of their appearance serve to suggest that they are connected with some supernatural power.

Some tell us that the display is caused by the reflection of the sun's rays upon the snow and ice in the arctic regions. The Scandinavian tradition states that the Valkyrie rode forth before every battle to choose those who would be slain and carried to Walhalla. Mounted upon war steeds and in full armor, their shields and helmets shed a strange flickering light which, flashing over the northern skies was called by man "aurora borealis" or "northern lights."

Scientists confess that the causes of the aurora are very imperfectly understood.

For the Western Wisdom Teaching upon this subject we turn to the writings of Max Heindel and find the statement that "the earth is permeated by a cosmic body of ether and that those manifestations which we note as the aurora borealis and aurora australis are etheric currents circling the earth from pole to equator." (*The Web of Destiny*)

The Rosicrucians teach that each year a ray from the Cosmic Christ enters the earth after the fall equinox, and by Holy Night it has reached the center of the earth, the entire planet being then permeated by it. Max Heindel throws more light on this point as follows:

"It is noteworthy in this connection that the aurora borealis is becoming more frequent and more powerful in its effects upon the earth. In

the early years of the Christian Era this phenomenon was almost unknown, but in the course of time as the Christ wave which descends into the earth during part of the year, infuses more and more of its own life into the dead, earthy lump, the *etheric vital rays* become visible at intervals. Later they became more and more numerous and are now commencing to interfere with our electrical activities, particularly with telegraphy, which service is sometimes completely demoralized by these radiating streamers.

"It is also noteworthy that the disturbances are confined to wires going east and west.

"The very powerful rays of force generated by the Christ Spirit, now becoming visible as the aurora borealis, have hitherto been of about the same nature as static electricity. . . . Now, however, the Christ currents are becoming more and more forceful, and their static electricity is being liberated.

"It may be said further with reference to the aurora and its effects upon us, that these rays are radiated through every part of the earth, which is the body of Christ, from the center to the periphery, but in the inhabited parts of the world these rays are absorbed by humanity as the rays of the plant group spirits are absorbed by the flower. These rays constitute the 'inner urge' which is slowly but surely impelling mankind to adopt an attitude of altruism. They are the impregnating rays which fructify the soul, so that eventually the immaculate conception will take place and the Christ will be born within each of us. When we have all thus become perfectly impregnated, the Christ light will begin to radiate from us. Then we shall walk in the Light, as He is in the Light, and we shall have fellowship, one with another."

ADVANTAGES OF KNOWLEDGE REGARDING THE AFTER DEATH STATE QUESTION:

What do you consider the advantage of knowing about the after death state? Does this

knowledge make any perceptible difference in our daily lives?

ANSWER:

One of the greatest advantages of knowing about the after death state is the taking away of the fear of death—that sword of Damocles, which hangs by a hair over the head of many a human being. We think with pity and horror of the man under sentence of death, and can hardly bear to imagine to ourselves what he must be feeling and thinking; but what of the many people who practically live in that state of mind all their lives? They may suppress the fear in the daytime and in the company of others, but it is always there in the back of their minds, ready to raise its ugly head in times of loneliness, in the wee, small hours of the night, or on the occasion of the death of a friend. But when we realize that we do not die, that we merely lay aside the body as one would a worn-out garment; when we learn that “there is no death; what seems so is transition,” it is like receiving a reversion of the death sentence; and then, and not till then, do we understand the true meaning of the words, “O Death! where is thy sting? O Grave! where is thy victory?”

Another difference that this knowledge makes is to give an incentive to life. When we know that nothing we gain is ever lost; that every bit of knowledge we glean, every bit of character we gain, is added to the sum total; that every temptation resisted is just that much strength acquired for all the coming lives, then surely we have a reason for doing our very best work all the time and up to the very last minute of our lives. This knowledge should wipe the words, “too late,” out of our vocabulary entirely.

Then, too, a person who in the morning starts to his day's work from a cheerful, happy home, with the pleasant knowledge that he will return to it again in the evening is much better fitted to stand the buffetings of a workaday world than the man who has no such home and no idea where he will spend the night. When we know that we have a Home, all love and harmony, which we left in the morning of this day of experience and to which we will return at eventide, this knowledge should impart to us a serenity and dignity befitting those who have

such a Home, and should enable us to run with patience the race that is set before us.

IS CHRIST TO SUPPLANT JEHOVAH?

QUESTION:

What has been the special work of the Lord God Jehovah since the creation of the world? Is He to be supplanted by the Christ?

ANSWER:

Jehovah was and is one of the Elohim. He is the leader and ruler of the angels, who were the humanity of the Moon Period, and He is the regent of our present moon. As regent of the moon He has charge of the degenerate and evil beings there. With Him are some of the archangels, who were the humanity of the Sun Period. They are called race spirits.

It is the work of Jehovah to build concrete bodies or forms by means of the hardening, crystallizing moon forces. Therefore He is the giver of children, and the angels are his messengers in this work. Jehovah also takes special care of the “seed race” in which are to be inculcated the embryonic faculties of the humanity of a new epoch. For that reason He was particularly concerned with the original Semites. They were His “chosen people,” chosen to be the seed for a new race which was to inherit the “Promised Land”—not merely insignificant Palestine but the entire earth as it is at present.

It was Jehovah who caused the separation of the sexes. He is the highest power in maintaining form and exercising an orderly government over it. Therefore He is the God of Cosmic law.

Jehovah is to be supplanted by Christ only in so far as law is to be supplanted by love. This does not mean that law is to become inoperative, but that love will eventually do away with the violation of law. Moreover, Jehovah will always have jurisdiction over form and the function of body building.

The supplanting of Jehovah by the Christ as indicated above must take place individually. As each one evolves to the point where he can love humanity as a whole, irrespective of race, color, or caste, and where he can do right through love of right and not through fear of consequences, to that extent he has put Christ in the place of Jehovah.



The Astral Ray.

Astral Hieroglyphics

CORINNE S. DUNKLEE

WHEN THE SUN enters the zodiacal sign of Aries at the spring equinox, a veritable New Year descends upon the earth in a flood tide of love and life. The spiritual significance of Aries is sacrifice, and the highest meaning of sacrifice is the love that passeth all understanding. When the sun draws upon the vibration of Aries, a great wave of love floods the physical earth which responds in the blossom time and the mating season of all created things. Hence the gladness and rejoicing that is always ushered in by the Easter or Aries season. The highest vibration of Aries is that of love which gives all and asks nothing in return, so fittingly commemorated at that time of year by the sacrifice of the great Christ Spirit. To respond to this vibration brings also a new year to the soul, for only when purged with sacrificial fires is it given one to know that sublime communion with the eternal things of the spirit.

Plants formed upon the earth by the vibrations of Aries are mustard, onions, radishes, rhubarb, peppers, and holly.

Taurus also represents the love principle, but in a more concrete expression than the sublime ray of pure fire in Aries. When the sun reflects upon the earth the Taurus vibration, it becomes the wave of soothing, brooding, protecting love of the mother or great Feminine Principle; hence Taurus represents fecundity and is pictured in mythology as Aphrodite, rising star crowned from the sea.

