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NOTE:—One object of this competition is to stimulate our readers to literary effort so that they may become regular contributors to the Magazine. This is an opportunity for you to develop your latent literary talent.

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Editorial Department

Topics of the Day from the Rosicrucian Standpoint

The Oklahoma Situation and the Ku Klux Klan

A MOST extraordinary situation has arisen in the state of Oklahoma. The recent Governor, Mr. J. C. Walton, a short time ago took very drastic measures to repress the activities of that which he termed an "invisible government." According to him the Ku Klux Klan in the state of Oklahoma constitutes an invisible government which is working to promote its own aims, and which he claims are contrary to the aims and interests of the regularly constituted government.

About a month ago conditions reached such an acute stage that the Governor declared martial law over the entire state due to mob activities attributed to the Klan. He also established a military censorship over certain newspapers. A special election scheduled for October 2nd for the purpose of acting upon an amendment to the constitution permitting the legislature to convene at its own call for the purpose of investigating state officials was ordered postponed by the Governor until December. The courts, however, ruled against him, and the election was held, the amendment being carried by something like an 8 to 1 majority. In accordance with its provisions the legislature met and provisionally impeached the Governor, and Lieut. Governor Trapp has assumed the executive duties. The Governor was given ten days to prepare a defense to the charges against him. As we go to press the final trial is in progress with all indications that the impeachment will be sustained.

The Ku Klux Klan through its activities in many sections of the United States is coming into the limelight. The question is whether its objects and its methods of procedure are legitimate. The Oklahoma situation merely focuses attention upon this problem.

The Klan is accused of having taken the law

into its own hands, acting as a sort of vigilance committee for the purpose of punishing certain offenders who apparently were not reached by the law. In a country of representative government, or in fact any government, this is subversive of its best interests. Then again, the Klan persists in the use of masks, and there is always the presumption that when anything has to be concealed there is something present which is not to the credit of those who conceal it. The Klan replies to this that the methods of its opponents are insidious and their activities are conducted under cover; that to combat this it has to adopt similar measures; that when it has progressed to the point where it is on an equal footing with its opponents, it will discard its masks and come out in the open.

We find on investigation that the Klan makes one of its appeals from the standpoint of religious discrimination, that is, it is opposed to certain religious organizations. In this connection we may say that any organized body whose activities promote religious freedom is an aid to human progress, provided they are legitimately carried on. We firmly believe that the United States should not in the slightest measure duplicate the early errors of European countries by establishing any connection whatever between church and state, nor in permitting the use of government power or influence to promote church interests. We are not certain as to how far the activities of the Klan are proceeding in accordance with these principles. In Oklahoma, however, the religious question is apparently not a conspicuous issue, still it is undoubtedly present to some degree.

It is much to be hoped that the Klan will speedily revise its methods to the extent of coming out into the open, showing its colors to the public, and proving if it can that its aims are legitimate and for the best interests of the people of the country; if so it will receive their support. It now has a great opportunity, if its principles

are right, as it claims, to become a force for good in American politics.

On the other hand, Governor Walton by his extraordinary manipulation of the executive powers at his command together with the use of the State militia has "challenged the processes of elemental American constitutional government," and this is a state of affairs equally as bad as that which the allegations against the Ku Klux Klan have indicated. The Governor's impeachment was a sufficient rebuke to his methods. At the same time the Klan must very radically modify its methods if it is to receive any support from representative Americans.

The Rehabilitation of Austria, and the Greco-Italian Controversy

A VERY remarkable economic and political program in Europe has recently been carried out in the rehabilitation of Austria under the auspices of the League of Nations.

When Austria came out of the war, she was in an almost hopeless condition. Her industries were paralyzed, the morale of her people was at a very low ebb, her finances were almost nil, and she had the reparations debt staring her in the face. She attempted to meet these conditions for a time, but by the summer of 1922 the situation had become almost hopeless. Taking a desperate chance the Austrian Chancellor made an appeal to the League of Nations for help. The situation in all its ramifications was brought before a committee of the Council of the League, and plans were formulated for the reconstruction of the country.

The success of the scheme launched by the League of Nations in this connection was phenomenal. Three main objects were accomplished:

First, the fundamental and political instability of Europe relative to Austria was overcome by a five power treaty stipulating that Austria's political status should be protected from upheaval and that political independence should be confirmed.

Second, Austria's internal financial and economic difficulties, which made it impossible for

her to secure a loan were overcome by a sweeping program of economy and internal reform.

Third, Austria was granted a foreign loan of 650 million gold crowns secured by her customs receipts and guaranteed by the other interested governments.

The results exceeded all expectations. Bank deposits increased fivefold within four months. The government was reorganized, one hundred thousand useless state employees were discharged, and a rigid program of industrial economy was instituted. An international reconstruction loan in which the United States took part was launched, and this was very quickly oversubscribed. Austria emerged from the situation on a stable basis, prepared to take her place creditably in the commonwealth of the nations of Europe, not as a great power as she was formerly regarded but as one of the smaller states. Nevertheless, she has saved her national life and is preparing to be a useful member in the society of nations.

The credit for this may very justly be given to the League of Nations, which is a most useful instrument of conciliation even though it may lack the executive powers to carry out its decrees. However, it is far in advance of any thing of a like nature which has yet been constructed in the history of man. It is the first important step towards the abolishing of war and the establishment of a regime of universal brotherhood among the nations. It is not perfect in all its details, but nothing ever is perfect in the beginning; it requires work and experiment to bring perfection. Very radical modifications may and undoubtedly will be required in the League of Nations to make it adaptable to all the problems which will be brought to it, but it may be said to be almost the only hope of the world at present for universal peace and the benefits which will result therefrom.

The recent settlement regarding Corfu, which was bombarded by the Italians and occupied by Italian troops for a time with grave danger of becoming the bone of contention for another European war, furnishes another example of the power of the League to institute conciliatory measures and to bring about settlement of international disputes. This controversy was caused

by the murder of the Italian ambassadors who were laying out the boundary between Albania and Italy.

To be sure the League in this case did not act as direct agent in the final negotiations. These were turned over to the Council of Ambassadors, a creation of the League and in a measure dependent upon it. The League, however, through its representatives sitting at Geneva insisted that the Greco-Italian matter came legitimately under its jurisdiction, and Premier Mussolini was compelled to accept its dictates, not because of force but because he dared not do otherwise. The League represents to a large extent the best public opinion of the world, and no nation can successfully defy public opinion for any great length of time.

Therefore in the peaceful settlement of the Greco-Italian affair we again see the supreme advantages of the League of Nations as a conciliatory body and an agency of arbitration.

We as students of the occult must, if we are true to our mission, take our stand on the side of every agency of universal peace which presents itself, ever striving to assist in the perfection of those agencies and not standing back and refusing our moral support because the details of their organization may not appeal to us.

The Advantages and the Dangers of Cremation

THIS may properly be termed a topic of the day for the reason that cremation is becoming quite generally employed in many parts of the country, particularly in the cities.

Cremation has very distinct advantages and also equally distinct dangers. From an occult standpoint the advantages consist in the fact that cremation destroys the lower vehicles and the magnetism which held them together, thus enabling the Ego to go onward in its career in the invisible worlds and avoid being tied for an indefinite period to the disintegrating vehicles which it has discarded. The processes of evolution are greatly accelerated through this method.

The danger in this connection consists in the possibility of premature cremation. Cremation should never be performed previous to three and

one-half days after death for the following reasons:

First, the Silver Cord is not severed until about three and one-half days after apparent death, and this connection, though weak, causes the person to feel pain to some degree when cremation is performed previous to the expiration of this period.

Second, the records of the entire preceding life are inscribed in the two higher ethers of the vital body, and when premature cremation takes place, these ethers are dissipated together with the records which they contained. In this case the Ego proceeds into the invisible worlds with no record of the past life and nothing to give it an affinity for the various regions through which it passes. In other words it has lost its "psychic personality," and for the time being has become, as it were, a man without a country. This means that the record of the incidents of the preceding life which should be reviewed in Purgatory and the First Heaven and their spiritual essence extracted and built into the Ego as conscience and right feeling are destroyed. Therefore the preceding life has been practically wasted.

Of course the lower desires still have to be expurgated from the desire body, because the Ego cannot rise to the higher regions nor come back to rebirth until this is done. But the real spiritual essence that should have been extracted from the preceding life is lost.

The result is that the Ego must come back to rebirth in a comparatively short time, live a few years as a child, then die and pass into the upper division of the Desire World, where it learns as a child the lessons which it should have assimilated from the preceding life. Thus to some extent the damage is repaired, but as in the case of every other process of nature which is interfered with there is more or less loss which can never be made up.

Therefore we urge that a campaign of publicity be conducted by those who are in a position to do it, stating these important facts so that people throughout the country who may not have come into contact with occult teachings may still be prevented from committing this very serious error, which really constitutes a crime against nature.

The Mystic Light

The Rosicrucian Fellowship

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

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

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

Union In Christ

JOHN OXENHAM

In Christ there is no East nor West,
In Him no South nor North,
But one great Fellowship of Love
Throughout the whole wide earth.

Join hands then, brothers of the faith,
Whate'er your race may be—
Who serves my Father as a son
Is surely kin to me.

In Him shall true hearts everywhere
Their high communion find,
His service is the golden cord,
Close binding all mankind.

In Christ now meet both East and West,
In Him meet south and North,
All Christly souls are one in Him,
Throughout the whole wide earth.

From “The Wayfarer.”

Days of Noah and the Day of Christ

MAX HEINDEL

This Article Appeared in Lesson Form about 1916.

WHEN NICODEMUS came to Christ and was told about the necessity of rebirth, he asked, “How can these things be?” and we also with our inquiring minds are often anxious for more light upon the various teachings concerning our future. It helps us if we can feel that these teachings fit into physical facts as we know them. Then we seem to have firmer ground for our faith in other things which we have not yet proved.

It has been the writer's work to investigate spiritual facts and correlate them with the physical in such a manner as would appeal to the reason and thus pave the way for belief. In this way it has been his privilege to give light to seeking souls on many of the mysteries of life. Recently a new discovery was made which, though it seemed as remote from connection with the coming of Christ as east is from west, throws considerable light on that event, especially on the

manner of our meeting with the Lord "in the twinkling of an eye" as the Bible has it. The students well know how distasteful it is to the writer to relate personal experiences, but sometimes, as in the present case, it seems necessary, and we shall crave indulgence for using the personal pronoun while relating the incident.

One night some time ago while in transit to a place in a far country where I had a mission to perform, I heard a cry. Though the human voice can be heard only in air, there are overtones which are heard in the spiritual realms at distances exceeding that traversed by a wireless message. The cry was close by, however, and I was on the scene in an instant, but not soon enough to give the needed help. I found a man sliding down a slanting embankment, bare of vegetation, perhaps a dozen feet in width, and as it proved on subsequent examination, almost smooth and without a fissure which would have afforded a hold for his fingers. To have saved him would have involved materialization of both arms and shoulders, but there was no time. In a moment he had slid over the precipice and was falling to the floor of the canyon below, probably several thousand feet, though I am not certain, being a poor judge of distance.

Prompted by a natural spirit of fellow feeling I followed and on the way observed the phenomenon which is the basis of this article, namely, that when the body had attained a considerable velocity, the ethers composing the vital body commenced to ooze out, and when the body crashed to the rocks below, a mangled mass, there was very little if any ether left in it. Gradually, however, the ethers drifted together, took form, and hovered with the finer vehicles above the mangled corpse; but the man was in a stupor and unable to sense or realize the fact of his altered condition.

As soon as I saw that he was beyond present help, I went on; but on thinking the matter over it dawned on me that something unusual had happened and that it was my duty to find out if the ethers left that way in every one who fell, and if so, why. Under old-time conditions this would have been difficult, but the advent of the flying machine claims many victims, especially in these unfortunate war times. It was therefore easy to ascertain the fact that when a falling body has attained a certain velocity, the higher ethers

leave the dense body, and the falling man becomes insensible. As the body reaches the ground, it is mangled, but the poor man may regain consciousness when the ether has reorganized itself. He will then begin to suffer from the physical consequences of the fall. If the fall continues after the higher ethers have left, the increased velocity dislodges the lower ethers, and the Silver Cord is all that remains attached to the body. This is ruptured at the moment of impact with the ground, and the seed atom passes on to the breaking point, where it is held in the usual way.

From these facts we came to the conclusion that it is the normal air pressure which holds the vital body within the dense. When we move with an abnormal velocity, the pressure is removed from some parts of the body and a partial vacuum formed, with the further result that the ethers leave the body and flow into this vacuum. The two higher ethers, which are most loosely bound, are the first to disappear and leave the man senseless after they have produced the panorama of life in a flash. Then if the fall continues to increase the air pressure in front of the body and the vacuum behind, the more closely bound lower ethers are also forced out, and the body is dead before it reaches the ground.

It was found by examining a number of people in normal health that each of the prismatic atoms composing the lower ethers radiated from itself the lines of force which set spinning the physical atoms in which it is inserted, enduing the whole body with life. The united trend of all these units of force is toward the periphery of the body, where they constitute what has been called the "Odic Fluid," also designated by other names. When the air pressure from without is lowered by residence in a high altitude, a tendency to nervousness becomes manifest because the etheric force from within rushes outward unchecked; and were the man not able to shut off the supply of solar energy in part by an effort of will to overcome the difficulty, no one could live in such places.

We had heard of "shell shock" and we were aware that numbers of people who have not even the slightest wound were found dead on the battle field. In fact, we had seen and spoken with people who had passed out in this manner but

were at a loss to know why death had resulted. They all disclaimed fear and were unanimous in their assertion that they had suddenly become unconscious and a moment later they had found themselves in their present condition. They were unlike their fellows in that they had not a single scratch on their bodies. Our preconceived idea that it must have been a momentary fear at a particularly close call which, though unrealized, had caused their demise prevented a full investigation; but the ascertained results of the consequences of a fall led us to believe that something similar might take place in this connection, and this surmise proved to be correct.

When a large projectile passes through the air, it creates a vacuum behind it by the enormous velocity wherewith it moves, and if a person is within this vacuum zone while the shell is passing, he suffers in a measure determined by his own nature and his proximity to the center of suction. His position is, in fact, a reverse replica of the man who falls; for he stands still while a moving body removes the air pressure and allows the ethers to escape. If the amount of ether dislocated is comparatively slight and is composed only of the third and fourth ethers which govern sense perception and memory, he will probably suffer only a temporary loss of memory and inability to sense things or move. This disability will disappear when the extracted ethers are again fitted inside the dense body—a much more difficult achievement than where the physical body succumbs and the reorganization takes place without reference to that vehicle.

Had the people thus hurt learned how to perform the exercises which separate the higher and lower ethers, they might have found themselves outside the body in full consciousness and perhaps ready for their first soul flight if they had had the courage to undertake it. However that may be, it is safe to say that on their return to the dense body they would have experienced very little if any inconvenience, and in case the vacuum had been strong enough to extract all four ethers and cause death, there would probably have been no unconsciousness such as overtakes the ordinary person; for it was discovered that the people who said that they felt unconscious for a moment only were wrong. It required a time varying from one to several days in the cases we investigated before the vital body

was reorganized and consciousness reestablished.