Plants formed by the vibrations of Taurus are beets, spinach, columbine, daisies, dandelion, myrtle, larkspur, and roses.

Gemini, the sign of the Twins, represented in the heavens by the bright stars Castor and Pollux, symbolizes both division and unity. The incarnating ray when this far from its original source begins to lose sight of the oneness of all, and for the first time thinks of the ego, the I. Here begins the idea of self, one of the prime essentials in the scheme of involution, but the chief factor to be eliminated in the succeeding evolution. The ray of Gemini also points the way of return to godhood after acquiring all the experiences of repeated rebirths. It symbolizes this divine event toward which all creation moves, in such majesty of thought and purpose and in a unity of soul so divine that reverently doth man, who can read the scroll of the flaming heavens, both ponder and pray upon seeing the wonders of the way which God hath prepared for him.

Plants produced by Gemini are privet, meadowsweet, woodbine, tansy, rosemary. All double flowers are also affected by the vibrations from Gemini.

Cancer (as well as Taurus) represents the great productive Feminine Principle which underlies all nature; but here the principle is not only fecundating but sustaining as well. When the light of the sun brings to earth the ray of Cancer, the mother heart is awakened to its greatest activity. In such a vibration is it not easy to see how the fecundating principle inspired under the Taurian ray is loved into a glory of blossom and song? To respond to the highest spiritual ray of Cancer symbolizes the attainment of immortality through the understanding of perfect love.

Cancer plants are cucumbers, squash, melons, water lilies, and lotus blossoms.

The cosmic ray of the sun finds its own in the sign of Leo: the great sign of fire in the macrocosm and the sign of the heart in the microcosm. From this vibration comes the nearest approach to the Father Fire that the present evolution on this earth round can ever know, the only sign that claims the sun for its own. By this royal messenger all the earth is impregnated with the divine glow of life. From the highest attenuation of spiritual consciousness down through the vast cycles until it reaches the lowest vibration of spirit substance known as matter, the spirit of fire broods within, always awaiting the master hand that can proclaim and transmute this "Fire Seed," thus liberating it into the infinite realms which are its rightful home.

From Leo come all yellow flowers, marigolds, sunflowers, the yellow poppy, also mistletoe, mint, and parsley.

The divinity of motherhood is symbolized by Virgo, the third of the "Great Mother" signs. She represents essentially, fulfillment, and is the central figure in all the myths and stories concerning motherhood. The fecundation of Taurus finds growth in Cancer, and in Virgo becomes perfected. An ideal realization of this beautiful conception is found in September, the month of Virgo, that golden time of harvest fields. This is the response to the Virgo vibration on the physical plane. On the spiritual plane purity is its dominant chord. The red fire of Aries that grew into the hot flame of Leo is transmuted into the white light of worship before the pure shrine of the Cosmic Madonna.

Virgo governs all grain —wheat, oats, barley, and rye. Her especial flower is the white rose.

Libra represents the balance. On the pathway of humanity, October, Libra's month, opens the gate for the forces of winter's cold and darkness to hold sway over the earth. Libra, too holds the scales which swing from the Celestial Madonna and the highest realization of love, to Scorpio, and his dark reign of sex. Sin and darkness, cold and shadow must remain until the soul of humanity is awakened. Man himself must find the way before the earth shall

be redeemed. He holds within himself the power to eliminate sin and death and live forever, surrounded with purity and love amid the fair scenes of a summerland that shall be eternal.

To Libra belong the strawberry, primrose, violet, pansy, heartsease, and balm.

The Scorpion, or Scorpio, symbolizes deceit and death, and is represented by the sign of the serpent. This is necessarily the sign of power. All things upon the earth when under the Scorpio vibration attract to themselves much power. To respond to the highest spiritual vibration of this sign is to lift and transmute this power. Only then shall men become as sons of God.

All plants having thorns and nettles belong to the Scorpion vibration: the many varieties of the cactus family, also wormwood.

A world of meaning is read in the sign of Sagittarius. It symbolizes retribution, also aspiration as shown by the centaur with bow and arrow pointed toward the stars. Not forever can the human soul remain content to be steeped in the lusts of the world; and this beautifully idealistic sign shows the way of the awakened ones, lifting their thoughts and their prayers toward the celestial heights and in their dreams already visioning here a new heaven and a new earth. Is it not beautifully fitting that the vibration of this sign touches the earth just previous to the coming of the great cosmic ray of the Christ, our Regent and Savior?

All vines and climbing bushes are of the Sagittarian ray.

Capricorn symbolizes an atonement for sin. The symbol used to represent it is a goat. The Christ Child is born just as the sun enters this sign, which is the time of the winter solstice, at which occurs the shortest and darkest night of the year. How beautifully significant come at this time the halleluiahs, "Peace on earth, good will toward men."

This sign rules all flowers of a very dark hue, nightshade, the black poppy and the like.

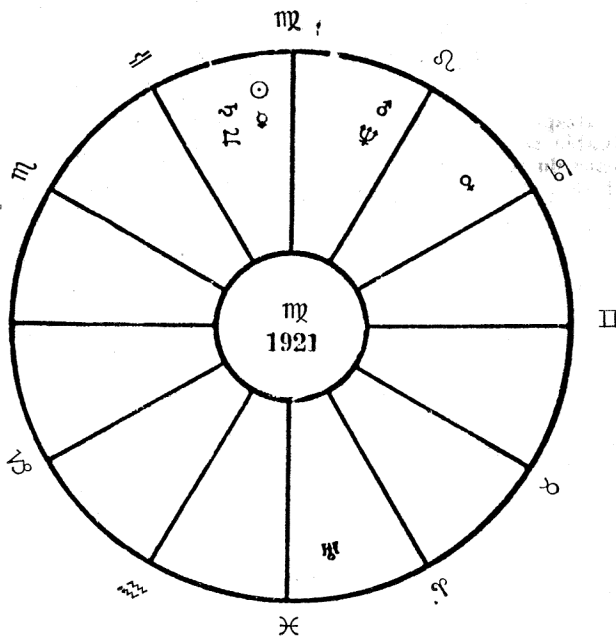
Aquarius is the sign of consecration, symbolized by the water bearer pouring from one urn into another; and never a drop is spilled.

(Continued on page 189)

Children of Virgo, 1921

Born between August 24th and September 3rd, inclusive.

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



The children of Virgo are scientifically and mentally inclined, and especially so this year since we find the thoughtful Saturn and the opulent Jupiter also in Virgo. These two planets will be in conjunction throughout the month that the Sun is passing through this sign. From the point of view of mentality this will be helpful and will deepen and strengthen the mind, but it will not be good for health as it will lower the vitality, and therefore these children will not easily resist disease, especially those born on August 27th, Sept. 2nd, 3rd, 9th, 16th, and 17th when the Moon is passing over, squaring, or opposing the planets Saturn and Jupiter.