Let us now see what bearing these newly discovered facts have on the coming of Christ and our meeting with Him. While we lived in ancient Atlantis in the basins of the earth, pressure of the moisture laden mist was very heavy. This hardened the dense body, and as a further result the vibrations of the interpenetrating finer vehicles were considerably slowed down. This was especially true of the vital body, which is made of ether, a grade of matter belonging to the physical world and subject to some of the physical laws. The solar life force did not penetrate the dense mist in the same abundance as is present in the clear atmosphere of today. Add to this the fact that the vital bodies of that day were almost entirely composed of the two lower ethers, which further assimilation and reproduction, and we shall understand that progress was very slow. Man led mainly a vegetative existence, and his main exertions were devoted to the purpose of obtaining food and reproducing his kind.

Had such a man been removed to our atmospheric conditions, the lack of exterior pressure would have resulted in an outflowing of the vital body which means death. Gradually the physical body grew less dense and the amount of the two higher ethers increased, so that man became fitted to live in a clear atmosphere under a decreased pressure such as we have enjoyed since the historical event known as the "Flood" when the mist condensed. Since that time we have also been able to specialize more of the solar life force. The larger proportion of the two higher ethers now found in our vital bodies enables us to express the higher human attributes appropriate to the development of this age.

The vibrations of the vital body under the present atmospheric conditions have enabled the spirit to build that which we call civilization, consisting of industrial and artistic achievements and of moral and spiritual standards; the industrial and moral excellence being as closely connected and interdependent as the artistic achievement is dependent on a spiritual conception. Industry is designed to develop the moral side of man's nature; art to unfold the spiritual. Thus we are now being prepared for the next step in our unfoldment.

Let it now be remembered that the qualifica-

tions necessary for our emancipation from the conditions prevailing in Atlantis were partly physiological: we had to evolve lungs to breathe the pure air in which we are now immersed and which allows the vital body to vibrate at a more rapid rate than did the heavy moisture of Atlantis. With this in mind we shall readily see that future advancement lies in freeing the vital body entirely from the trammels of the dense body and letting it vibrate in pure air.

This is what happened in the lofty altitude exoterically known as the "Mount of Transfiguration." Advanced men of various ages, Moses, Elijah, and Jesus (or rather the body of Jesus ensouled by Christ) appeared in the luminous garment of the liberated soul body, which all will wear in the New Galilee, the Kingdom of Christ. "Flesh and blood cannot inherit the kingdom," for it would interfere with the spiritual progress of that day; so when Christ appears we must be prepared with a soul body and thus be ready to part from our dense body to be "caught up and meet Him in the air."

The results of the investigations which form the basis of the present article may give us an insight into the method of transition when compared with the information given in the Bible. It is said that the Lord will appear with a mighty sound like the voice of an Archangel. We read of thunders and the blasts of trumpets in connection with the event. A sound is an atmospheric disturbance, and since the passage of a projectile made by man can lift the vital bodies of soldiers out of their dense bodies, it needs no argument to prove that the shout of a superhuman voice could accomplish similar results more circumspectly—"in the twinkling of the eye."

"When shall these things be?" asked the disciples. They were told that as it was in the days of Noah (when the Aryan epoch was about to be ushered in), so should it be in the Day of Christ. They ate and drank, they married and were given in marriage. But some who perhaps seemed not so different from the rest, had evolved the all important lungs so that when the atmosphere cleared they were able to breathe pure air, while others who had only the gill clefts perished. In the Day of Christ when His voice sounds the Call, there will be some who will find themselves with a properly organized soul body, able to ascend above the discarded

dense bodies, while others will be like the soldiers who meet death from "shell shock" on the battle fields today.

May we prepare for that day by following in His steps.

THE POWER OF THOUGHT

CORA COCHRANE GRAVES

What are you thinking of, day by day,

As the flowers wither and pass away?

What are you thinking of, hour by hour,

Through life's brief sunshine and life's hard shower?

Do you know that your thoughts determine your way?

Do you know the power that a thought can convey?

Nothing that lives on this earth below,

E'en the earth itself in its circling course,

Or the mighty sea, or the stars above,

But lived first as a thought of the God of Love.

By thought He made in His own great way

The waves of life evolving today.

We too create on a smaller scale

By the thoughts we are thinking, day by day;
And that which is good or is ill we shall find

We've builded ourselves by the power of our mind—

The things that free or the things that bind,

Are all creations of our mind.

WILL TO WIN THE WORLD FROM WAR

Your will is a generator of spiritual energy. You are a mental Radio. You can broadcast a mighty force for peace.

You can generate waves of Will Force that will throb through the mental ether and start souls to vibrating with the Purpose of Peace.

Every day energize the following words with your Will:

**WE WILL THE WILL OF GOD THAT
WAR ON EARTH SHALL CEASE;**

**WE WILL THE WILL OF GOD THAT
MEN SHALL LIVE IN PEACE.**

Set your will vibrating daily with the Benevolent Will of the Creator. Help to arouse a Legion of Wills to create "Peace on earth, Good Will among men." NOW! —Walter DeVoe

Christmas

And the Salvation of the Sorrowful Star

NICHOLAS PERIS

THE COSMIC timekeeper has again marked the anniversary of the day on which the sublimest event in the history of the universe occurred; an event the like of which never previously occurred in this or any other scheme of evolution; an event which changed the destiny of this earth, which marked a turning point in the career of human evolution.

THE GREAT SACRIFICE INVOLVED IN THE INCARNATION OF THE SUN SPIRIT CHRIST IN THE EARTH.

The whole Christian world looks forward with joyful hearts to the return of this holiest night of the year to celebrate this great event, and it is fitting that we should pause awhile and contemplate what it really signifies; the necessity for this great sacrifice and the way of its accomplishment. We will briefly study each aspect:

Among the myriads of worlds sailing in the ocean of infinite ether, each contributing to the general harmony of the WORD, one little star, one of the least, this our earth, tempted by pride and self-glory sounded a discordant note and thus brought downfall to all humanity. She was found unworthy to hold a place in the Divine Band; she lost her lustre and was henceforth known as the SORROWFUL STAR. There was none of her children who could save her; death and destruction were inevitable had not one mighty Spirit, one of infinite compassion and of infinite daring, appealed to the throne of the Most High and offered to sacrifice Himself for the sake of humanity, to sacrifice His exalted position among the Celestial Hosts in order to save mankind; to crucify Himself unto this earth and be her Indwelling Spirit for ages; to give His life to revivify a dying world, to resuscitate a dying humanity.

Such altruism, such self-renunciation sent a thrill of wonder and awe among the innumerable Celestial Hierarchies. The offer was accepted, and the birth of a little babe from humble parents in Bethlehem 2000 years ago was the first step in its consummation. *This was the necessity for the great sacrifice.*

We will now examine the way of its accomplishment:

Students of occultism know that however high a spirit may be, it is not possible for it to build a vehicle of grosser material than that of the lowest world of its own evolution. Christ is the highest Initiate of the Sun Period, and the lowest body he could build was the Desire Body. It was therefore necessary that a highly developed human being should build and surrender his body for the Christ spirit to function in.

When we study the early history of humanity, we find that at one time a mighty king, by name Solomon, unique among mankind by virtue of his sublime wisdom, built a temple for the Holy Spirit, Jehovah. This temple was built according to a pattern given by God Himself, and was perfect. God was pleased with the work. The secret art of building this temple was known only to the Grand Master Solomon. He alone held the key to this great secret.

Now if the Sun Spirit, Christ, greater in glory than Jehovah, having chosen to incarnate in human flesh in order to save the earth from destruction, required a habitation more perfect than the temple of Jerusalem, a temple of flesh, a physical body perfectly built and pure in order that he might function in it, who but the great Master Solomon could build it? for he alone next to the Grand Architect of our cosmos knew this art. Initiates who have developed the faculty of reading the records in the Memory of Nature inform us that this great Master, this mighty King, this wisest man on earth, came back to earth in the person of JESUS—came back to take his part in a great drama that was about to be enacted. His was the mission to build a body and perfect it for the incoming Christ Spirit—for no common clay could withstand the tremendous impacts of Christ's vibrations. A body built of the purest material was required.

The great Solomon obtained for his temple the rarest timber from the forests of Lebanon, the best stone from the quarries in the mountains of Judea. Jesus likewise chose Mary and Joseph, two high Initiates of the spiritual order of the Essenes, two virgin souls vowed to the service of God and celibacy as the fitting avenue through

which to enter into this physical world. Jesus was conceived immaculately, free from the taint of passion, and born without "original sin." His was the purest body ever built. He alone wrought the marvelous "philosopher's stone." He alone held the key to the *Mysterium Magnum* and therefore was known for all time as the "First Fruits." Jesus built and perfected his body, and at his thirtieth year surrendered it to Christ that the salvation of his younger brothers might be brought about.

The birth and life of a great spirit is a cosmic event, and the tragedy of Calvary is yearly enacted in the heavens. In fact, in Christmas we are celebrating three events: the sacrifice of the great Christ Spirit, the rebirth of the master Solomon in the person of Jesus, and the birth of a New Sun to the northern hemisphere to give life and light to humanity suffering from cold and famine.

It has yet a greater significance to us as Christians: As the savior of mankind and the Lord of Love was born in a manger where the animals fed so must the Christ be born within our hearts humbled by wisdom and amid the conflicting elements of human desires and human passions. And as the master Jesus perfected his body and made it a fit habitation for the Christ Spirit to be born in, if we too build both our physical and ethereal bodies with pure materials, the Christ will be born within us. This is an utter necessity, as Angelus Silesius says:

"Though Christ a thousand times in Bethlehem
be born,
And not within thyself, thy soul will be forlorn;
The Cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again."

The Stream of Life

LIZZIE GRAHAM

IT WAS AWAY down in the heart of the rocks that it was first observed. Everything was dark and warm where this little Stream of Life began to flow. Through tiny fissures in the rocks it ever pressed onward toward the light, gradually making for itself a channel by the great grey stones, which lost their sharp edges as age after age the life stream

flowed over them. Thus were the first steps in evolution portrayed.

As the stream flowed onward and downward from the spiritual heights, it grew deeper and wider. It wandered no longer among bare rocks. Tiny grasses began to appear on its edges, then ferns and flowers, and still further on beautiful trees rose upward from its banks towards the sky; it had left the darkness and now wandered in light.

The beautiful Water of Life soon spread out over wider areas, and in its depths moving objects were seen that darted here and there or swam slowly about. Life was coming into fuller expression and evolving into greater forms and activities.

As the stream, which was now a river, flowed on, it sought new experience, and found it by leaping over the restraining bank into a chasm beneath. In its leap it looked like the flying creatures of the air—it seemed as though the life of the fish had become that of the bird and thus made a new advance in evolution.

After the leap the living stream went forward more steadily. It was strong and reliable; it bore the burdens placed upon it; it turned the mill wheels; it saved much labor in its patient helpfulness.

We follow it through still another stage as it flows onward. Its beauty is now being lost; it grows muddy and discolored. It is often offensive to the senses, for it is passing through the habitations of men who heedlessly use this sacred stream and leave it impure—men who think only of their own pleasure and care not how the life stream suffers. But still it flows onward to the great Ocean of Life, carrying with it all its experiences through the forms it has encountered of mineral, plant, fish, bird, beast, and man. In the ocean it will lose itself among other streams that have gone before, and will be gradually purified and drawn upward by the sun to its source in the clouds.

We have all formed a part of this stream of life. Our activities have contributed to its volume. Now a new function awaits us, namely, to develop the ethereal wings on which we may soar to spiritual heights and return to God, our Source, even as the drops of water return to their source in the clouds through the sublimating influence of the rays of the sun.

The Mysterious Ark

BY J. H.

FROM THE fourteenth chapter in the "*Rosicrucian Cosmo-Conception*" on the occult analysis of Genesis it is evident that the Bible is not an open book of God. It is on account of the deeper wisdom therein contained that it has come down to us through the centuries. And while its exoteric contents have become subject to higher and lower criticism, its esoteric truth is as fresh and as beautiful now as it was in the days when according to tradition the scribe had to use a new pen every time that he wrote the divine name.

One of the most mysterious symbols contained in the Bible is the Ark. The idea of building an Ark of gopher wood, of bulrushes, or of shittim wood—the idea of a tabernacle, a temple, or a church in which the life of man can be saved from destruction is held in one form or another in almost every part of the globe. The reason for the universality of this idea is found in the invisible worlds, where it is seen that all these concepts proceed from one universal center of intelligence or cosmic wisdom.

The oldest account of the building of an Ark was found upon clay tablets in Babylonia. They relate how Xisuthros, the extremely wise, was commanded by the god of wisdom to build a ship 600 cubits long, 60 broad, and 60 in height, with 6 stories. This Ark built by Xisuthros is a representation of the vehicle of the human spirit, and its measure gives us the root number upon which the whole Babylonian system of astronomy and astrology was based. The ancient Assyrians and Babylonians used the sexagesimal system of reckoning; their unit was the number 60, or *soos*, which is divisible by the first quintette of units. The volume of this Ark was $600 \times 60 \times 60$ equaling 2,160,000 cubic cubits. The significant figures of this number, 216, are the cube of 6 ($6 \times 6 \times 6$ or 666), and the sum of the cubes of 3, 4, and 5. The cube of 6, which we meet so often, is not only the number of the beast in the Book of Revelation, but it takes the precession of the equinoxes about 216(0) years to pass through one sign of the zodiac, and the shortest

period of gestation in the human kind is about 216 days. The volume of this Ark multiplied by 6 would be the fourth dimension or power of 60, or 12,960,000, the number of the Babylonian cycle and of the great Platonic year—the number which Prof. V. Hilprecht called "the arithmetical expression of the law of uniformity and harmony."

More familiar than the Ark of Xisuthros to students of the Bible is the Ark of Noah. The scribe who copied the story of Noah and the deluge from a far older source leaves us no doubt concerning its occult significance, for in Genesis 6: 8, 9 we read: "Noah found grace in the eyes of Jehovah. Noah was a just man and perfect in his generations, and Noah walked with God." We are also informed that Noah was the maker of wine. His very name, No \bar{c} h equals 50 plus 6 plus 8 equals 64, is a key to the hidden wisdom, for it is composed of the initials of "*chockmah nistorah*," which means "hidden wisdom." With Noah there begins a new era in the history of the world. He was the tenth of the patriarchs. He stands on the cusp between the old and the new age or year as does Saturn, the god of time, who rules the tenth house and the sign Capricorn, corresponding to December-January, when the old year ends and the new begins.

The same cosmic law which governed the building of the Ark of Xisuthros also governed the building of the Ark of Noah. The latter was half as large as that of Xisuthros with the exception of the breadth, and it had three stories instead of six. It was 300 cubits long, 50 broad, and 30 high. Its length being six times the breadth, its dimensions were in proportion to those of the human body. Its volume was $300 \times 50 \times 30$ equals 450,000 cubic cubits. The significant number of Noah's Ark, 45, is also contained in the Ark of the Covenant, which will be considered later. 45 degrees is the 8th part of the circle. NOCH being numerically 64 is the square of 8. There were 8 persons saved in Noah's Ark.

The Hebrew word for Noah's Ark is *Tebah*,

the same as the hieroglyphic for the solar barge of the God Osiris. This word reversed is *Beth* or *Betha*, which means a house, and is also the name of the letter with which the Book of Genesis in the original Bible begins. This word *Tebah* for the Ark is also used in Exodus 2:3, where the mother of Moses took for him an Ark of paper reed, TBT GMA, and put the child therein.

The similarity of the Ark of Isis, which was carried in procession on the 19th day of the month Athyr, to the Ark which contained the rediscovered members of generation of Osiris, to the ship Argo (Ark), which carried the regenerator Jason to Colchis, and to the Arks of Xisuthros, of Noah, and of the Covenant will be recognized as due to their common origin.

The Tabernacle in the Wilderness was an Ark in itself, containing the Ark of the Covenant, which enclosed the tables of the law. The Ark of the Covenant was the first piece of furniture in the tabernacle, the pattern of which was shown to Moses on the Mount. It was an oblong chest of acacia wood, $2\frac{1}{2}$ cubits long by $1\frac{1}{2}$ in breadth and height, overlaid with gold, and covered by the mercy seat, a lid of solid gold upon which stood two golden cherubim.

The dimensions of the Ark were $2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2}$ equals 5.625, or 45-8, or 360-64. The numbers 45 and 8 we found to be significant in the Ark of Noah.

The reader can get a good picture of the mercy seat by drawing an oblong 5 x 3. By dividing it into 15 squares he can insert the signs of the zodiac as follows: In the first row the cardinal signs with the sun: Capricorn, Aries, the Sun, Libra, Cancer; in the second row the fixed signs with the earth: Taurus, Leo, the Earth, Aquarius, Scorpio; and in the third row the common signs with the moon: Virgo, Sagittarius, the Moon, Gemini, and Pisces. All the feminine signs of the earthy and watery triplicity will then be without, and all the male signs of the fiery and airy triplicity will be within, each sign pointing to its opposite. The center fifth of the oblong will constitute a smaller diagram of the tabernacle, where the spiritual sun occupies the most holy place, and the earth and the moon the holy place.

The reason why numbers and figures are used in the demonstration of occult philosophy is that

owing to the differences in language our mode of speech is exceedingly productive of misunderstanding, while there is no possibility of misunderstanding in the case of either music or figures. 1, 2, 3, though differently spoken, are intelligible to all and mean the same in all languages.

Since the meaning of every symbol adapts itself to and grows with the spiritual development of the student, the reader will find other reasons why the Ark should have been planned in these dimensions. He will begin to understand why his attention is especially directed to the study of geometry, astronomy, and astrology. Geometry, the foundation of architecture and the root of mathematics, being a noble science of a divine and moral nature, is enriched with the most useful knowledge; for it proves the wonderful properties of nature, and it demonstrates the more important truths of morality.

Between the two cherubim dwelt the Shekinah glory, a cloud of invisible fire which was the symbol of the visible presence of Jehovah. "There were three kinds of fire in the Tabernacle. The fire that was shrouded in smoke and flame upon the altar of burnt offerings, consuming the sacrifices brought there in expiation of sins committed under the law, is the symbol of Jehovah, the law-giver; and we remember that the law was given to bring us to Christ. The clear and beautiful light which shone in the Hall of Service, the east room of the Tabernacle, is the golden hued Christ light, which guides those who endeavor to follow in His steps upon the path of self-forgetting service. But the most sacred fire of all was in the west room above the mercy seat, namely the Shekinah glory. As the Christ said, 'I go to my Father,' when he was about to be sacrificed, so also the Servant of the Cross who has made the most of his opportunities in the visible world is allowed to enter into the Father fire, the invisible Shekinah glory. Then he ceases to see through a glass darkly, the dark glass of the body, and beholds his Father face to face in the invisible realms of nature."

In the Tabernacle the presence of God was made known through the pillar of cloud by day and the pillar of fire by night. At the entrance to the mystic temple of Solomon these two pillars of the tabernacle were called Boaz and Jachin. "And there the cherubim appear again, but the

fiery sword is no longer in their hand; instead they hold a flower to teach the aspirant that purity of life and conduct is the key by which alone he can hope to unlock the door of the Temple, the kingdom of God."

The Holy of Holies of the Tabernacle containing the Ark was as dark as the heavens are at the time of the new moon. This seems to be contradictory to the nature of God, who is Light. "Thou coverest thyself with light as with a garment." This light, however, is as different from daylight as fire is from the flame in which it manifests. We cannot dissociate fire and flame, but as a matter of fact fire bears the same relation to flame as spirit does to the body; it is the unseen but potent power of manifestation. In other words, the true fire, the true light is dark, invisible to the physical sight. It is clothed in flame only when consuming physical matter. The true invisible light is "the spirit of God moving upon the face of the waters."

Within the Ark of the Covenant were the two tables of the law. There were originally four tables of the law. The first two were broken when "Moses anger waxed hot, and he cast the tables out of his hands and brake them beneath the Mount." It is of the highest significance that these first tables, the first covenant, were abolished. Then Jehovah said unto Moses, "Hew thee two tables of stone like unto the first: and I will write upon the tables the words which were on the first tables, which thou brakest." *Ex. 34:1*. It was this second covenant that was placed in the Ark. And it was this second covenant to which the Christ referred when He said, "This cup is the new covenant in my blood, even that which is poured out for you." *Luke 22:20*. And it was this second covenant to which the apostle Paul referred when he said, "If the first covenant had been perfect, then there should be no place for a second. But finding fault with the old, He said, Behold the days come when I will make a new covenant with the house of Israel I will put my laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people." *Hebrews 8:10*.

Without the shedding of blood there is no remission of sin. Unless our first heart of stone is broken and taken out of our flesh and a new heart of flesh given unto us instead, we can

neither be of one heart nor receive a new spirit. In ancient Egypt it was the custom of the embalmers to take the heart of flesh out of the body of the dead and replace it with a heart of stone in the form of a scarab.

The reason why there were two tables of the law instead of only one is found in the divine and natural law of creation. Not until man returns to that state where he can again use both halves of the creative force, where the Ark contains both tables of the law, will he become a law unto himself. In the present state of humanity there is only one table of the law within the Ark; the other is still without. Only one is active; the other is present but quiescent.

In *Hebrews 9:4* it is said that besides the two tables of stone there were inside the Ark "a golden pot of manna and Aaron's rod that budded." The manna has been explained as the human spirit, and the golden pot in which is was kept, as the golden aura of the soul body. Christ Jesus answered the question of what the manna really is when he said, "Verily, verily I say unto you, it was not Moses who gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God (manna) is that which cometh down out of heaven and giveth life unto the world. I am (*Ego sum*) the bread of life." *John 6:33, 34*. This manna, the Ego or human spirit, gives life to the organism which we behold in the physical world, and the golden pot containing it is the soul body, that house not made with hands, eternal in the heavens. "To him that overcometh, to him will I give of the hidden manna." *Rev. 2:17*.

The Hebrew word for the Ark of the Covenant is ARON containing the letter of the sun (on) god Ra (ar), and was originally AURON or AUMON (Amen). This word AURON, with the second letter changed to He, becomes the name of Aaron, the high priest and brother of Moses. We have said that the first letter of the original Genesis in *Beth*, meaning a house or an Ark. The first word of Genesis, *Bereshit* has many transformations and letter combinations which the cabalist can read together as follows: "In the beginning a priest of Ra built himself a temple in which he dwelt as the head of the legislature"; (literally, *in the beginning a son of Ra created a house and placed the covenant*

(*law*) at the *head*). The italicized words of this sentence are all taken from the word *Bereshit*, with which Genesis and the Bible begins.

The Hebrew root word for Aaron's magical rod is NTHH, which means to stretch out, to extend, then the branch of a tree, a rod, then a scepter, and finally the government of which the scepter is the symbol. Its numerical value is the magical 64, the same as that of Noah, and the numerical value of Aaron himself is 4 x 64 or the 8th power of 2.

There is an intimate connection between Aaron's rod that budded, the brazen serpent, and the caduceus, the staff of Hermes or Mercury, whose symbolism is explained in the "*Rosicrucian Cosmo-Conception*." In Boeotia, Hermes was called Cadmus, who is said to have introduced the alphabet and the art of writing into Greece. Cadmus wedded Harmiona, and the two were changed into serpents by Zeus, which are now seen twining around the staff of Mercury. Cadmus is the agathodemon, the white serpent of salvation, while his wife is the kakedemon, the black serpent of death. Cadmus appears also in the Bible as the Adam Cadmon, the ancient of days.

Aaron's rod and the caduceus are emblems of the divine creative force, which works wonders of such a nature that we call them miracles. Tradition informs us that Aaron's rod was a branch cut from the tree of knowledge, which was represented in the Tabernacle. When Aaron cast down his rod before Pharaoh and before his servants, it became a serpent, and when he took the serpent by the tail and raised it up, it became a rod again. The magicians of Egypt did in like manner, but Aaron's rod swallowed up their rods. *Ex. 7:12*. This black serpent tempted Eve, and bit the people in the wilderness when they spoke against God and Moses.

If the harmless white *dove* is an emblem of love and of magic in its good aspect, the *serpent* is an emblem of wisdom and of black magic. It was so called by Christ Jesus, who came to overcome black magic and to cast down the old serpent, the great dragon, he that is called the Devil and Satan, by being lifted up as the Son of Man. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted

up that whosoever believeth in him may have eternal life." *John 3:14,15*.

No one who has evolved to the point where he can rightfully use Aaron's rod will ever use this power for selfish ends. "Though he may turn his spiritual faculty to good account in order to provide bread for a multitude, he would never think of turning a single stone to bread *for himself* that his hunger might be appeased. Though he were nailed to the cross to die, he would not free himself by the spiritual power which he had exercised to save others from the grave. Though he were reviled every day of his life as a fraud and a charlatan, he would never misuse his spiritual power to show a sign whereby the world might know without a shadow of doubt that he was regenerate or heaven born. This was the attitude of Christ Jesus."

The Ark of the Covenant and the Shekinah glory were present in the temple of Solomon, which was a tabernacle on a grander scale, but were absent in the temple of Herod. Herod's temple, nevertheless, was in a sense the most glorious of the three, for it was graced with the bodily presence of Christ Jesus, who at the consummation of His work in the visible world rent the veil and opened the way to the Holy of Holies to whomsoever will. He did away with the *outward* sanctuary and the sacrifice of animals to bringing the Shekinah glory within the heart through His own self-sacrifice. Of the temple built by Herod, Christ said, "Destroy this temple and in three days I will raise it up." Then said the Jews, "Forty-six years this temple was in building, and wilt thou rear it up in three days?" But He spoke of the temple of His body.

The Christ spoke of His body as a temple, and the same interpretation is given to the human body by the apostle in these words: "Know ye not that your body is the temple of the Holy Spirit which is in you, which we have of God?"

When our physical body has been spiritualized into a soul body, the golden wedding garment with which we can meet the Lord in the air, then the seventh angel will sound his trumpet, and we shall hear the voices say, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever." And there will be opened the temple of God that is in heaven; and there will be seen in his temple—the Ark of His Covenant.

Our Star

A Story of the Star of Bethlehem of Today

R. T. OAKLEY

"And the light shineth in darkness; and the darkness comprehended it not."

O' Blessed Star of Bethlehem,
Thou Herald of the Light!
Most precious one of all our gems,
That shineth in the night.

Thou mystery of radiant life,
Thou Teacher from above,
Accept our tears in times of strife,
As tokens of true Love.

And may Thou guide us further still,
Until we reach the Source;
Through Thee may we our mission fill,
Complete our wondrous course.

IN THESE DAYS of competition when alertness of mind is so essential to success, let us pause a minute to try to understand the good in the seemingly bad, the necessity of this "curse of competition," this Angel of Destruction, which appears to be making nervous wrecks of the human race.

It is hard for us sometimes to see the life in the form, and small wonder is it that we, similarly to the Jews of the past, exclaim: How can any good come out of this Nazareth of competition?

Our past course was along the Road of Destruction, the path of selfishness and separateness; but now we have emerged into a broader way, the Road of Construction, with a new STAR for our light to guide us out of the mazes of materialism and commercial strife. Formerly we tore down and took apart; now we are learning to build up, to put together, to centralize!

The knowledge that to become Builders or Masons we must first serve an apprenticeship which includes tearing down or analyzing, shows us the frequent necessity of destruction, for if there were no destruction nor breaking up of worn-out forms, there could be nothing NEW—in short creatorship could not exist. Therefore

destructiveness at times, as in the case of competition, is absolutely necessary for us in order that we may develop that which is within, for thus do we later become instruments of LOVE in the service of our Father.

As students of the Western Wisdom Teachings, we are to become SELF-CONSCIOUS BUILDERS, working with the principle of Unity. We seek not differences but rather similarities, following the great Law of Correspondence, of Relationship. In this work we must become aware of the true nature of the wonderful Life Principle, which has been hidden from our sight in the past through the clouding of our vision by FORM. Knowledge of the Tree of Life in the Garden of Eden was safely guarded by the Cherubim, but now the Flaming Sword has been withdrawn and replaced by the symbol of purity, an open flower. Therefore we have the words of the Great Teacher: "Blessed are the PURE in HEART for they shall SEE GOD."

In our quest for further light in this connection there came to us the following visions:

I. *The Star of Tradition.*

The night before Christmas was clear and cold. The earth lay still beneath her covering of glistening snow, while from above in their setting of deep blue the stars united in one majestic song of love, which flooded this earth of ours.

Some of this heavenly music fell on the Land of the Trees in the far North. Here in the midst of a clearing it hovered around a large log cabin, the home of a pioneer; then leaving its message, it departed.

The living room of this cabin was a place of coziness and comfort, made so by the cheerful log fire which blazed merrily on this cold night and gave to those present its heat and light.

The father as he gazed into the fire was pondering the problem of wresting from nature a living, while the mother was a girl again as she saw herself in the land of the sunny South, eagerly awaiting the coming of her lover, the man who was now so serious, whose big spirit

had hewn out from the wilds of nature a home for them.

The silence of love surrounded these two, which was suddenly broken by the eager young voice of a small child, whose form so sturdy, eyes so steady, and cheeks so ruddy portrayed true bodily health.

"Mother dear," said she, "tell me, how did the Wise Men find the Babe in the Manger? Who told them He was there?"

"Dear," replied the mother, "they were led there by a wonderful star that shone in the heavens and guided them to Bethlehem; it then disappeared and was seen no more. On account of this that star was called the STAR OF BETHLEHEM."

Silence—then, "Mother will that come again and will I see it?"

"I do not know, dear. It was the work of God, and His ways are often hard to understand," answered the mother.

That night as the child knelt down to offer thanks to Him, the giver of all good gifts, the recording angel registered a new petition, and on the Book appeared: "Dear God, may I sometime see the Star of Bethlehem."