These children will be apt to suffer with intestinal trouble which in its turn will bring on a tendency to coughs and colds, for Jupiter, ruling the arterial circulation, when afflicted by the restricting influence of Saturn, causes the intestines to be lacking in the fluids for the digestion of food. Children born while the Moon is adversely aspecting Saturn and Jupiter on the dates above mentioned (the Moon having rule over the white fluids of the body, the lymph and chyle,) will be subject to an evil

influence from Saturn on these fluids. The parents should, by all means, teach these little ones to eat sparingly, never to overeat of starches and sugars, and to develop their taste for fruits and vegetables. With Venus in Cancer they will be exceptionally fond of candy, puddings, pies, et cetera, and will be very apt to overindulge in these, which as they grow older would bring on physical complications.

The boys born during this time, especially after September 1st, when Venus passes into Leo, Mars and Neptune also being in Leo, will take readily to watch making, artistic designing, and manufacturing of jewelry; they will like to work with gold. This is also a vocation which a woman can take up and in which she can be very efficient.

Venus, Mars, and Neptune in Leo also give musical ability.

Beautiful thoughts make beautiful lives,
For every word and deed,
Lies in the thought that prompted it,
As the flowers lie in the seed.

—A. E. Godfrey,

Your Child's Horoscope

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

We Do Not Cast Horoscopes.

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

MARY ELIZABETH Y.

Born October 15, 1911, 11:00 P. M.

Lat. 40 N., Long. 87 W.

Cusps of the Houses:

10th house, Aries 12; 11th house, Taurus 19;
12th house, Gemini 26; Ascendant, Cancer
27-26; 2nd house, Leo 18; 3rd house, Virgo 12.

Positions of the Planets:

Moon 7-39, Leo; Venus 15-2 Virgo; Mercury
16-19 Libra; Sun 21-42 Libra; Jupiter 17-59
Scorpio; Uranus 25-27 Capricorn; Saturn
18-38, retrograde, Taurus; Mars 10-56 Gemini;
Neptune 23-46 Cancer.

We are told in *The Message of the Stars* that Neptune is the light bearer of the Spiritual Sun, and that the former will be the means of lifting humanity to the divine.

This little girl has a wonderfully strong and well fortified Neptune, which is placed near the cusp of the Ascendant but still in the 12th house where this planet has its greatest strength, being in its own house, for Neptune is the ruler of Pisces, the natural 12th house sign, and a planet has greater power for either good or evil when at home. Neptune glories in the watery sign of Cancer which is on the cusp of the Ascendant, and this planet is making six aspects, indicating that he will be the ruling influence in this girl's life.

With this influence from the 12th house, with the mystical planet Uranus in opposition to Neptune and the life-giving Sun square, and with Mercury, the planet of reason, the lower octave of Neptune, in close conjunction with the Sun and also making a weak square to the latter, there is great danger that this girl may have a tendency towards phenomena and anything that pertains to the occult or mystical. She will be drawn to the planchette or ouija board, but we

would warn her guardians not to permit her to take up anything of a spiritualistic nature, for with this strange planetary configuration she will attract people who are interested in phenomena as the magnet attracts the needle. If she should attend seances or endeavor to develop her latent psychic powers, she would be in great danger of obsession.

We have given the weak points of this horoscope, and as each cloud has a silver lining we will also endeavor to illustrate the good points found in this most interesting of horoscopes.

We find that Neptune is sextile to the cautious, persevering, and methodical Saturn. This last named planet is in the determined, stolid, and fixed sign of Taurus, which will give balance to the mystical Neptune in the changeable sign of Cancer. Saturn in the 10th house and trine to the ruler of Taurus, Venus, will steady the nature, giving persistence, and will act as a guardian angel to one of this sensitive and dreamy nature. Saturn will also protect her from the dangerous tendencies of the opposition of Neptune and Uranus, for Saturn is also trine to Uranus, this last named planet being in Saturn's own home, Capricorn. Therefore, Saturn has a wonderfully good influence over this girl's life.

The parents should begin early to guide the girl in her education and guard her against any influence of a negative nature, leading her carefully along positive lines, also teaching her to use her hands to construct and bring into realization the dreams and ideals of this strange Neptunian nature. Mars in Gemini, sextile to the Moon in Leo, and Saturn in Taurus, trine to Venus, the goddess of music and art, will give her talent in the latter directions but with her planets scattered in so many signs she will

be somewhat too versatile and will not be able to choose what she wants. She will never make a success in things along the mental line, for Mercury in close conjunction with the Sun makes her somewhat indifferent towards mental development; but art and music could be brought out by a little assistance from the parents, who will have a strong influence over this life. The home environment with the Sun, Mercury, and Jupiter in the 4th house will bring a strong influence into this girl's life.

With Jupiter, which has rule over the arterial circulation, in Scorpio, ruling the generative organs, in opposition to Saturn in Taurus, the throat, she will have some trouble with the throat. We would caution the parents against an operation for adenoids or swollen tonsils, for if they are interfered with this would later bring restrictions and trouble to the generative organs and she would suffer during menstrual periods as a result.

SHIRLEY B. V.

Born August 27, 1914, 9:00 A. M.
Lat. 42 N., Long. 71 W.

Cusps of the Houses:

10th house, Cancer 22; 11th house, Leo 25;
12th house, Virgo 25; Ascendant, Libra 18-36;
2nd house, Scorpio 16; 3rd house, Sagittarius 17.

Positions of the Planets:

Moon 25-16 Scorpio; Uranus 8-42, retrograde, Aquarius; Jupiter 15-15, retrograde, Aquarius; Saturn 0-14 Cancer; Neptune 29-15 Cancer; Mercury 0-16 Virgo; Sun 3-26 Virgo; Mars 8-17 Libra; Venus 18-31 Libra.

There is a great difference between the personalities of the two little girls whose horoscopes we are reading this month. While the other child will shrink from contact with people and will seek seclusion, this girl will want to meet people and to be in the midst of excitement and pleasures.

We find the sign of Libra on the Ascendant and Venus on its cusp. This goddess of music, beauty, and love is in its own sign and trine to the opulent Jupiter. Mars, the planet of action, is also in Libra, trine to the independent and liberty loving Uranus while this last

named planet is also in its own sign, Aquarius, in the house of the home. This child will want diversions and pleasures in the home, for with both Uranus and Jupiter in the 4th house she will attract many friends to the home. She will be very fond of music, singing, dancing, and anything to add enjoyment to life. She will be a social favorite. Venus on the Ascendant will bless her with a beautiful face and form, and she will grow into a very attractive woman.

With Neptune in Cancer, the sign of its exaltation, and in the 10th house, trine to the watery Moon, the ruler of the Midheaven, she may sometime come before the public. The roving life of the stage will be so alluring to her that it is doubtful that she will be able to resist it. Money and honor will come to her as her birthright. In fact, she will slip into flowery paths of life without any personal effort. We do not find a single affliction of planets in this horoscope, all aspects are benefic.