II. *The Astronomical Star.*

Once more it was night, yet now the stars had lost some of their lustre, for the Queen of the Night chose to clothe our little planet with the light of her own fullness and glory as she reigned from above.

In a spacious room in a large city were gathered a class of students of the Stellar Script desiring to know the Message of the Stars. One of the scholars was our child of the woods. She arose and turning to the teacher said in an eager voice: "Can you tell me if there really was a STAR OF BETHLEHEM?"

The teacher paused for a moment as his eyes rested on the gentle face of the maid, so full of earnestness, and then in a low voice which was filled with reverence, replied:

"Kepler, the astronomer, calculated that at about the time of the birth of Jesus of Nazareth the three planets Saturn, Jupiter, and Mars were together, forming a conjunction in the constellation of Pisces. Now the Wise Men of the East must have seen this unusual stellar display as they were searching the heavens for a special sign which was to proclaim the birth of

a Great Teacher. Therefore it seems reasonable to infer that this wonderful stellar manifestation, the conjunction of the three planets, became the Star of Bethlehem that pointed the way to the Savior of mankind.

"Following this inference we know that Pisces is the sign of Divinity and of the House of the Hebrews. Naturally then, they would travel to the principal city of the Jews, Jerusalem, search the old Hebrew prophecies, and finding that the king of the Jews, the Messiah, was to be born at Bethlehem of Judea, they would proceed there. Thus the Star would have led them.

"Further, to support this, Saturn represents the Father, Jupiter the Son, and Mars the Holy Spirit. Thus we have the mystery of the Three in One, the Trinity in Unity, the Silent Witness."

III. *The Mystic's Star*

Night again! The lamps of heaven shine forth in all their splendor, bathing in light and beauty an old castle which stands majestically on high rocky land towering above the sea. This, the past home of a once warrior king, has become the present center of a school of mystics. Into this atmosphere come the pupils, who draw closer to the Master as he begins to speak. What depth of love, richness of tone, and beauty of expression are in that voice as it falls upon their ears:

"Fellow students and followers of the great God of Love and Light, seekers of His will in all things, tonight we examine the mystery of the STAR OF BETHLEHEM. In order to do this we must have a knowledge of our great Day Star, the sun, whose spirit is the Cosmic Christ.

"You are aware that this magnificent star, the center of our solar system, the giver of light and heat to the physical world is the source of our spiritual and physical force. It is the life principle in nature, the fructifier. This physical solar energy is greatest in midsummer when the days are longest and the nights shortest. Then, however, the spiritual solar energy is at its lowest ebb and is inactive. This force expresses itself at midsummer along the negative pole of material manifestation. This is the reason for the inertia of the spiritual or positive side of the nature in summer.

"It is a law of nature, a cosmic principle, that the force or spirit in all things must manifest

alternately through each pole according to the principles of rythm and polarity. Now according to these principles there must be a time when this force manifests through the positive pole, when the pendulum swings to the other extreme; when the spiritual force is at its zenith and the physical force inactive. This condition is most fully realized on the night between the 24th and 25th of December, which is therefore the HOLY NIGHT par excellence of the whole year. It is then that the zodiacal sign of the celestial Virgin stands at midnight upon the eastern horizon, and the Sun of the New Year is born. This then proceeds on its northern course to give light and heat to all things in the physical world, and it is therefore called the savior of the world.

"Now it follows that at the time of Holy Night, the spiritual forces being at their strongest, it is easiest to get in conscious touch with the Spiritual Sun for the first time. Therefore at this time by raising one's vibrations one can transcend physical conditions. The spiritual vision is then opened, and the solid earth becomes transparent. Then one can see the sun at midnight, the Mystic Midnight Sun, THE STAR!

"This is not the physical sun but the spirit of the sun, the Christ, the spiritual savior, even as the physical sun is the physical savior; for the Christ, although being partly confined to the earth as its Regent, is also Regent of the sun.

"This is the STAR OF BETHLEHEM that shone on that first Holy Night, and which is shining every night for the mystic who would learn the deeper truths.

"Tonight you have been given an intellectual understanding of this mystery. This is not an end in itself; it is the positive pole of understanding, the knowledge of the head. Before you can become a balanced unit, you must have the negative pole of understanding, the knowledge of the heart; you must actually *feel* these things. This is accomplished only by *living the life!* This is the only way to truly know the life in form, for to both feel and know gives full consciousness!"

As the voice of the Master died away in the stillness of the night, there arose soft mellow tones which pealed forth from the organ, flooding the room with heavenly vibrations, while the pupils rising joined in a song of adoration to Him whom they worshiped:

"We praise thee, O glorious Star,
Our prophet, priest, and king.
Thou who comest from afar
Accept the love we bring."

As the last note died away, one by one they quietly left the room. But the last paused for a moment ere she passed out; and lo, she was our child of the woods! She had become a mystic, a young woman of rare beauty and grace. Answering her thoughts, the Master with a divine comprehension said in a tender voice:

"Child of purity, you have lived the life, you have traveled far on the Path of Attainment. Tonight you shall have your desire and behold the STAR OF BETHLEHEM! Tonight your prayer made in childhood shall be answered. You are ready for the Mystic's Initiation. Take your reward, the fruit of your labor, and may He whom you worship see fit to pour upon you much of His Love and Light!"

* * * * *

The pictures have faded, but to us should have come a greater insight and understanding of the Life in the Form, for we have touched higher realms and learned that the Star of Bethlehem, "OUR STAR," is a symbol used to represent the Christ, the Life, our spiritual as well as our physical savior. He it is who would bring us to the Father through "loving, self-forgetting service to others, which is the shortest, the safest, and the most joyful road to God."

That wondrous Star of Bethlehem,
The gift from Him above,
Who must be born to us within,
To understand His love.

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. St. Mark 12:30.

While I sought Happiness, she fled
Before me constantly;
Weary, I turned to Duty's path,
And Happiness sought me,
Saying, "I walk this road to-day,
I bear thee company."

The Adept and the Neophyte

A Story of Initiation

BY "AGRIPPA, 32°"

(Continued from November)

AS I WATCHED, it developed the head of an octopus, with long and horrid arms which began to move in their peculiar way. The body appeared like that of an ape, with feet and legs like those of a goat cloven in the hoof.

What was this imp, a devil? or was I going mad? The creature moved toward me, reaching out with its many tentacle-like arms. I drew back, but then remembering the magic power of the Seal of Solomon I quickly traced it upon the ground. When the creature saw this sign, it paused, not daring to advance. At last I spoke: "What are you and what do you want of me?" My voice whistled through my lips. Fear clutched coldly at my heart. The phantom answered not but tried with all its might to reach across the space kept sacred by the Seal of Solomon and to encircle me with those horrid arms.

Praise be to God! I heard voices in the distance. I saw the light of a torch coming toward me. They had come for me at last. I remember no more.

* * * * *

Some days after the incidents narrated above I was recuperating at the Quoge House at the place of this name on Long Island where I had gone for a little rest after my first trial in the Brotherhood.

I heard the whir of a motor, and a great white racer stopped at the gate. From it descended Hodesh, the niece of Saturnius. She tripped briskly up the walk, spying me at once where I was sitting. "Oh I am so glad to see you, Mr. Gore," she said. "We missed you so at home that I thought I would just run over from East Hampton to find out if you were getting a good rest." I told her I was feeling much improved, thanks to the sea bathing and the salt air.

She asked me if I had met a Miss Phillis Brownrig, who was stopping at my hotel with her brother from London. She said they were in this country to take a trip to California and the Canadian Rockies.

I had not met this lady nor her brother. Hodesh asked me if I would see whether I could find her; so slipping my book under my arm, I went in search of Miss Brownrig. I found her sitting in the shade of an old windmill and introduced myself. I told her Hodesh wished to see her and walked with her back to the hotel. When I turned the corner of the veranda, I saw Hodesh talking to a tall, slight man dressed in English flannels, who held a tennis racket in his hand.

Miss Brownrig smiled and introduced me to her brother Henry who, she said, had come over to learn something of America. She told him I was a student of Saturnius. He smiled, saying that he knew him. But as he smiled I did not like the light I saw in his eyes, for it seemed to me that they watched Hodesh much too closely.

Henry Brownrig suggested tennis, so Miss Brownrig furnished Hodesh with a racket, and I having my own, we spent the afternoon on the court.

The party dined with me as my guests. After dinner we started down the old sand road to the beach, passing the cottages of the summer residents on the way. After about a mile's walk we crossed the canal over the old red drawbridge, and passing the bathhouses were soon upon the beach. It was a beautiful summer evening. The full moon was just rising out of the sea. The waves seemed to be singing a lullaby, so softly did they break upon the beach. We turned toward the north and walked toward an old wreck that had come ashore the winter before. As we saw it in the moonlight with its bow buried in the sand and its battered stern rising in the air, it reminded one of the broken hopes of man.

Hodesh told me that Saturnius would be over to call next day. In pleasant conversation the evening sped along. I did not realize then what heartache would be mine through this meeting with Hodesh, whom I had grown to love.

Saturnius true to his word drove over after breakfast. Together we enjoyed a dip in the sea. After a sun bath we drew away from the crowd.

Finding a secluded hollow in the sand dunes, we fell into conversation as we watched the breaking waves upon the beach. "Saturnius," I said, "you have not yet told me the meaning of my trial the other night and why I was left alone in that strange place of death."

"My son," said he, for he often called me by that affectionate term, "in the days of old the neophyte was tried and tested in many ways before he was found worthy to advance. First he went through trial by earth, then by air, by fire, and by water. The Egyptian neophyte battled for his very life through raging torrents, and many lost their lives; then again he walked naked over red-hot coals and heated iron; he battled with the wild beasts of the desert; and he went through another ceremony about which I can not tell you, in which he sometimes gave up his life voluntarily so that he could enter upon the greater life."

"Savants tell us that the pyramids are monuments to the kings of Egypt. Others tell us that the Great Pyramid of Cheops was a granary. All are wrong, my son, for they were none of these. 'The wisdom of men is foolishness with God.' For that reason you were tested, and you remained true. The entity you met was an elemental created by yourself. It was the off-scourings of your desire body cloaked with sensuality, and your secret sins which walk ever beside you as do those of every other man beside him. That form was your own worst self. If you had failed, then never would you have been able to rise from those clutching arms of weakness and sin."

"Then," said I, "will I ever become free from this entity?"

"That remains with you. If you will begin to control your lower nature, that nature will shrivel up and die, and never again will you see this demon which you yourself invoked. Instead, thought for others and service to them will fill your mind. You may become an Invisible Helper, knowing your duty to God and your brother man."

"Saturnius," I said, "there is a question I have long desired to ask you but have not cared to intrude upon your thought."

"What is it James?" said he.

"Will you tell me of your race and birthplace? You speak all languages and seem to have been

everywhere. You indeed must have traveled much in your life." As I asked these questions I noticed a shadow pass over my friend's face.

Finally he spoke: "You have heard the legend of the Wandering Jew. You have heard, no doubt, of the part he played in the fall of Constantinople to the Turk, Mohammed II, in 1453. You have heard the tale of the Egyptian who discovered the Elixir of Life and lives today among us, bemoaning his inability to die. You have heard of Signor Gualdi. You have heard of Zanon and Mejnour, so-called Rosicrucians. What make you of these tales?"

"I know not," said I; some things are forever enigmas."

"So," said he, "let these questions be to you. I have seen Egypt, Babylonia, Persia and the Magi, Greece and her mystics, and Rome in her glory. I have conversed with the great Dr. Fludd, Paracelsus, Jacob Boehme the mystic, and many others. But to you, my son, the time of my birth must ever remain an unanswered question. Sufficient to say that I have flowing in my veins the blood of the Egyptian high priesthood and of the Pharaohs. Never, if you love me, let this question pass your lips again. Let it suffice that you are my pupil and that you can, if you will, follow me through life and through me be able to feel the presence of the Invisible Elder Brothers. One thing and I am done. Doubt not the birth of Jesus who became Christos; for I have heard the Master, the great Sun Spirit and Initiate, as he taught in the temple on Mt. Moriah. I also saw Him on the cross and again was found worthy to behold Him after his resurrection. Since then my motto has ever been, '*Jesu Mihi Omnia*,' as also one nearly like it, '*Spes mea in Deo est*,' which I trust may become yours also."

He paused a moment then said, "Tomorrow Hodesh, Henry and Phillis Brownrig, and you and I start upon a journey. Hodesh will take the western trip with the Brownrigs. You have been chosen to go with me to London and perhaps the Continent. I have booked passage for us on the Empress of Britain, leaving Quebec on Saturday. On the same day the rest of the party will leave Montreal for the West."

Immediately after luncheon we packed our grips, and entering Saturnius' car we were soon back in New York. There we found Hodesh and

the Brownrigs. Then two busy days were spent in preparing for our trip.

At last we were ready, and calling a taxicab we were soon at the Grand Central Station awaiting the train that would take us up the river on the first lap of our journey. We were soon comfortably seated on the river side of the car. Silently and very slowly the heavy train of palace cars began to move, pulled by that great invention of modern days, an electric locomotive. As the train gathered headway, suddenly all was darkness, for we were passing through the Park Ave. tunnel. We came out upon the elevated tracks, passed with a swish the 125th St. Station, crossed the Harlem River, and swinging around the curve at Spuyten Duyvil we were rushing up the Hudson.

From the car windows we saw lying in the stream groups of seagoing ships awaiting cargoes. For a moment we were in darkness as the train passed under Sing Sing Prison, where we could see the guards as they paced back and forth upon the wall, watching those within with loaded rifles in their hands as though they were stalking wild beasts in the jungle of Africa instead of guarding men who were paying the penalty of their misdeeds.

On the opposite side we saw West Point, its buildings shining in the sunlight. Onward we sped passing Hudson with its strange old-fashioned station. Two hours later we reached Albany, the capital of the Empire State crowned with the Capitol Building.

Soon we were passing through the foothills of the Green Mountains, noting many quaint little villages upon either side. On between the mountains we ran, the valley so narrow that we could not see the top of the hills from the car window. We could smell the odor of the pine and the hemlock.

As it began to grow dark, our interest turned to the car itself and our fellow passengers. There was the usual gathering. In one seat was a traveling salesman reading a novel with the air of possessing the world. Across from me was a clergyman busily reading his breviary. In front of him was a mother with two little girls. They took great delight in playing with Hodesh, for she long ago had made friends with the children and seemed to have forgotten me.

Saturnius was reading "The Chemical Mar-

riage of Christian Rosenkreuz," written A. D. 1459, the book about which centers much controversy in regard to Rosicrucianism. It was published in manuscript in High German in the year 1601, thereby antedating by a long period all Rosicrucian works of modern times.

Henry had gone forward to enjoy his pipe. Phillis was deep in a book. Deeming the moment propitious I asked her if she would give me a few moments on the observation platform. She readily consented. We sat and talked of many things as we watched the road unroll behind us. At last I said, "Hodesh I must speak to you before we part of that which has been upon my heart for many a day. I have learned since we have been together under your uncle's roof to respect and love you dearly—more than life itself. The brightness of your presence has given me courage to persevere in the task your uncle has set me."