With Saturn sextile to the Sun and Mercury she will at all times conduct herself in a manner that will be above criticism. But Mars in Libra will be the most dangerous point for her, for this planet is very egotistical in the Venusian sign, Libra, and especially since it is trine to Uranus. The one danger is that the admiration and the attention which may be showered on Shirley will develop that most ruinous side of the nature, egotism. She should be trained to be modest and womanly, and the parents should refrain from too much commendation and at times point out some of her weak points to keep her balanced, for as she reaches womanhood flattery and attention will be thrust upon her as a natural result of her beauty of face and her attractive personality.

Health, wealth, and honor will be the lot of this soul, but there is a danger that confronts one as blessed as is this girl, and that is that she may become selfish, making no personal effort but merely drifting, depending upon others to do things for her. Her opportunities for soul growth would thus be greatly diminished. In order to grow spiritually it is very necessary that the soul meet some obstacles in life and surmount them, otherwise it drifts through a life of pleasure with very little material for assimilation in the life after death.

VOCATIONAL

MAUDE M. H.

Born January 26, 1897, About 5:30 A. M.

Lat. 38 N., Long. 97 W.

Cusps of the Houses:

10th house, Libra 23; 11th house, Scorpio 19; 12th house, Sagittarius 11; Ascendant, Capricorn 1-21; 2nd house, Aquarius 9; 3rd house, Pisces 19.

Positions of the Planets:

Mercury 28-11, retrograde, Capricorn; Sun 6-50 Aquarius; Venus 22-21 Pisces; Mars 12-14 Gemini; Neptune 17-47, retrograde, Gemini; Jupiter 8-38, retrograde, Virgo; Moon 15-15 Scorpio; Uranus 28-29 Scorpio; Saturn 29-18 Scorpio.

This young lady has the ambitious and persistent sign of Capricorn on the Ascendant, with the life ruler, Saturn, in conjunction with the quick and active planet Uranus in Scorpio, where Uranus is also in its exaltation sign and has free scope to express his ambitions. Mercury, the planet of reason, is retrograde in Capricorn and in the 1st house, sextile to Uranus and also to the life ruler Saturn. Although a planet that is retrograde is somewhat handicapped in its expression, yet the above two well placed planets, Uranus and Saturn in good aspect to Mercury, (Saturn also being parallel to Mercury,) will succeed in liberating the retrograde Mercury and allowing it free expression. This combination will give the native a very quick and active mind. The aspect between Mercury and Uranus will make the mind impulsive and quick in action, and the austere and well poised Saturn will give depth to the mind and act as a balance.

Mercury is also the ruler of the 6th house, labor. This woman should choose a vocation of a mental nature and one where she will have an opportunity to exercise her executive ability. Mercury in Capricorn on the Ascendant and the Sun in Aquarius, parallel to Saturn and Uranus will enable her to succeed with large corporations. She would make a splendid manager, especially where large sums of money were involved, for Saturn and Uranus are co-rulers of the 2nd house, money, and are also trine to Venus.

Neptune and Mars in the 6th house in the 3rd house sign of Gemini, ruling the hands,

and Venus in the 3rd house, having rule over writing, in good aspect to Mercury and Uranus would enable her to express herself through the pen, but she would not be so fortunate in having her manuscripts accepted by the publishers for Venus, the ruler of the 5th house, is square to Neptune. Therefore, we would advise taking up the executive work.

ASTRAL HIEROGLYPHICS

(Continued from page 185)

The power of the Scorpion has been transmuted, the ideal of the Sagittarian is realized. The great atonement of the Christ shadowed forth in Capricorn was not in vain. Before us, inscribed plainly in the language of the shining stars, stands the divinely consecrated one—the Aquarian man.

To Aquarius belong spikenard, frankincense, and myrrh.

Pisces, the mystical sign, symbolizes the virgin humanity of our present earth round. It signifies at this time service and obedience, and points the way later on to a sublime unity. Herein lies the great mystery which is kept veiled in the inner court of the Tabernacle from all profane eyes. Those who have even faintly sensed its meaning approach it humbly and with greatest reverence. It is indeed one of God's profound and holy mysteries. It has to do with the blending of fire and water, the masculine and feminine principles in nature and humanity, making the one perfect whole in God consciousness.

Vibrations from Pisces form all sea plants, mosses, and ferns that grow in water.

CHRISTIAN MYSTICISM

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.

We can be what we will be, but only by holding ourselves to consistent and well calculated thought and action.

—Sheldon Leavitt

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 147 to 174 Cosmo-Conception)

- Q. What comparison illustrates the theories of the materialist and the theologian?
- A. A straight line is but the extension of a point. It occupies but one dimension in space. The materialist makes the line of life start at birth, and to be consistent the death hour must terminate it. The theologian commences his line with the creation of the soul just previous to birth. After death the soul lives on, its fate irretrievably determined by the deeds of a few short years. There is no coming back to correct mistakes. The line runs straight on implying a modicum of experience and no elevation for the soul after death.
- Q. What does natural progression show us?
- A. That it does not follow a straight line such as those two theories imply nor even a circular path, for both would imply a never ending round of the same experiences, and the latter, the use of only two dimensions in space.
- Q. How do all things move in nature?
- A. 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.
- Q. Where do we find the three-dimensional path illustrated?
- A. We find it in the modest little plant in our garden as well as in the giant sequoia with its forty feet diameter. It is always the same.

Every branch, twig, and leaf will be found growing in either a single or a double spiral, or in opposite pairs, each balancing the other, analogous to ebb and flow, day and night, life and death, and other alternating features of nature.

- Q. What other activities of nature illustrate the spiral path?
- A. Examine the vaulted arch of the sky and observe the fiery nebulae or the path of the solar system; everywhere the spiral meets the eye. In the spring the earth discards its white blanket and emerges from its period of rest. All activities are exerted to bring forth new life everywhere. Time passes. The corn and the grape are ripened and harvested. Again the busy summer fades into the silence and inactivity of the winter, and again the snowy coverlet envelops the earth. But her sleep is not forever. She will awake again to the song of the new spring, which will mark for her a little further progress along the pathway of time. So with the sun. He rises in the morning of each day, but each morning he is further along on his journey through the year. Everywhere the spiral: Onward, Upward forever.
- Q. Is it possible that this universal law should be inoperative in man?
- A. The same law that awakes the life in the plant to new growth will wake the human being to new experience, to further progress toward the goal of perfection. Therefore the theory of rebirth, which teaches repeated embodiment in gradually