She veiled her deep eyes with their long brown lashes and a flush suffused her face. Finally she spoke: "You honor me greatly, for there is no greater honor a man can pay a woman than to offer her his love, if he be a truly good man. That I believe you are. But I can not answer you today for two reasons: Long ago when I was but a girl it was the hope of my uncle and the father of Henry Brownrig that he and I should some time wed. That is the true reason why he is here and why I am going West with him chaperoned by his sister, to learn whether it is best to try to keep a promise made for us by his father and my guardian. It may be that I may never marry for reasons that I cannot tell you now; but you must fulfill the task that you have been given and await the result."

I tried to draw her to me, but evading my grasp she sped back into the car leaving me looking at a gold chain and locket which she had left within my hand.

Soon the train pulled into Montreal. Alighting we proceeded with Henry and the ladies to the Rocky Mountain Express, which was leaving in a few moments, and we bade them farewell as they started on their transcontinental trip.

Taking another train we presently reached Quebec, situated on the noble St. Lawrence, rolling in silent majesty toward Cape Race and the sea. Lying below in the stream was the

Empress of Britain, as she waited for the hour of sailing in the morning.

Saturnius and I retired early for we were rather tired. In the morning we went aboard and were given a cabin forward on the hurricane deck. Soon the great liner gave two quick blasts, the bells jingled, the screws began to turn, and we had started on our journey across the sea.

The two days on the river were uneventful. We sat on the deck enjoying the pleasant air and watching the ever changing mountains as we nosed our way slowly toward the Gulf of the St. Lawrence.

I saw very little of Saturnius, as he was occupied with matters of which I knew nothing. The salt air of the ocean was very refreshing and invigorating.

The second morning as we came on deck we saw that the sky was overcast, and the waves as they fell back from the ship had that dark oily sluggishness about them which betokens a storm. The wind freshened from the east, and the sea began to rise, breaking with greater and greater force against the ship. As the day wore on, the sea continued to rise. The wind increased in velocity and volume, blowing great sheets of spray toward the after part of the ship. Fewer and fewer passengers were to be seen in cabin or on deck. At dinner there was hardly a baker's dozen. We ate while trying to keep our dishes from jumping over the table rail. When darkness came, it seemed as though the elements had broken loose in fury. The wind whistled through the rigging. The ship groaned while endeavoring to climb the watery billows which met her at racing speed as she advanced. But she was staunch and sturdy, so we feared nothing. Instead we rather enjoyed the battle of the elements.

About six bells of the watch the air began to grow colder. The ship changed to half speed; lookouts were doubled; and the great searchlight was brought into play, for we were in the iceberg field, and short would be our shrift if in that stormy sea our good ship should strike upon one of these mountains of ice.

The wind suddenly veered to the north, and the sea became choppy and blew against the side of the ship with such force that it caused a slight list to leeward.

I went to our cabin and found that Saturnius had retired. He smiled, saying not to trouble him till morning and bade me good-night.

I went on deck again for the sea in all its moods affected me strangely. Sleep seemed to have deserted me, so I stayed on deck contemplating the storm and watching the powers of nature in their fury.

With the changing of the wind rain began to fall in fine sheets which gradually became more dense. The beam of the searchlight became shorter and shorter till it was unable to pierce the white wall of fog ahead. The air rapidly grew still colder, the fog changed to a frozen mist. The watch below was called on deck. We could hear in the distance the intermittent blasts of another steamer, which were answered by our own. A strange booming as of waves breaking was heard. The engines were run as slowly as possible, and the ship barely crept through the water.

Suddenly there rose before us—it seemed almost upon us—a precipice of glittering ice, which towered far above and reflected back upon us the light from our searchlight, showing our danger as the fog for a moment lifted. The officer on watch signaled below to reverse the engines, and we now heard distinctly the sullen roar of the breaking surf.

For a moment it seemed indeed that the ship and her cargo of human freight would be lost. But as the four powerful screws of the turbine engines revolved rapidly, the ship came to a stop. When her bow was almost within the breakers, she began to recede. Gathering speed in her backward motion till the fog once more shut out the sight of danger, we rolled upon the waves. The whistle of the ship in the distance grew fainter and fainter till it was heard no more.

(To be continued in two more installments)

The beautiful souls of the world have an art of sacred alchemy, by which bitterness is converted into kindness, the gall of human experience into gentleness, ingratitude into benefits, insults into pardon. And the transformation should become so easy and habitual that the lookers-on may think it spontaneous, and give us no credit for it.

—*Amiel's Journal.*

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

Subjective Meditation

(Continued from November)

In one's inner unfoldment also one will find that in the hours of inner, disengaged meditation all will clarify and crystallize; new thoughts and new realizations will come.

And as one proceeds upon the Way that is eternal, he finds at last within the silent self in quiet meditation the glimmer of a beacon light which shows the way, and in the depths of that silence comes the Entrance to the Way.

Subjective meditation is *not* concentration. It is quiet meditation. Many hours a week spent in subjective meditation will repay one more than any other use of the time.

To old or young, beginners or evolved souls, the hours of inner silence bring communion and—peace.

Concentration

In many of the various forms of psychological teachings are found formulas for concentration, which are to aid one in his progress.

This method is used by the one who "seeks and prays."

Concentration for progress will produce real and tangible results in the external world *unless* in some form one is violating some law of nature, or unless one's motive is so entirely selfish as to attract greater pain and unpleasantness than the benefit gained from the concentration.

The same standard may be applied here that holds good in considering the use of any deeper knowledge of life or of nature's laws.

If the motive is to enable one to better serve humanity in some way, or to improve, develop and evolve one's own creative senses and faculties, then intensive concentration may be used without hesitation or restraint.

But if the motive is for purely selfish, personal gain or for egotistical self-elevation and vanity, then one will be inevitably punished very painfully for the use of this or any other psychic powers or forces.

Some persons should not attempt intensive concentration until they have reached a greater degree of freedom and safety. Extremely high pressure neurotic and hysterical persons should not attempt intensive concentration for the reason that they do not benefit by entrance into the subjective state, and it rather aggravates their general nervous condition.

Concentration is indeed an intensive form of prayer, which not only builds and attracts upon the subjective planes but also acts as a very powerful suggestion to the Subconscious Mind. This repeated and intensive suggestion builds a state of confident expectation in the Subconscious Mind, which is continually attracting the circumstances to fulfill the end for which one concentrates.

Sometimes the use of concentration is taught under one name, sometimes under another.

It is advertised under various names as a "formula," "secret," "key," etc. One and all they teach the same thing, even though they cloak it in many different ways. You will find that all of these teachings give you just these fundamental points—that the process of concentration for any result consists in:

- a. Physical Relaxation.
- b. Mental Passivity.
- c. Focalizing the attention upon the idea or desired condition.

Analyze all the different teachings of concentration and you will find that the entire structure of their "formulas" and "secrets" lies in the three fundamental points just listed above.

Temporal Needs

1. Herein we begin to approach that which at some time in the unfoldment of each one appears only as a perplexing maze. For one comes to see the paradox in each of nature's truths, wherein either of the two opposed teachings may be equally true.

2. Beyond the maze each comes to see that that which was accepted as truth is true—and that the exact opposite is true also. The foregoing may appear to be only a senseless state-

ment. If so, be charitable and let it go by as chaff.

3. To very briefly illustrate the elements of the two viewpoints with reference to the temporal needs of life, let us consider some basic teachings of constructive psychology and the apparently directly opposed teachings of metaphysics.

4. Inspirational psychology teaches:

a. That the most powerful mental impressions or ideas in the Subconscious will be exactly reflected by externality.

b. "And all things whatsoever ye shall ask in prayer, believing ye shall receive."

5. The mental impressions, ideas, or desires in the Subconscious *will be* perfectly reflected and fulfilled in your external life if they do not violate another law, whereby pain is attracted. Further, all things which you ask in prayer (including concentration) will be fulfilled and granted unless the result prayed for violates nature in a way to bring pain.

6. In either case remember always this truth, that when you once desire or pray for a result, you *must* have the result, *or* if your prayer or desire violates nature, you *must* reap the fruits thereof.

7. From a directly opposite angle we find that metaphysics teaches:

a. That the source of all pain is, primarily, the desires in connection with attachments to personalities, temporal possessions, and self-elevation.

b. "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

8. Here we find that the basic principle of metaphysical philosophy is "desirelessness." And that he who seeks nothing receives all.

9. Both of these extremes are absolute truth. Yet frequently one who reads a teaching which says, "pray and concentrate," and then studies a teaching which says, "seek nothing," tries to do some of both and therefore does neither.

10. The first thing one should do is to distinguish between the two types of truths or teachings so that he may instantly recognize which he may be hearing or reading at any time.

11. And as a side light let us slightly lift a veil which is always purposely placed before all metaphysical writings:

a. The kingdom wherein all things are added

has absolutely no relation to the mass piety of the religionist. The most pious may be farthest from the "inner" kingdom.

b. That "kingdom" is one of disengagement from selfish desires and one of communion with and undivided service to the Supreme Self, the Comforter, who cares for all things, and who expects only service, not worship.

12. It is not best for one to endeavor to force a condition of desirelessness. It will come in time. It were better that one should pray with faith until the way opens by degrees.

External Circumstances

Point Five

1. Let us realize first that any psychological truth may be qualified or influenced by a deeper metaphysical realization on the same subject. This may be very readily illustrated here.

2. Inspirational or constructive psychology teaches that external circumstances will exactly reflect the state of the Subconscious Mind, *in that every phase of the Subconscious Mind will attract its due.*

3. But it is *not true* that the predominant ideas in the Subconscious Mind will be exactly re-created in external circumstances of life.

4. Delusions of grandeur, excessive vanity and conceit, or extreme selfishness can *attract painful* circumstances of such great intensity as to completely overbalance all the helpful effects of a good psychology.

5. One might have a Subconscious full of ideas of enormous wealth coming to him. (The paranoid type of insanity has just such delusions of grandeur.) Yet even with the Subconscious full of ideas of wealth he might be conceited and vain, and the conceit and vanity in drawing its punishment from nature might bring circumstances of utter poverty.

6. Now if there is not enough conceit, vanity, or selfishness to bring pain, then the ideas of plenty in the Subconscious will indeed attract plenty.

(To be continued)

Out of every evil we do, Good will eventually accrue, for in our Father's kingdom nought but good can endure.
—Max Heindel.

Question Department

Current Prophecies

QUESTION:

Do you believe that the earthquake predicted for April, 1926, which it is supposed will destroy the Italian peninsula will take place? Also do you believe that there will be another world war beginning in June of that year, as shown in various copies of a certain Journal of Astrology? Is there any truth in the statement that the valley in which Portland, Oregon is situated will be submerged within the next thirty years due to a change in the earth's surface and the relocation of its poles? Do you think that the Papacy will precipitate a religious war in the United States on account of its loss of power in Europe?

ANSWER:

There are many largely unfounded and ridiculous predictions of cataclysms and calamities current at the present time which have no particular foundation and are not worthy of any credence, the first three questions above coming under this heading. We do know, however, that this is a transition period, namely, from 1920 to 1925, and that many social, political, and industrial changes will take place during that period. However, there is no occult prediction of authority designating any serious cataclysm at the present time. It is predicted that the above mentioned period will be one of much religious unrest, the starting of many new religious movements, and the probable attempt of the organized church to regain lost ground. As to just what form this may take we cannot predict.

DESTINY AND FATE

QUESTION:

Will you please explain your interpretation of destiny and fate?

ANSWER:

Destiny and fate are synonymous terms. They refer to the ripe causation which has been brought over with us from preceding lives; that

is, certain forces were then set into operation by us which must now spend themselves, and this brings about certain events in the life which we speak of as destiny or fate. We are told in the Rosicrucian Philosophy that the main events of the life are predetermined, but that we have free will in filling in the details through the element of epigenesis, which consists in the capacity for doing original work and instituting new causes.

THE COMING OF WORLD TEACHERS

QUESTION:

Some time ago I read in *Azoth* a prophecy by Count Lotti that a great teacher, not the Christ, would appear in 1924 or 1925. Do you believe that such a teacher will come?

ANSWER:

It is predicted in some schools of thought that an Avatar or great teacher is near at hand and will make his appearance in the near future to assume the function of giving a new impetus to religion, particularly the new religions which deal with the occult. The Rosicrucian Philosophy makes no statement regarding this. As regards the return of Christ, it states that he will return in an etheric body at some future date, probably not before the beginning of the Aquarian Age some seven hundred years hence, and very possibly much later than that.

MIRACLES AT LOURDES

QUESTION:

What virtue is there in the shrine at Lourdes, France, where many so-called miracles of healing are performed? Have these anything to do with the Virgin Mary?

ANSWER:

This shrine is similar to all other shrines where the religious element enters in. Some of these shrines have relics of saints which are supposed to possess magical properties for healing. As a matter of fact the healing which is done in such places is due to the following factors:

First, the raising of the mental and emotional vibrations through religious enthusiasm and

firm belief in the presence of some magical power.

Second, the powerful suggestion which this makes upon the subconscious mind of the person to be healed. The subconscious mind governs the vital processes of the body. Under the influence of such a suggestion the subconscious proceeds to carry it into effect and to build up the body in accordance therewith. When the suggestion is strong enough, healing may be instantaneous.

The part which the Virgin Mary plays in the matter is merely that the belief in her participation helps to increase the religious zeal and raise the vibrations as noted above.

In those cases where the shrine has been the scene of action of people of high religious character, devoting themselves to spiritual activities, the vibrations surrounding it are higher than those of ordinary places. These higher vibratory conditions help in the process of healing.

THE MOHAMMEDAN PRAYER

QUESTION:

Will you please explain whether the prayer of the Mohammedan, which appears to be mere concentration rather than prayer, has any effect on his inner vehicles?

ANSWER:

All prayer has an effect on the inner vehicles, regardless of whether it is devotional or mere concentration. It tends to strengthen and build qualities into them which are of value.

THE COMPOSITION OF THE SILVER CORD

QUESTION:

What is the silver cord made of?

ANSWER:

The silver cord has three branches connecting the seed atoms of the dense, vital, and desire bodies and the mind, located respectively in the heart, the solar plexus, the liver, and the frontal sinus. These three branches are composed respectively of ether, desire stuff, and mind stuff.

THE RIGHT USE OF SPIRITUAL POWER IN HEALING

QUESTION:

At times in the past I have prayed to Christ to give me power and authority to command my various organs, nerves, muscles, etc. to perform

their special functions properly, and I have mentally talked to them and visualized the parts I desired to cure, asking the Christ to work through me in this matter. Would you consider that this was a wrong use of spiritual powers?

ANSWER:

The Father, the first aspect of the Trinity, is the Great Physician and all healing force in the ultimate proceeds from Him. Christ is correlated to the life spirit and the vital body and has, therefore, jurisdiction over the vital forces. It is perfectly proper to pray to either for relief from physical ailments, and it is also legitimate to mentally talk to the various parts of one's body, holding in mind the idea of the perfect functioning of those parts, since such mental conversations are in reality in the nature of auto-suggestion to the Subconscious, which then proceeds so far as conditions permit to bring the desired condition into manifestation. This is not a misuse of spiritual power unless accompanied by a positive demand that the cure be performed regardless of whether destiny permits it or not. When we demand, we set aside the laws of nature and the destiny which we have created in the past, and although we may temporarily accomplish our object, it will cost us in the end more than it is worth.

THE DIET OF JESUS

QUESTION:

Did Jesus Christ eat meat? In the 4th chapter of St. John it speaks of Jesus having taken meat with His disciples.

ANSWER:

It is entirely improbable that Christ ever used flesh food, knowing the laws which govern in the matter. The word "meat" used in the gospels refers to food in general, not necessarily to flesh food.

COLOR AND NUMBER VIBRATION

QUESTION:

Will you kindly distinguish between astral colors, color vibration, and the aura? Also, what is number vibration? Is it possible to enter another person's aura or envelop him with ours?

ANSWER:

The term "astral" used in Theosophical literature applies to the Desire World, which is the world of color. Color vibration is another term

for the same thing. The colors seen in the Desire World are of very intense hues. The aura is a general term used to signify the finer vehicles of man, namely the mental, desire, and etheric bodies.

Number vibration refers to the numerical values of the letters composing a name; the pronunciation of a name sets the corresponding sound vibrations into operation, and these have a certain effect upon the life and destiny of the person.

Since the finer vehicles extend beyond the periphery of the dense body, when persons come into physical contact, their auras naturally intermingle.

NATURE SPIRITS, ETHERS, AND THE EGO

QUESTION:

What is the relation between the four classes of nature spirits, the four ethers of the Etheric World, and the threefold spirit of man?

ANSWER:

These different elements all have their part in the economy of nature and specific functions to perform. All this forms the subject of occult philosophy. The nature spirits are all etheric, namely, the sylphs, salamanders, gnomes, and undines. The Ego, the threefold spirit of man, makes use of the ethers in its vital or etheric body, and the nature spirits help in the production of plants and minerals.

WAR AND INFANT MORTALITY

QUESTION:

What is the relation between infant mortality and war?

ANSWER:

Men killed upon the battle field surrounded by conditions of great emotional intensity are prevented from making the retrospection which ordinarily occurs in the first three days after death, and by which the record of the past life is transferred to the desire body to form the basis of experience in Purgatory and the First Heaven. When this process has been interfered with, the fruits of the past life are practically lost. This is made up to the Ego by bringing it back to birth, followed by death while still a child previous to the age of fourteen. Then the child goes to the First Heaven and is there

given a period of instruction from one to twenty years in length. This compensates it to some extent for the experiences lost in the preceding life.

Loss of life on the battlefield therefore means a corresponding increase in infant mortality at a later date.

THE VALUE OF TALISMANS

QUESTION:

Is it permissible to enlist the aid of any planet's talisman in our daily lives? Would the talisman neutralize the influence of a malefic planet?

ANSWER:

Each of the planets and the twelve signs has an affinity with certain gems, metals, and colors, and by the combination of these it is possible to make a talisman. If a talisman is worn which is composed of the metals corresponding to the ruler of the horoscope, one is helped thereby to express himself to better advantage. Also if the horoscope shows afflictions from any planet, the use of a talisman composed of the metals relating to the planet of an opposite character will help him to overcome the malefic vibrations. For instance, a talisman composed of the Jupiter metal tin is an antidote for negative Saturn vibrations, and one composed of the metal of Venus, copper, is an antidote for excessive Mars vibrations.

THE ORDER OF SUCCESSION OF THE DENSE AND VITAL BODIES

QUESTION:

Why was not the vital body built first in the process of creation, since in prenatal succession it is the matrix into which the dense body is built?

ANSWER:

While the Ego was involving through the mineral stage in the Saturn Period, it expressed itself through the functions of crystallization and cohesion. When it advanced into the Sun Period and reached the point where the life principle could be incorporated in it, then it required a vital body for that purpose. Thus the construction of the vital body was second in order. It is true that the vital body is a pattern body for the physical and that during the prenatal period the two are built synchronously in the womb, cell by cell. But this is a later de-

velopment to meet present conditions, and the present order is not dependent upon the order which was established in the beginning of involution.

CURATIVE PROPERTIES OF TERRESTRIAL MAGNETISM

QUESTION:

Has terrestrial magnetism or magnetized steel applied to the body any curative properties? Actually it appears to have some value.

ANSWER:

The use of electrical currents of small amperage and high voltage are of value in certain conditions by restoring the polarity of the body cells. Weak electrical currents from a battery are of value in promoting the same object. The magnetism inherent in a piece of magnetized steel applied locally to an affected part of the body sometimes restores the tone by reestablishing the polarity of the cells and by inducing a greater flow of the solar life force.

ASKING FOR PROTECTION

QUESTION:

Last summer I was riding in an automobile and was caught in a cyclone, which did great damage all around me. I immediately sent up a silent prayer to the Invisible Helpers for protection, and almost immediately a great calm came over me, and I escaped harm. Was it right for me to ask for this protection, and would I have been protected in any case without requesting it?

ANSWER:

It is always permissible to ask for protection from inimical forces, and it is not at all certain that protection will be forthcoming unless we do ask when there is apparently great need for it. Of course the main events of our destiny are determined before birth, but many of the lesser events are not predetermined and are more or less subject to our free will. To put ourselves in touch with higher Beings in time of danger is one of the uses of our powers which we should exercise.

THE TRINITY AND THE ORTHODOX CHURCH

QUESTION:

The orthodox church asserts that the Holy Spirit emanates from the Father only. Is this

correct? Also will you please give your views regarding the orthodox church in comparison with the Catholic and Protestant churches.

ANSWER:

The Rosicrucian Philosophy teaches, as do the Christian churches that the Trinity consists of the Father, Christ, and the Holy Spirit or Jehovah. The term, "orthodox" is applied to those branches of the church which adhere to the original doctrines in accordance with the early translations of the Bible. Variations from these doctrines are termed heterodoxy by the original church. Both Catholic and Protestant are termed orthodox.

STILLBIRTH

QUESTION:

To what region does a full term stillborn child return, and what has the Ego gained in such a prenatal journey?

ANSWER:

Any child which dies before the age of fourteen returns to the upper region of the Desire World termed the First Heaven, there to receive certain instruction and await rebirth. This is true in the case of death at any time between the quickening, which occurs approximately four months after conception, and the age of fourteen. The instruction in spiritual matters which the Ego gains in the First Heaven is the object of this process of nature. This instruction is ordinarily to compensate for the loss of the life panorama in the preceding life.

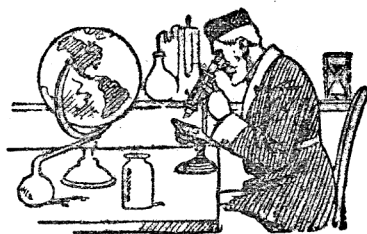
CHRIST AND JESUS

QUESTION:

Who was it that took the body of Jesus at the baptism, the Cosmic Christ or the Planetary Christ?

ANSWER:

The being who took the body of Jesus at the baptism was the highest initiate of our Sun Period, who was in reality not a single being but a hierarchy containing within himself myriads of lesser beings. He is to be distinguished from the Cosmic Christ, who is the second aspect of the God of our solar system and manifests as the life principle in nature. He is also to be distinguished from the original Planetary Spirit of the earth, who has withdrawn and delegated his functions to the Father, Christ, and Jehovah.



The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

The Planets of the Fifteenth Century

ANNA C. HOYT

(Continued from November)

The Sun

HERE THE SUN GOD is carried along in his resplendent chariot by four steeds. Upon the solitary wheel is the sign Leo. Under the protection of the Sun is the youthful king represented below, who is being guided by the wisdom of aged counsellors. Various physical contests fill the picture, and as a symbol of faith and worship three men kneel before the shrine of the Virgin. From the inscription we learn:

"The Sun is a male planet, in the fourth sphere, warm, dry, fiery, and choleric, of a golden colour, greedy of power and wealth. He loves fair speeches, has a handsome, showy person, and is heavy and fleshy of body. Gold is his metal; his day is Sunday, the first, eighth and twenty-fourth hours; his night is that of Sunday. He is friendly to Mars and hostile to

Saturn. He has one house, in the constellation of the Lion. His life or ascendant is in the Archer, his death or descendant in the Scales. Starting from the Archer, he travels through the twelve signs in a year, at the rate of one sign a month, moving one degree a day, two minutes and thirty seconds an hour."

This fourth heaven is presided over by Powers who represent the divine power and majesty and fight against sin and disease. Here live the spirits of those who loved wisdom, great doctors and teachers, theologians, and Fathers of the Church. Dante says the Sun resembles Arithmetic, because it sheds its light upon the other stars just as number elucidates science, and like infinity in number is impossible to perceive.

Mars

In this planet picture we see a youthful and confident warrior driving two galloping horses. On the front wheel of the car appears the Scor-

pion, and on the rear wheel Aries, or the Ram. Beneath is a scene of conflict—fire, rapine, and disorder. We read what Mars is like from the text:

“Mars is a male planet, in the fifth sphere, very hot and fiery. He loves warriors, battles, and violence; he is lawless and unruly. Iron is his metal; he governs the choleric in temperament. His season is summer; his day is Tuesday, the first, eighth, fifteenth and twenty-fourth hours; his night that of Saturday. He is friendly to the Sun, hostile to Jupiter. He has two houses, the Archer by day, the Scorpion by night. His life or ascendant is in the Goat, his death or descendant in the Crab; he travels through the Twelve Signs in eighteen months, starting from the Crab. He takes a month and a half to pass through one of the signs. He moves at the rate of forty minutes a day, and one minute, four (for which read forty) seconds an hour.”

Resurgi e vinci—Arise and Conquer, are the first words which Dante hears on entering Mars. Here the Virtues preside who imitate the Divine strength and fortitude, and here are the spirits of those who fought for the faith. St. Bernard holds that the Virtues work signs and prodigies among the elements to admonish mankind. Buti, an early commentator on Dante, says: “Literally it is true that the splendor of Mars is more fiery than that of the Sun, because it is red and the Sun is yellow; but allegorically we are to understand that a greater ardor of love, that is, more burning, is in those who fight and conquer the three enemies mentioned above (the world, the flesh, and the devil) than in those who exercise themselves with the scriptures.”

Jupiter

Jupiter is represented on a royal seat drawn with dignity by his eagles. Before him kneels Ganymede, according to mythology the most beautiful of all mortals, who was carried off by an eagle of Jupiter to be his cupbearer. Astronomers placed Ganymede among the stars under the name of Aquarius. On the wheels of Jupiter's chariot are the signs of Sagittarius and Pisces. Jupiter's love of intellect and affluence of speech are marked by the three poets represented below: Dante, Petrarch, and Boccac-

cio; his love of royalty and youth by the young king attended by nobles; and his fondness for pleasure by the hawking and hunting parties. Since Jupiter favored justice and veneration, Dante describes the planet as the home of those who loved justice upon earth; and since it is the friend of rulers, it is governed by Dominions, representing the best in authority. Dante compares Jupiter to Geometry.

The inscription beneath the picture reads:

“Jupiter is a male planet, in the sixth sphere, warm and moist, temperate by nature, and of gentle disposition; he is sanguine, cheerful, liberal, eloquent; he loves fine clothes, is handsome and ruddy of aspect, and looks towards the Earth. Tin is his metal; his days are Sunday and Thursday, with the first, eighth, fifteenth, and twenty-fourth hours; his night that of Wednesday. He is friendly to the Moon, hostile to Mars. He has two houses, the Archer by day, the Crab by night. His death or descendant is in the Goat. He passes through the Twelve Signs in twelve years, starting from the Archer, traveling through one sign in a year, and advancing at the rate of two and a half degrees a month, one degree in twelve days, five minutes in one day, and twelve and a half seconds in an hour.”

Saturn

The deity of Saturn sits in his car, a straight and serious old man, carrying a scythe, and is rolled slowly along by two dragons. On the front wheel is the sign of Capricorn, and on the rear wheel the sign of Aquarius. Farmers and unfortunates are predominant in the picture below. Ploughing and threshing and the killing of hogs signify the earthy nature of the children on the planet. Beggars, workmen, and hermits, with a criminal hanging from a gallows, complete the picture, except for the chapel which shows us the spiritual aspect of Saturn also. The text reads:

“Saturn is a male planet, in the seventh sphere, dry and cold, though occasionally moist. He is melancholy, partaking of the character of the Earth, and of lead. He is dark, and loves dark raiment; he is pious and steadfast; he loves agriculture. Among metals, he governs lead; among temperaments, the melancholic; agriculture and old age are under his protection. The

autumn is his season; his day is Saturday, the first, eighth, fifteenth, and twenty-fourth hours; his night is that of Wednesday. He is friendly to Mars, hostile to the Sun. He has two houses, the Goat by day, the Water-bearer by night. His life or ascendant is in the Scales, his death or descendant in the Archer; he traverses the Twelve Signs in thirty years, or rather over, starting from the Goat, taking two and a half years or thirty months to travel through one sign, and advancing at the rate of one degree a month, two minutes a day, five seconds an hour, towards the goal whence he again begins his course."

Over the sphere of Saturn preside the Thrones, facing God, and open to his influence. According to St. Bernard, the sitting of God upon the Thrones means supreme tranquillity, most placid serenity, peace which surpasseth all understanding. According to Dionysius, the Thrones represent the Divine Steadfastness; by their means God will execute his judgments, and their special office is purification. Dionysius says these angels who are called Thrones are like material chairs in four ways. By being raised high from the ground they are nearer to God and can understand him better; as chairs are firm, so are the Thrones made firm by God; as the chair receives the sitter and supports him, so the Thrones receive God and support his interests; and as in shape the chair is open on one side to receive the sitter, so are the Thrones prompt and open to receive God and to serve him.

In the heaven of Saturn gather the spirits of those saints who lived in contemplation of holy things. Dante makes Saturn the symbol of Astrology. (Convito II:14.) "The Heaven of Saturn has two properties by which it may be compared to Astrology. The first is the slowness of its movement. . . . the second is, that it is the highest of all the planets; and these two properties are in Astrology; for in completing its circle, that is, in learning it, a great space of time passes, both on account of its demonstrations, which are more than in any of the above mentioned sciences, and on account of the experience which is necessary to judge rightly in it. And, moreover, it is the highest of all . . . from its noble and high subject, which is the movement of the heavens; and high and noble from its certainty, which is without any defect, as one that proceeds from a most perfect and

regular source. And if anyone thinks there is any defect in it, the defect is not on the side of the Science, but as Ptolemy says, it comes from our negligence, and to that it should be attributed."