- improving vehicles, is in perfect accord with evolution and the phenomena of nature, while the other two theories are not.
- Q. Regarding life from an ethical point of view, what do we find?
- A. We find that the Law of Rebirth, coupled with the companion Law of Consequence, gives the only theory that will satisfy a sense of justice, in harmony with the facts of life as we see them about us.
- Q. What argument can you give that upholds rebirth and the Law of Consequence?
- A. It is not easy for the logical mind to understand how a just and loving God can require the same virtues from one whom He has been pleased to place in unfortunate circumstances according to no apparent rule or system and according to His own capricious mood, as from one who has had every advantage. One lives in luxury, the other on crusts, one has a moral education and high ideals, the other is placed in squalid surroundings.
- Q. Is it logical to require the same of one as of the other?
- A. No. It is more logical to think that we may have misinterpreted the Bible than to impute such a monstrous and unreasonable plan and method to a just and loving God.
- Q. Why is it unnecessary to say that we must not inquire into the mysteries of God, that they are past our finding out?
- A. Because the inequalities of life can be satisfactorily explained by the twin laws of Rebirth and Consequence, and made to harmonize with the conception of a just and loving God as taught by Christ.
- Q. What else is shown by these twin laws?
- A. A way to emancipation from one's present undesirable position or environment is shown, together with the means of attaining to any degree of development.
- Q. What is the result of our own actions in the past?
- A. What we are, what we have, all our qualities.
- Q. What may we gain in the future?
- A. All we lack in physical, moral, or mental excellence may yet be ours in the future.
- Q. How is this brought about?
- A. As we cannot do otherwise than take up our lives each morning where we laid them down the preceding night, so by our work in previous lives we have made the conditions under which we now live and labor. Similarly, we are at present creating the conditions of our future lives.
- Q. If one child plays beautifully on a musical instrument while another, despite persistent effort is a poor player in comparison, what does it show?
- A. It merely shows that one expended the effort in a previous life and is easily gaining a former proficiency, while the efforts of the other have been started only in the present life.

TO MY FATHER

A bird's weak song doth sometimes please

A heeding ear;

A simple blossom from the leas

Is often dear

To one who Eden glimpses sees

When life is new.

And though the bird's weak song doth die

And pass away,

Although the flowers all withered lie

At end of day,

Yet still they pleased as one went by.

His lonely way.

And so my songs of sunny hours

I offer you,

My garland wild of springtime flowers

All wet with dew,

The simple gifts that nature showers,

In things anear.

And though my songs will quickly die,

And pass away,

Although my flowers will withered lie at

End of day

I know with you my songs and I

Will live for aye.

—Elizabeth Twigg.

Children's Department

The Gifts

ELLA VAN GILDER

FAR AWAY in Star-land, upon whose shores the blue waves forever surge, there was gathered a happy party of friends to bid Godspeed to one of the company who was starting on a voyage to Earth.

The ship in which he was to sail was gently rocking and straining at the pier, as the little waves lapped at its sides, and the sails were set and filled as if the craft were impatient to start.

Everything was in readiness, only waiting the hour when the Clock of Destiny should strike and the Soul who was bound for the journey should enter the great birdlike vessel and sail away.

There was no sadness in the parting of these friends, for each knew the separation was but for a short while. Although to the departing one, the time on Earth would seem very long, and the life there would be sometimes sad and trying, still his friends all knew and were glad that the opportunity to go had come to him, for on Earth he would receive much valuable experience which would help him greatly in his growth and progress.

Laughing and chatting they bade him remember this thing or that and cautioned him about others. All their advice he folded away in a little book which he called his conscience, and tucked it down into his heart so that when he was on Earth it would remind him of things he might otherwise forget.

At last the great clock boomed out the hour; the waiting Soul stepped on board the ship, the two guardians who were to be his companions throughout the journey took their places, one at the helm and one at the stern of the boat, and amid good wishes for *bon voyage* the loosened craft sailed majestically out on the sea of blue; out where the stars stood as twinkling pilot lights to guide them; out past the fleecy

little clouds that ran and chased one another up and down the avenues of stars; out where the great winds whirled and twisted and bore them onward toward their destination.

Their first stop was at the great planet Jupiter; for all the souls who travel to Earth take with them a troupe of fairies who bring them gifts and stay with them, sometimes helping, sometimes hindering, but always attending them during the period that they dwell on Earth.

The Jupiter fairy proved to be a merry, jolly little fellow, who seemed to be laughing all the time and was really very helpful, for he knew just when and how to do things and was anxious to be of assistance to everybody.

Then they stopped at Mars, and that fairy was a very energetic little body who was always busy at something; but he was also a little firebrand, and when things didn't go to suit him there was a battle royal.

The fairy from Venus was a dainty little being who loved everybody and didn't want anybody to be unhappy, so she was always trying to smooth matters when the Mars fairy was angry. She stayed close by him and kept him busily at work so that they got along very well.

The Sun fairy was the life-giving fairy, and the Moon fairy was interested in agriculture and growing things. The Saturn fairy was cross and ugly and never wanted to do anything anybody else wanted to do, so nobody liked him; but sometimes he did some good by keeping little people from doing things that might hurt them.

The Mercury fairy was a regular jumping jack; you never knew where to lay your finger on him; but he was exceedingly bright and clever and so amiable that everyone loved him.

The fairy from Neptune was interested in

oceans and rivers and would much rather have stayed in Star-land than to have come to Earth. Uranus sent a fairy who hoped to help the earth people and make them live more like brothers.

So after gathering up their passengers, the guardian angels steered the vessel straight ahead. That night just as the day-star was setting the craft anchored in the harbor, and amid joyful welcoming the Soul was received as a precious baby in a home where loving hearts and hands had prepared for its coming.

When everything in the house was quiet and the baby asleep, the fairies gathered around its cradle to present their gifts. The Jupiter fairy said the baby had arrived when the Clock of Destiny had pointed to his rising sign, so he would be ruler of the other fairies as that was his place.

Venus wanted to join with the Moon fairy in giving her gift, and wept bitterly when the Saturn fairy said she should not. Mars and Mercury could not agree, and there was likely to have been a disturbance which would have wakened the baby had not the guardian angels, who stood one at the head and one at the foot of the cradle, silenced them and made them give their gifts in order.

The fairy from Jupiter gave to the baby a happy nature, one which makes friends with everybody. Mars gave much ability to work. The Mercury fairy gave him a quick and clever mind. The Sun fairy gave him courage. The Moon fairy was to help him grow and gave him imagination. Neptune's fairy gave much intuition, and the Uranus fairy gave him charity for his fellowmen. Saturn's fairy gave him patience and persistence.

Then the two guardian angels brought their gifts, and everybody wondered what they would give for each bore in his hands a vase, azure blue, with gold handles, and on the cover a tiny red heart that glowed like a flame.

But the angels said the baby was not to open the vases until he had reached the age of fourteen. So the boy grew up amid pleasant surroundings, with the fairy companions whom he had brought with him; and ever watching over and keeping charge were the two guardians who held the treasure vases.

At last the day arrived when he was to open his precious gifts. That night when all the house was quiet, the fairies gathered around the boy's bed and held a jubilee in honor of his fourteenth birthday; and each of the guardians who had so carefully watched over his boyhood lovingly presented him with one of the treasures. Reverently he raised the lids and there lay the gifts, given him by the loving Father and watched over by angels until he was old enough to use them.

In one vase lay the Power of Initiative, and in the other lay the Power of Will.

The two guardians stood with bowed heads, waiting to see if he would reject the gifts or if he would take them and by their proper use become a man of great personality. All of the little fairies, too, stood waiting, for they knew that by possessing the gifts he would become their master, and no matter how they tried to influence him, he would always have dominion over them.