In northern Italy a few years later appeared a much simpler and more classical series of engravings, representing not only the planets but the spheres as well. Ten in number they form the fifth group in a series of so-called playing cards or Tarocchi, which were really a sort of portable encyclopaedia of instruction in the mediaeval idea of the universe. The other four groups of ten prints each represent the Ranks and Conditions of Men, Apollo and the Muses, the Liberal Arts, and the Virtues. *

In this series the Moon goddess drives her chariot across the sky above the sea; Mercury, with the head of Argus at his feet, plays the flute which put to sleep the hundred-eyed son of Zeus; Venus appears with Cupid and the three Graces; Phaethon falls from the chariot of the Sun; Mars rides in armor, the wolf of violence at his feet; Jupiter sits on the rainbow within a mandorla, an eagle above, Ganymede below, and slain giants upon the ground; and Saturn, an old man with a scythe and a dragon with its tail in its mouth, symbolizing Eternity, is devouring a child. The heaven of the fixed stars is represented by an angel holding a sphere thickly strewn with stars. Here preside the Cherubim, who personify divine wisdom, and Dante likens this sphere to natural science—Physics and Metaphysics, saying: "By its two movements it signifies these two sciences; for by the movement in which it revolves daily and makes a new circuit from point to point, it signifies the corruptible things in nature, which daily complete their course, and their matter is changed from form to form; and of this Physics treats; by the almost insensible movement which it makes from west to east of one degree in a hundred years, it signifies the things incorruptible, which had from God the beginning of existence, and shall never have an end; and of these Metaphysics treats." M. Cumont in *Astrology and Religion* says: "The movement of this heaven was a continuous revolution, not a motion forwards and

* One entire series of these "Tarocchi" may be seen in the Museum of Fine Arts, Boston.

backwards like that of the planets, and men said that, since it did not *wander*, nor *err*, therefore it was not subject to error, and that this infallibility was a proof of its divinity." While every star and group of stars received a certain amount of worship, those forming the twelve constellations of the zodiac, on account of their powerful influence over destiny, were especially venerated.

The divine fire which causes the revolution of the fixed stars was called the Primum Mobile or the Crystalline Heaven. The engraving illustrates this with an angel in the act of one turning a wheel, as the heavens were supposed to be turned, and holding a blank sphere, the symbol of God. Over this ninth region preside the Seraphim, who personify the consuming love of God; from this heaven Lucifer is supposed to have fallen, although St. Thomas says no angels could have fallen from this heaven on account of the great degree of love here which precludes the possibility of sin. Dante makes this sphere the symbol of Moral Philosophy.

Finally we have the Empyrean, or Prima Causa, likened by Dante to Divine Science, represented in the print by a mathematical diagram in concentric circles of the earth, water, air, fire, the seven planets, the fixed stars, the Primum Mobile, and the threefold sphere of the Empyrean surrounded by rays. Of this true Paradise, the abode of Deity and the spirits of the Blessed, Dante says; "This is the sovereign edifice of the world, in which the whole world is included, and outside of which nothing is. And it is not in space, but was found solely in the primal Mind, which the Greeks call Protonoe. This is that magnificence of which the Psalmist spake, when he said to God, 'Thy magnificence is exalted above the heavens.'" Again in his letter to Can Grande, he concludes: "And because, when the Beginning or First, which is God has been found, there is nothing further to be sought, since He is the Alpha and Amega, that is, the Beginning and the End, as the Vision of John sheweth, the treatise ends in God Himself, who is blessed for ever and ever."

Thus the Italians of the fifteenth century represented their ideas of the heavens, which influenced all Europe—ideas drawn from the East and colored by mythology and Christian allegory. Kept by the power of the Church from a scientific pursuit of astronomy, their astrology

became all the richer in religious sincerity. Men in general had no learning and remained superstitious, taking astrology on faith only; but those men of intelligence who were tutored and university trained studied their Aristotle and Plato and read their Dante, and found it much easier and simpler than we do to believe in spiritual forces behind the movements of the universe. Before the fever of scientific investigation mastered them, men were much nearer their creator in feeling, if not in comprehension, and always their astrology went hand in hand with their religion to help them assert their independence of will and attain greater blessedness.

The following books have been consulted or quoted from: Blake, John F., *Astronomical Myths*; Craig, Katherine Taylor, *Stars of Destiny*; Cumont, Franz, *Astrology and Religion among the Greeks and Romans*; Gardner, Edmund G., *Dante's Ten Heavens*; Grandgent, C. H., *Dante*; Hind, A. M., *Catalogue of Early Italian Engravings*; Lippmann, F., *The Seven Planets*; Longfellow, H. W., *The Divine Comedy of Dante Alighieri*; Alcott, William Taylor, *Star Lore of all Ages*; Parsons, Albert Ross, *New Light from the Great Pyramid*.

A Super-Simplified Method of Determining Astrological Aspects

JOS. WILDAR

First number the signs around the circle from one to twelve as follows:

♈ — 1	♌ — 5	♊ — 9
♉ — 2	♍ — 6	♋ — 10
♊ — 3	♎ — 7	♌ — 11
♋ — 4	♏ — 8	♍ — 12

If any sign occurs twice give it the same number in both places. Then note the following table of aspect values:

0	degrees	equals	0	signs	equals	Conjunction
60	"	"	2	"	"	Sextile
90	"	"	3	"	"	Square
120	"	"	4	"	"	Trine
180	"	"	6	"	"	Opposition

Theorem I

To determine whether any two planets are in aspect to each other, first subtract the sign num-

bers of the two signs in which they are placed. For instance, if Jupiter is in 10 degrees of Taurus and Mercury is in 15 degrees of Virgo, we subtract the sign numbers from each other—namely, 2 corresponding to Taurus from 6 corresponding to Virgo, and obtain the result of 4. That is, these two planets are 4 signs apart.

We then consult the above table to ascertain whether the space of 4 signs is an aspect or not, and find that it is a trine.

However, there is still another point to be investigated before we can say that Jupiter is trine Mercury, namely, as to whether these two are within orb of each other. An orb of 6 degrees is allowed for an aspect. If the number of the degree occupied by Jupiter is not more than 6 degrees away from the degree occupied by Mercury, leaving out of consideration temporarily the sign position, then Jupiter and Mercury are within orb of each other.

An examination of the above example shows us that as Jupiter is in 10 degrees and Mercury is in 15, there is only a difference of 5 in the two; therefore Jupiter is within orb of Mercury. And since they are 4 signs apart, then all the conditions are complied with which constitute a trine aspect; therefore Jupiter is trine to Mercury.

This process must be applied in the case of all the planets, that is, each planet must be compared with every other planet in order to determine whether there is an aspect between the two or not. It is well to begin with the first planet below the Ascendant, following around the circle in a counter-clockwise direction.

For instance, suppose that in an actual horoscope the Sun is the first planet below the Ascendant and is placed in the 2nd house. Then compare the Sun with all the other eight planets, following the above method, and thereby determining how many aspects the Sun has and what they are; these of course are to be entered in a table or set down in such a manner as to be available for easy reference. Then having determined all the aspects of the Sun, take the next planet below the Ascendant and repeat the process to determine its aspects. For instance, if Mars is the next planet and is situated in the 3rd house, compare that with all

the other planets around the circle to the Ascendant, entering its aspects in the table. (It is not necessary to go below the Ascendant because you started with the Sun, which was the first planet below the Ascendant, and compared that with all the others; therefore it is not necessary to compare all the others with it.) Then take the next planet. Suppose Saturn is in the 4th house. Compare this with all the others around the circle as far as the Ascendant, and enter its aspects in the table.

When each planet has been compared with all the other planets in the above manner, then all the aspects will have been determined.

Theorem II

One other feature has to be investigated in order to make sure that no aspects have been missed:

If a planet is in the last 6 degrees of any sign, it must be compared with all the planets which are in the first 6 degrees of any other sign, because if a planet is near the end of a sign, it may be in aspect to some other planet in the first degrees of another sign. The following is the method which must be used in such cases:

Suppose Uranus is in 27 degrees of Gemini, and Neptune is in 2 degrees of Libra. First move Uranus forward enough to place it in 0 degrees of the next sign, namely Cancer—that is, move it forward 3 degrees. Then compare its new position with the position of Neptune by the method illustrated in Theorem I. You will then find that as Neptune is in Libra, the 7th sign, and the new position of Uranus is Cancer, the 4th sign, there are 3 signs between them, which constitutes a square. We still have, however, to find whether they are within orb of each other. In order to do this we add the 3 degrees which Uranus has been moved ahead, to the 2 degrees of Libra which are occupied by Neptune and obtain the figure 5, which shows that these two planets are within an orb of 5 degrees; therefore since 5 degrees is less than 6, the maximum allowed for an orb, and since these two planets are 3 signs apart, then they are in square aspect to each other.

Similarly we might investigate Venus in 25

(Continued on page 352)

The Children of Sagittarius, 1923



A Character Delineation of the Children Born Between November 23rd and December 22nd, inclusive.

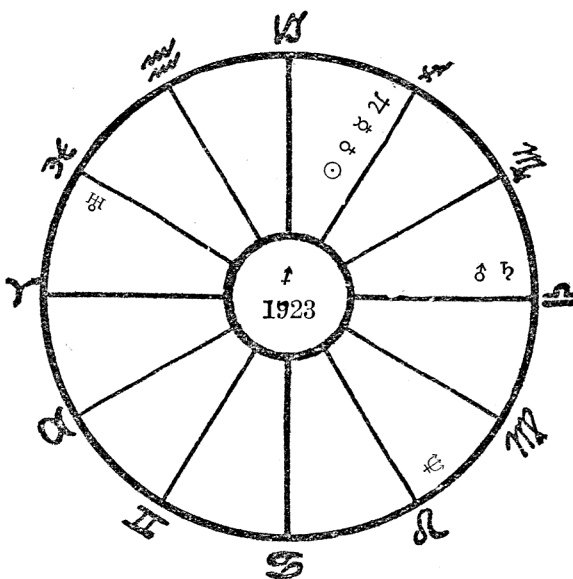
The children born while the Sun is in the sign of Sagittarius are naturally of a frank nature, generous to a fault. As a consequence this kindly and trusting nature often attracts people who take undue advantage of their kindness.

Sagittarius is ruled by the law-abiding and opulent Jupiter. This ruler will be passing through the sign of Sagittarius during all the month, giving these children a noble and benevolent disposition. Venus and Mercury also in this sign will give them artistic tendencies, not those of the brush or pencil artist but of a nature such that they can move about, for these Sagittarius children will be restless, wanting to be on the move. Therefore art in landscape gardening is most apt to appeal to them. Mars and Saturn in Libra give talent for architecture or mechanical arts.

Neptune will be retrograde in Leo during all the month. This will nullify the effect of this mystical planet, for a retrograde planet conceals its influences.

Sagittarius children are restless, and the parents or teachers should endeavor to keep them interested in order to develop them. They should be taught steadfastness and perseverance, and be encouraged to finish one thing before they undertake another, for they will want to have many irons in the fire and are very apt to neglect some of them.

Mars will be sextile to Mercury between the 10th and 23rd of December. The children born during this period will be unusually bright, for Mercury in Capricorn and Mars in Scorpio will give a deep, keen and quick mind.



With the Sun and Jupiter in Sagittarius and Uranus in Pisces, common signs, there will be a tendency to coughs and colds, for afflictions are usually operative in the opposite signs as well as those containing the planets. As the Sagittarians have a tendency to stoop, with chest in, the parents should begin early and train the children to breathe deeply, with shoulders back; also to thoroughly masticate or Fletcherize their food.

NOTE: We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June, 1917. Twenty-five cents each.

Your Child's Horoscope

Free delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people to find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, is entitled to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

We Neither Cast Nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine and in connection with our Healing Department. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to give *Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth if known. If these data are not given, the reading cannot be made.

NOTICE: Applicants for readings *should be very careful* to state when DAYLIGHT SAVING TIME was in effect at birth, or the delineation will be in error.

STANLEY and HELEN O.—TWINS.

Born April 12th, 1915. 4:30 P. M. and 5:00 P. M., respectively.

Lat. 41 N., Long. 76 W.

Cusps of the Houses—Male:

10th house, Gemini 28, Cancer intercepted; 11th house, Leo 2; 12th house, Virgo 2; Ascendant, Virgo 28-16; 2nd house, Libra 24; 3rd house, Scorpio 24.

Cusps of the Houses—Female:

10th house, Cancer 5; 11th house, Leo 8; 12th house, Virgo 9; Ascendant, Libra 4-21; 2nd house, Scorpio 1; 3rd house, Sagittarius 1.

Positions of the Planets—Male:

Uranus 15-3 Aquarius; Venus 13-14 Pisces; Jupiter 15-59 Pisces; Mars 26-55 Pisces; Mercury 2-55 Aries; Moon 4-6 Aries; Sun 21-54 Aries; Saturn 27-14 Gemini; Neptune 27-39 Cancer.

Positions of the Planets—Female:

Same as above except Moon, 4-21 Aries.

We have for our delineation a most interesting pair of twins, a boy with 28-16 of Virgo on the Ascendant and a girl born thirty minutes later, which brings 4-21 of Libra on the eastern horizon. The boy has common signs on the angles, while his sister has cardinal signs. This will make these two children quite different in temperament, while at the same time the experiences in life on account of the aspects of the

planets will be very similar. But the rising sign will determine how they will meet these lessons and to what extent they will grasp their opportunities and use them for soul growth.

The boy has Mercury as a ruler, with Saturn in conjunction with the Midheaven. Mercury is in conjunction with the Moon in the 7th house, square to Saturn. This will make the mind keen and deep, but very suspicious, always fearful that some one will take advantage of him. With Mars in Pisces, the 12th house sign, square to Saturn in the Midheaven and in opposition to the Ascendant he is apt to be one who would take advantage of the other fellow.

The above configuration—Mercury conjunction the Moon, square to Saturn, and opposition to the Ascendant, and also Mars conjunction Mercury, square to Saturn and the Midheaven, and opposition to the Ascendant make both these children prone to be artful, cunning, and to not adhere strictly to the truth. The guardians may do much to help them overcome this tendency. They will, however, have to be most masterful and diplomatic, especially with the boy, for he will be apt to cover up his little transgressions; while the girl with the first phase of Libra on the Ascendant, which is the Moon's decanate, will be likely to betray her faults by her frankness.

With Neptune, Uranus, and Jupiter all in their own signs, where they are the strongest, and with Venus and the Sun exalted these children will feel the planetary aspects very keenly on account of the strength of these positions. As a whole their lives will be full of very inter-

esting experiences; but this is conducive to much soul growth.

With Mercury and Moon in Aries, conjunction Mars, there may be impulsive, quick spurts of temper, and with Saturn square to the above planets a tendency to hold a grudge. Especially will this be the tendency with the boy, for Virgo is apt to be touchy and unforgiving, while Libra, the Venus sign, will express more love and tolerance.

Jupiter and Venus are the two best placed planets in the horoscopes of these children, Venus being exalted and Jupiter at home in Pisces. With Uranus in its own home, Aquarius, sextile to the Sun, which is exalted in Aries and in the 7th house, they may be drawn to public service. To better the conditions of the common people would interest them—hospital work or nursing the sick, for Venus, Jupiter, and Mars are in the 12th house sign of Pisces and in the 6th house ruling sickness and labor.