Then with a sigh of happiness the angels smiled, and all the little fairies prostrated themselves at their master's feet, for the boy was no longer a boy but a man, conscious of the power obtained through the gifts.

After many long years the ship that had borne this Soul to Earth was again seen in the harbor, gently rocking in the breeze with its sails filled out, waiting the hour when the Clock of Destiny should strike and the Soul be carried home. Slowly the bell tolled out the hour, and the ship with its cargo sailed out into that vast ocean of space that seems so mysterious to the dwellers on Earth; out past the fleecy little clouds that run and chase each other through the avenues of stars; out where the great winds whirl and twist; out where the stars stand as pilot lights; and on until the ship anchored at home.

There were the friends waiting to greet the traveler, happy to have him back. And then came the great reward, the message from the Father, saying: "Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things."

Nutrition and Health

Liquids and Life

C. M. VAN FLEET

WE ARE TO CONSIDER here fluids and their relation to organic life, with special reference to their therapeutic and food value in the human system.

In the mineral world beautiful crystalline structures are formed by the various chemical elements separating from the substance which holds them in solution.

In the next higher kingdom of life we find the plant taking food internally by means of liquids. The nutrient materials enter the vegetable organism in the form of gases and mineral matter contained in the liquids taken up by the roots. Should any particles of solids be contained in the liquids, they are soon filtered out by the cellular tissue, for the plant cannot assimilate solids. We are familiar with the beneficial effects of rain on plant life and the disastrous effects brought about by the absence of it in times of drought.

As regards the animal kingdom, water is as essential to life there as in the plant realm. There is, however, a difference between the digestive apparatus of the plant and that of the animal. The plant cannot assimilate solid food; the animal has the ability to do this.

Before food reaches the human stomach it should ordinarily be in a liquid state. Horace Fletcher taught that food which could not be liquified should be rejected. His life and premature death signified a good idea carried to the extreme. While it has been proven that when we masticate our food until it becomes liquid we are getting the utmost nutriment from that which we eat, and we are thus enabled to live longer on a smaller quantity of food, there is nevertheless a point here which should be made clear to all and it is this: the body in its constructive processes needs fibre or roughage. This material is known in plant physiology as cellulose. It assists in preventing intestinal sluggishness and like conditions, all too common, due to our living on refined and denatured foods.

So in this light it is seen that all food may not be liquified.

Water is the universal and natural solvent. For man the pure, naturally occurring form is that of rain water, and simple methods may be improvised for securing and preserving this common yet precious fluid. Superior to rain water which may carry traces of impurities, is distilled water. Here we have a veritable *elixir vitae*. One winter the writer was in a position to secure distilled water; despite friendly warnings it did not "eat out" his stomach or cause sickness, and he had the satisfaction of knowing that quantities of lime compounds were not entering his system at every swallow. Distilled water contains no mineral matter to slowly clog the arteries and smaller veins and encourage the consolidation process which begins before birth, continues through life, and terminates only at death. The statement that the use of *aqua distillata* by the absence of earthy matter keeps the body young is not an exaggeration.

The injurious effects of alcoholic liquors upon the entire human organism are too well known to require description here. However, as substitutes, during the last two years thousands of brands of bottled and fountain beverages have become popularized and at present have a tremendous sale, due largely to the relentless system of advertising on the part of the manufacturers. These "slop" drinks contain quantities of coloring matter, chemically of the coal tar or aniline family. The coloring and flavoring depends upon these chemicals. While it is true that the small quantity contained in a single glass of these "slop" beverages has no deleterious effect, their continued use will soon cause general derangement of the internal organs. The excessive use of commercial sugar and saccharine at the fountain is not to be recommended. While the government prohibits the use of red and black pepper and their imitations in so-called ginger ale, there is a general

laxity permitted in the dispensing of such products which should cause us to shun these detrimental drinks.

Milk is an important food in the early stages of animal life, and when produced in a natural manner under normal conditions it is one of the best all-round foods for adults. For lucre man has developed the milk business to such an extent that production is forced under abnormal conditions (forced feeding and lack of bodily exercise for the cow), and disease has gained such a foothold that it is estimated that few herds of milk producing cattle are free from tuberculosis. The infected cow gives infected milk, which in turn infects the person using it. When perfectly disease free, milk is an ideal food for the higher life aspirant. Dieteticians are working on vegetable milks and have met with some success. Soy bean milk is favored by many. Milk should be taken into the mouth by sipping, never by gulps, as in the latter case it forms in the stomach in lumps which are hard to digest. Buttermilk is a powerful solvent and should be used freely.

Commercial cocoa is a highly dangerous food due to its enormous ash content. It chokes the system more quickly than any other substance.

Tempting vegetable soups are very good and easily prepared. For "run down" conditions and anemia these vitality soups are upbuilding, and seem to have a magic potency in restoring the physical equilibrium. Another point in favor of vegetable soups is their great variety. It is only a question as to the selection of materials. Truly we may have a different kind of jumbo for every day in the year and serve no two soups alike.

For persons engaged in light work and for the thinker, fruits make an ideal diet. Chronic intestinal trouble has been entirely eradicated by a fruit diet for a short time. The best kind of liquids are found in fruits. These fluids permeate and stimulate the system in a marvelous manner. Grape juice is particularly good, for it is a solvent against the accumulated earthy matter lodged in the body; by its use the earthy matter which clogs the arteries and

capillaries is dissolved, and they are able to function properly once more. Then the complexion and general appearance soon change to a healthier glow.

Citric acid has also great medicinal value. Lemons and oranges are useful in malarial conditions. Unsweetened lemonade and oranges are beneficial in nearly every disorder caused by intemperance in eating. Oranges act on the liver and bowels, nourish the body and supply organic salts. Lemon juice assists in the process of digestion and should be used in salads instead of vinegar, which retards digestion. Then, too, fruits are economical, for few are the localities where they are unobtainable at most seasons of the year at a reasonable price; and considering food value, most fruits are inexpensive. It might be well to state that the pulpy matter and the skins of most fruits should not be discarded, as the good fairies, the vitamins, are located next to the outer covering of the fruit.

Oils, especially olive, peanut, and those of edible nuts are good for human consumption. They produce heat and store up reserve force. Certain mineral oils are valuable at times.

Besides the selection of liquids which we use, the careful student will consider the time, temperature, and position of the body while drinking. The gardener is careful as to how his plants in the greenhouse are supplied with water and liquid fertilizers. He does not trust this important operation to incompetent subordinates. The farmer takes care in the watering of his horses and stock. So should man also give careful attention to his own methods of drinking.

During vigorous exercise the more one drinks above a required amount, the more he perspires. At such times ice cold liquids should be avoided, for a too rapid chilling is not good. Great quantities of fluids should not be taken into the stomach at meal time, as such will so dilute the digestive juices that help will be less effective in the digestion of the food. Drinking while standing up is not good. By drinking in a sitting position we drink more leisurely, and if this could become customary the gulping habit would soon vanish.

Longevity Versus Meat

"IF AMERICANS want to stay young and live a century, they must rid themselves of Chicago's meat industry. Chicago is the curse of America. Her meat products shorten the lives of Americans by decades. By that I mean that the people who want to live a century must not eat meat, especially the highly proteid meats as produced by Chicago."

Dr. Josiah Oldfield, England's "youngest" man—he is nearly ninety—laid down this rule today when he told me the secret of perpetual youth. Dr. Oldfield is the most remarkable young old man in England. He hasn't reached his great age—in years—by accident, but as a result of a carefully planned and carefully lived life.

When I saw him this afternoon he had just returned home from a long country hike, dressed in a rough tweed coat and military breeches. He was formerly a colonel in the British army, and served four years during the war, mostly on horseback.

Dr. Oldfield started his system of "right living" when an undergraduate of Oxford and has kept it up ever since.

Ruddy cheeked, clear eyed, quick stepping, lithe and muscular, he stamped into the room, redolent with the freshness of the Kent countryside with him.

"Pretty good for an old man nearly a hundred, what?" he asked smilingly. "So you want me to tell Americans how to live long, eh?"

"Tell them to wipe out Chicago's stock yards first, but at the same time I don't want to tell people how to live long if they are going to do harm; I would rather they would die young—many would want to perpetuate the excesses of youth.

"Seriously, the whole secret of perpetual youth is a complete supply of food to all the cells of the body, combined with ridding the cells of all waste matter.

"To accomplish this you must first cut out food giving excess proteids, cut down cereals, including bread, and eat less common salt. Second, eat plenteously of food containing potas-

sium salts. You will find these in all kinds of salads.

"A great fault of mankind is that all drink too much.

"At the age of 100 to 130 man should painlessly, quietly, and restfully pass on to his new sphere of birth, starting again where the body is not needed.

"Theoretically, if a man followed out these suggestions, he could live forever—keeping the cells of the body young and virile. Practically it is extremely difficult because man refuses to live according to rule. The amoeba, the lowest form of a single cell, lives forever. Man can do the same."—*Los Angeles Examiner*.

RAW ONIONS

Onions supply certain desirable elements to the body, such as iron and lime. Green or raw onions contain vitamins. Onions are somewhat laxative, diuretic (increasing excretion through the kidneys), expectorant (increasing or aiding expectoration in bronchitis), and soporific. Raw onions delay the emptying of the stomach; the delay permits more thorough admixture of the digesting food with the gastric juice, which means more complete stomach digestion and less work for the intestines. Therefore raw onions are sometimes valuable in the diet of persons with intestinal disease. Raw onions increase the hydrochloric acid secretion of the stomach, and should therefore be avoided by persons with diseases in which there is excessive hydrochloric acid in the stomach.

Dr. Brady.

Noble deeds are held in honor, but the wide world surely needs

Hearts of patience to unravel this—the worth of common deeds.

—*Stedman,*

The measure of a man is his ideal of woman. It determines the loftiness of his flight or the depth of his debasement. F. B. Dowd.

Menu from Mt. Ecclesia

—BREAKFAST—

Fresh Grapes
Entire Wheat Mush
Poached Egg on Toast

Cereal Coffee

Milk

—DINNER—

Tomato Consomme
Green Peas and Potatoes
Hot Cabbage Slaw
Entire Wheat Bread
Milk

—SUPPER—

Corn and Green Pepper Salad
Lettuce and Egg Sandwiches
Sponge Cake
Milk

Recipes

Entire Wheat Mush

Take fresh young wheat, wash carefully and soak in hot water for twelve hours. Place on stove and boil slowly until tender. Serve while hot. The cold left-over wheat is very delicious when made into pudding by mixing with milk and egg and baking in the oven.

Tomato Consomme

Use tomatoes that are too small to slice, and boil with skins on until tender. Fry one large, finely chopped onion in two tablespoons butter until well browned. After straining tomatoes, boil this onion with the tomato for twenty minutes, adding a little parsley, paprika, and salt to taste, and sufficient hot water to make a thin consomme. Serve with croutons.

Green Peas and Potatoes

Take one can of green peas, or a pint of fresh peas and boil for twenty minutes; then add small sized new potatoes or large potatoes diced, and boil with the peas until tender. Flavor with chopped parsley, butter, salt, and paprika.

Hot Cabbage Slaw

Take one small head of cabbage, sliced fine. Put into stewpan with a little water and two bay leaves. Cover tightly and allow to simmer for twenty minutes. Then add salt, paprika, and two tablespoons each of vinegar and butter. Allow to boil a few minute and serve while hot.

Corn and Green Pepper Salad

Cut fresh green corn from cob with sharp

knife. Mix lightly with mayonnaise dressing. Remove seeds from green bell peppers, chop fine, and mix with corn. Serve on lettuce leaf.

Lettuce and Egg Sandwiches

Slice French bread very fine. Spread lightly with butter and put one tender, crisp lettuce leaf on each piece. Take finely chopped hard-boiled egg, mix lightly with mayonnaise dressing, and spread between the two pieces of bread. Serve while cold and crisp.

WORK HARD IF YOU WOULD LIVE TO BE 100

Work hard and live to be 100. That is the advice of Dr. Charles E. Barker, health adviser to former President Taft and many wealthy men. People die from lack of work, he says.

"People who do not work get rusty. They speak gloatingly of how 'I've got a swell job now, a snap. I only work four hours a day.'

"That's why the world is at sixes and sevens today, and that's why men play out at 45 and 50. Be on the job every minute, and then you'll be happy, and happiness is the mysterious tonic that means first place in the century marathon race.

"Adopt and maintain a simple, childlike attitude of confidence and trust in God. Get the kindness habit. Look on the bright side of every experience."

—Universal Service.

The Rosy Cross Healing Circle

New York City, N. Y., Jan. 14, 1920.

Dear Friends:

I am pleased to write and let you know that I am feeling fine and so much improved that I do not think it necessary to be on the healing list any longer. Also my little boy is greatly improved. My heart is full of gratitude for the help you have given me, and I am going to keep well by loving the good and trying to "live the life" to the best of my ability.

I am gratefully

A loving student,

MRS. N. P.

Coytesville, N. J., Feb. 18, 1920.

Dear Friends:

I know you will rejoice with me, for the needle (†) is out of my foot, thanks to prayers and the dear Invisible Helpers. I know all the other things that trouble me will pass out of my life if I am faithful.

Thank you all so much, and may God bless and prosper the good, unselfish work for humanity that you are doing.

Please continue to help me.

J. H. R.

(†) (*This woman had a needle point in her foot. Doctors could not find it but the Invisible Helpers did, and removed it.—Ed.*)

Winter Park, Fla., Nov. 14th, 1920.

Rosierucian Fellowship:

I am so glad to be feeling so much better; am strictly following your advice as regards my food and can see my gradual improvement. I can walk so much better, that that alone makes me happy.

Thanking you for your kindness, I am

Very cordially yours,

MRS. F. M. G.

Calgary, Alta., Canada, June 13, 1921.

Dear Friends:

This is my weekly letter. My back continues to get better, and I feel so well that life is one

joy these days. I can scarcely believe I am the same woman that I was. It seems to me that it cannot be the same old world. No more are circumstances able to dim the sun for me. Each day I come to a realization of some new knowledge born of my own inner consciousness. My deep, grateful thanks to the unseen healers and helpers.

Sincerely,

H. G.

Burlington, Vt., May 1, 1921.

Dear Friends:

Again I want to send you my heartfelt gratitude and love for the great benefit I have received through the help of the beloved Elder Brothers and Invisible Helpers.

I am feeling much better again and realize that it is through your wonderful ministrations.

Best wishes for the success of the work.

Very sincerely,

WM. P

HEALING DATES

August 1—7—14—21—28

September 3—10—18—25

October 1—7—15—22—28

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.

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.

The dark places of earth [vivi-section hells] are filled with habitations of cruelty.—Bible.

Echoes from Mt. Ecclesia.

A Visit to the Temple

LIZZIE GRAHAM

DEAR STUDENTS and loving friends, who through your thoughts and prayers and gifts have made it possible for us to accomplish the building of our beautiful Temple, would you not like to accompany us as we leave the little Pro-Ecclesia after the evening service and walk quietly with a friend by the serpentine path to the Temple?

On our left the sky is tinted with iridescent colors by the setting sun, and the ground is covered by the graceful corn that gently whispers an evening hymn when touched by the cool air from the ocean. On our right is a beautiful vista, beginning with our little canyon and following along the valley and river bed until our gaze rests upon the white buildings of the old mission. Beyond that the hills are rapidly assuming their summer dress of delightful browns, and beyond them are the mountains over which hangs a vapor painted by those wonderful artists who dip their brushes in the rays of the setting sun.

Now we come to the circular cement walk that surrounds the Temple in its beautiful whiteness. With a feeling of repose and peace we hush our voices and silently enter the outer doors. On the sides are small anterooms which we pass to enter the inner doors. Here is revealed to us the beautiful holy place, all painted in white and ivory, with its white enameled pews, and the floor with a soft tinted green covering.

Directly in front of us on the west wall is our Rosicrucian emblem, which we daily learn to love more and understand better. The background is ultramarine blue on which are painted golden rays in the form of a five pointed star. Upon this is placed the pure white cross with its garland of red roses. In the center of these is seen a white rose, emblematic of the purity of heart of those who serve as invisible helpers. This is unveiled only when the services are being conducted.

Beneath this is the Holy Bible placed on the altar in front of the emblem and opened at the first chapter of the Gospel of St. John. A very large fern stands near the reading desk and another by the organ. Loving hands place fresh white flowers here every day.

Let us make ourselves invisible, and while the organ is playing before the opening exercises and meditation, we will look at the six opalescent windows throwing light of yellow and green and blue over the worshippers. Glance upward at the beautiful painting which we have named, "The Spirit of God Moved on the Face of the Waters," and which hangs over the organ. Then look back at the mystic conception of "Mother and Babe," a painting which is placed over one of the doors. These pictures were painted especially for us by a friend, Miss Sarah Eddy of Bristol Ferry, R. I.

The latest addition to the temple is a reproduction of the Rosicrucian emblem done in beautiful leaded glass. It has been placed in the transom above the inner doors. It was very kindly contributed by Mr. Gewalt of Jacksonville, Fla.

You will now perceive the beautiful colors with which the building is filled, generated by holy thought and prayers, and you may even see the many shadowy forms of those who come to aid us in our worship.

Silently we retire from the Temple, strengthened by the contact with the force of Divine Love, and we praise the Giver of all things who has allowed us to be workers at Mt. Ecclesia.

A HELPFUL LETTER

Houston, Texas, May 19, 1921.

Dear Fellowship:

I'm moved to exclaim: "Oh, the power, the wonder working power of God!" An unspeakable GOOD, a great rejoicing glory, and inde-

scribable substantial values daily dower me anew *with a wondrous, a new and glorified life.*

I have been studying Rosierucian books for fully twenty-five years; I have associated with Rosierucian students and in many ways held converse with the Fraternity; yet I can never express my gratitude for being led to closer, finer, and happier relations with the Fraternity, through the Fellowship.

Clearer views of the GREAT WHOLE are given me. I get a wider grasp of the verities. Life assumes a vastly different meaning; and I grow so much stronger, wiser, and happier from gaining this knowledge of higher worlds and beings and their works. I understand toward what I am traveling, as well as being given a better knowledge of what the past has done for me.

Daily my prayer is: "Great God, let me tell the wonderful story to all who know it not." And I do tell it wherever and whenever I can. Only yesterday in writing to a man confined in the state penitentiary for life, I was directed to write out for his study a conception of life's transcendent meaning; I tried to show him that regardless of how many prison walls enclosed him, no power on earth or in any other sphere could imprison HIM. *He* might be restrained by keepers and guards and yet be much *freer* than they could understand. I strove to show him that the great Chancellor of the Universe may have placed him where he could explain these truths to darkened ones around him, and that even had he been misdirected in his own course which led him to that confinement, he could still free himself and lead others to freedom also.

Great fields of priceless privilege are opening to me daily, and to almost every one to whom I send letters. I incorporate something of these wonderful truths.

May heaven bless all your work to every one, even as it has thus far been blessed to me.

Faternally,

E. S.

ICE CASKET

The members of the Los Angeles Center have had an ice casket constructed at the establishment of Reed Bros., 1143 So. Flower St., Los Angeles.

This is arranged so as to preserve in ice the body of a person who has passed out, until the three and one-half days required for the panoramic review have elapsed. The necessity for embalming is thus avoided.

The members of the Center extend the privilege of using the casket to Rosierucian members or students whenever there is a desire for this mode of preservation.

Prize Competition for Children's Stories

We wish to obtain stories for our Children's Department and therefore offer the following prizes for the two best stories submitted before Nov. 1st 1921:

First Prize \$5.00

Second Prize One Rosierucian Cosmo-Conception.

Articles submitted must have at least 1500 words. They should if possible illustrate some moral principle or the lighter side of occultism, making it comprehensible to a child in the form of stories of nature spirits and the like. Articles which do not receive a prize but which are suitable will be published in the "Rays."

Manuscripts intended for the competition should be marked "*Prize Competition.*"

It is preferred but not obligatory that manuscripts be typewritten and in double spacing.

Articles Wanted for Other Departments of this Magazine:

We should be glad to receive articles from our friends and students for publication in the "Rays." Such as are suitable will be published from time to time. All articles submitted will be carefully considered.

Occult stories and articles on philosophy, religion, astrology or health measures will be acceptable.

Wanted at Mt. Ecclesia

A machinist chauffeur who can also make repairs to plumbing and electrical work.

A man or woman as kitchen helper and to wash dishes.

For particulars, address

Rosierucian Fellowship,
Oceanside, California.