With Mars in Pisces square to Saturn in Gemini, poor oxygenation of the blood will cause these children to be subject to coughs and colds, for Saturn interferes with deep breathing. They should be taught to breathe deeply, expanding the chest.

With Neptune in Cancer, which has rule over the stomach, square to the Sun, these children should be taught to eat carefully, for Neptune is likely to interfere with assimilation of food; if they are permitted to indulge in rich and indigestible food, this will tend to cause them to catch cold more quickly than otherwise.

VOCATIONAL

DOUGLAS H. M.

Born February 6th, 1903. 5:00 P. M.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Taurus 4; 11th house, Gemini 10; 12th house, Cancer 15; Ascendant, Leo 14-16; 2nd house, Virgo 6; 3rd house, Libra 2.

Positions of the Planets:

Mars 15-29 Libra; Uranus 24-27 Sagittarius; Saturn 2-8 Aquarius; Mercury 7-29, retrograde, Aquarius; Sun 16-57 Aquarius; Jupiter 26-47 Aquarius; Venus 3-36 Pisces; Moon 6-15 Gemini; Neptune 1-14, retrograde, Cancer.

The horoscope which we will use for our vocational reading this month has the fixed and

fiery sign of Leo on the Ascendant and fixed signs on all four angles, with six planets in airy, scientific signs. This young man will naturally be attracted to a vocation of a mental or scientific nature.

Aquarius is the sign ruling friends. Aquarians are good mixers, especially when the Sun is in this sign. People are naturally drawn to them on account of their kindly nature, for the unaffiliated Aquarian will go out of his way to accommodate another or do any one a favor. As a result these people are usually successful when they deal with the public for instance, in such capacity as that of salesmen.

With Mercury conjunction Saturn and trine to the Moon, the mind will be keen and cautious. The opulent and benevolent Jupiter is in 26 degrees and 47 minutes of Aquarius. When the Sun is in a fixed sign and in an angle, its orb is greater than when elsewhere. As Jupiter is within 9 degrees and 50 minutes of the Sun, we would in this case consider these major planets, the Sun and Jupiter, to be in conjunction. Jupiter in conjunction with Venus and both sextile to Uranus, the spiritual ruler of Aquarius, and trine to Neptune will give breadth of vision, a desire to work for the uplift of humanity, and a feeling of love for all mankind.

There is another group of planets which would incline the native's mind to literary or scientific pursuits, and this is composed of Mercury conjunction Saturn in Aquarius trine to the Moon in Gemini. These aspects would make him good in mathematics.

With Mars in Libra trine to the Sun, this young man would be successful as an architect or a mechanical engineer.

THE PRAYER OF A BUILDER

(With an afflicted Mercury)

MABEL C. TROTT

O Master! Go hammering on!
That the bridge of mind may be built for me
To cross the abyss from myself to You!
Let the stride of my will be firm and free,
And the upward trend be straight and true;
No matter what the gain or loss,
Nor what the pain or cost;
Let every trial be a stone in the arch
That bridges the gulf from me to Thee!

Studies in The Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

ALFRED ADAMS

THE WORK OF EVOLUTION

(Pages 201 to 222, *Cosmo-Conception*)

- Q. What will the virgin spirits be doing from now until the end of the Vulcan Period?
- A. The virgin spirits, who are now our humanity, will perfect their vehicles and expand their consciousness in the five worlds by their own efforts and genius. This period is called "Evolution."
- Q. Why is a thorough understanding of the scheme of planetary evolution of value to the student?
- A. Because it trains the mind in abstract thought and elevates it above the sordid things of concrete existence, helping the imagination to soar beyond the hampering toils of self-interest.
- Q. What did we learn in our study of the Desire World?
- A. That interest is the mainspring to action.
- Q. At our present stage of progress, what do we find?
- A. We find that interest is generally aroused by selfishness. It is sometimes of a very subtle nature, but it spurs to action of various kinds.
- Q. What does all action inspired by interest generate?
- A. It generates certain effects which in turn act on us, and in consequence we are bound by action having to do with the concrete Worlds.
- Q. If our minds are occupied with such subjects as mathematics or the study of the planetary phases of evolution, what effect does it have upon us?
- A. We are in the region of purely abstract thought, beyond the influence of feeling, and the mind is directed upward towards the spiritual realms and liberation.
- Q. Can you give an illustration of this condition?
- A. When we are extracting cube root, or multiplying figures, or thinking of Periods, Revolutions, etc., we have no feeling about it. We do not quarrel about twice two being four. If our feelings were involved we should, perhaps, try to make it five and quarrel with the one who said it was but three, but in mathematics truth is most clearly apparent and feeling is eliminated. Therefore to the average man mathematics is dry and uninteresting.
- Q. What did Pythagoras teach his pupils?
- A. He taught his pupils to live in the world of Eternal Spirit, and he demanded that those who desired instruction from him should first study mathematics.
- Q. Why did he demand this?
- A. A mind capable of understanding mathematics is above the average and is capable of rising into the world of spirit, because it is not fettered in the world of feeling and desire.
- Q. If we accustom ourselves to think in terms of the spiritual world, what does it produce?
- A. We shall be able to rise above the illusions which surround us in this concrete existence where the twin feelings, interest and indifference obscure the truth and bias us, just as the refraction of light rays through the earth's atmosphere gives us incorrect ideas of the position of the luminary emitting them.
- Q. What is the student advised to study who

- wishes to know truth and investigate the realms of spirit?
- A. He is advised to study, assimilate, and form mental conceptions of these Worlds, Globes, and Periods. The study of mathematics and of Hinton's "The Fourth Dimension" are also admirable exercises in abstract thought.
- Q. What further is said regarding the practice of abstract thought?
- A. Remembering that logic is the best teacher in any world, it is certain that the individual who succeeds in entering into the superphysical world by means of such studies in abstract thought will not become confused, but will be able to give a good account of himself under all circumstances.
- Q. What advice is given the student regarding the study of the scheme of evolution?
- A. The student should read slowly, repeat often, think deeply and much.
- Q. When our minds have become capable of understanding more, what will be discovered?
- A. That the deepest phases now comprehensible to us are but the A B C of the scheme of evolution.
- Q. What is revealed in the study of diagrams 7 and 8, pages 193 and 197 of the *Cosmo-Conception*?
- A. That the globes of the Saturn Period consisted of much rarer and finer substance than our earth.
- Q. Where was the densest globe of the Saturn Period located?
- A. It was located in the portion of the World of Thought now occupied by the rarest globes of the present Period, the Region of Concrete Thought.
- Q. How are these globes of the Saturn Period described?
- A. They had no substance such as we can see. They were dark, and if a person could have entered into the space they occupied, he would have seen nothing. All would have been darkness, but he would have felt warmth.
- Q. How will this subject of "globes" appear to the materialist?
- A. It will seem insanity to call such a condition a "globe" and to assert that it was the field of evolution of form and life.
- Q. When we consider the Nebular Theory, what do we realize?
- A. That the nebula must have been dark before it glowed with light, and that it must have been hot before it could become fiery. This heat must have been brought about by motion, and motion is life.
- Q. Of what were the globes of the Saturn Period composed?
- A. We may say that the Virgin Spirits who were to evolve consciousness and form were embedded in these globes, or that the globes were composed of Virgin Spirits.
- Q. Why does the occult scientist say that in the Saturn Period man went through the mineral stage?
- A. Because the Virgin Spirits were incorporated in the globes, as the life ensouling the universe is in our earth.
- Q. What was found outside these "warmth-globes?"
- A. In their atmosphere were the great creative Hierarchies who were to help the evolving Virgin Spirits develop form and consciousness.

A SUPER-SIMPLIFIED METHOD

(Continued from page 347)

degrees of Capricorn and find that it is trine to the Moon in 1 degree of Gemini.

When the processes indicated in the two theorems above have been carried out, then all the aspects will have been determined.

The above method saves the student the trouble and confusion of determining the nature of the signs which contain the planets, that is, whether they are cardinal, fixed, or common; or fiery, earthy, airy, or watery. By this method it is not necessary to pay any attention to the nature of the signs; moreover it is entirely independent of intercepted signs. All that is necessary to know are the numbers of the signs containing the planets, and then subtract the two. This automatically takes care of intercepted signs without paying any specific attention to them. The simple process of subtraction is all that is involved.

Of course when we come to reading a horoscope, it is necessary to consider the nature of the signs which contain the planets, but it is not necessary to do this in determining the aspects.

Children's Department

A Song of Lost Children

ION WOLFE

In the land of lost children beyond the gray hill,
In the valley where thought-flowers grow,
There's a garden of loveliness, peaceful and still,
Where fountains of happiness flow.

And beyond the blue garden, thick studded with
sleep,
There's a meadow of laughter so gay,
Where little lost children the world cannot keep
Run forth in the sunlight to play.

Mid wild clover blossoms they scamper and
prance,
Their garlands are fashioned with care.
In joyous abandon they circle and dance,
With poppies entwined in their hair.

Every wind is a rascal, with stories and games,
Spinning tales of the sky and the sea;
And Love is the comrade who whispers their
names,
Calling and setting them free.

Come, little lost fellow, skip forth in the sun,
You are timid and frightened I know,
But dreaming is over and now you may run
In fields where the wild flowers blow.

Your hair is all tousled; but danger is past,
Rub the tears from your tired little eyes.
You are free from all sorrow and sheltered at
last
In the lost children's paradise.

The Butterfly

ELLA VAN GILDER

THE GARDEN IN which Dorothy lived was not a large one; in fact it was quite small. But in it were all kinds of flowers, for Dorothy loved them dearly and always had one in her chubby hand, so that she had the name of "the little flower girl" in all the neighborhood.

All around the garden there was a hedge of shrubs—lilac and golden candlestick and mock orange and japonica. Then there was a long row of sweet peas, a cluster of hollyhocks in one corner, and ever so many little beds of pansies, bachelor buttons, larkspur, and zinnias.

Right in the center of the garden was a cir-

cular rose bed with a border of tulips and violets around it. At one side was a pergola, and here Dorothy played with her flowers in the sunshine, stringing necklaces from four-o'clock seeds, weaving tiny wreaths of larkspur, and making little ladies with fascinating parasols from the hollyhocks. When she grew tired and sleepy, the poppies each had a happy little dream for her, and the wind sang a rock-a-bye song.

The birds loved to come into this garden and butterflies too—great big ones, yellow with black spots on their wings and of all kinds and sizes, even the little white ones that the Japanese legend says are the souls of little babies who

come to play in the flowers. They would flutter down and stay a moment, then dart away up into the sunlight, kissing one another, then off again as though they were playing tag.

This garden had another visitor, a great, green caterpillar who lived in the rose bed under the leaves of an American Beauty rose. Now this caterpillar was very sad because he longed so to be a butterfly. All day he would peep out from under the leaves and watch the butterflies gently floating down to rest on the heart of a rose, fanning their gorgeous wings in the sunlight, and then without any effort soar away into the blue sky.

One day one of the little fairies whose business it was to find out if anything were amiss in the garden heard the green worm lamenting, and he felt so sorry for him that he flew out to where the Fairy Queen lived and reported the case. The Fairy Queen, who was always willing to help anyone in trouble, came as fast as she could fly and settled down on one of the rose petals right over where the green worm stayed.

"Green Worm! Green Worm!" she called.

"Yes, your Highness," answered the green worm, trembling with fear. "What is your pleasure?"

"I came to see why you are unhappy," said the Fairy Queen, settling more comfortably in the cup of the petal.

"Alas! you cannot help me," he replied, trying to suppress his sorrow.

"I might if I knew your trouble," she answered; "for a great many secrets are entrusted to the fairies that others do not know."

It was such a relief to poor little green worm to have some one to talk to who could understand, that he just began and told her all his longings and his despair at never being able to be anything but a green worm that crawled on the ground.

The Fairy Queen listened intently, but instead of waving her wand over him and changing him instantly into a gorgeous butterfly she told him the following:

"Ever since this world was created every little atom has been just as much alive as you or I or an elephant or a man. The Great Father implanted in each one a tiny seed of life. Life al-

ways moves onward and forward, and the desire you feel is a perfectly natural one. It is the desire for progress. Having imbued each one with this seed of divine life, the One who created it did not leave us to vainly desire a fuller existence that could not be satisfied.

"So, little Green Worm, have no fear for the time will come for you to spin a wonderful cocoon. That will be the beginning of a more beautiful life."

Then the Fairy Queen flew away for she wanted to get back to the glen before the sun went down behind the hill. And the little green worm was comforted and dreamed all summer of being a butterfly.

When it began to get cold, he commenced weaving a web around himself, winding it tightly to a leaf, until he was all shut up snugly in a dark cocoon. As he fell asleep, he was filled with a trust that he would wake up again when the warm spring days came.

All winter he rocked and swayed on the rose bush, the snow and ice covering the cocoon. But inside where rested the little green worm the alchemy of faith was making a wonderful change.

Then came the warm rains and the sunshine. The crocuses poked their little cups up into the garden, and the daffodils nodded to one another.

The cocoon felt too small to the little green worm, and he began to stretch himself. Then the shell broke, and he crawled out on one of the rose leaves. The air was fresh and sweet, and there was a smell of earth renewed in the garden.

The green worm felt so light and airy that he crawled up and rested on the heart of a rose. Just then he heard Dorothy exclaim:

"Oh, Daddy! just look at this gorgeous butterfly! How lovely for it to come out of its cocoon on Easter day!"

Green Worm turned his head to see the butterfly they were talking about, and there on his back were two beautiful yellow wings with black spots on them. *He was a butterfly!*

Slowly he fanned the wings back and forth, then without any effort he rose lightly in the air, a thing of beauty; and he was filled with joy at his rebirth and the realization of his longings and his dreams.

Nutrition and Health

Rosicrucian Ideals

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

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

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

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

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

Vegetarianism

What It Has Done For Me

MATILDA FANCHER

IT WAS THROUGH the Rosicrucian Fellowship that I became acquainted with vegetarianism, and when I speak of the subject it is the vegetarianism advocated by the Fellowship to which I refer. I am told there are many kinds, but I know only this one.

We were never heavy meat eaters, but we thought it was necessary to have meat once a day at least. It was hard to plan a dinner, for instance, without meat. I believe there are many women today cooking meat because it is the easiest way to solve the food problem. It takes more thought and preparation to serve a vegetarian dinner.

Not long after the Rosicrucian Headquarters were established on Mt. Ecclesia, my father learned of the Philosophy, and it was through him that I caught my first glance of this wonderful religion and through it of vegetarianism.

When I learned that meat eating was not healthful and that to kill was wrong, innately I knew it to be the truth and set about to live accordingly. I had never killed a chicken in my life but had eaten many of them. I remember one time my sister and I wanted a chicken dinner—a young rooster was to be the victim. We caught the chicken—he was quite tame—and

while I held him on the block, she was to chop off his head. However, when the axe was raised, I lost my nerve. The chicken went free, and we had none for dinner. That was before I knew what I know today.

To overcome an old habit was not as easy as it seemed. There were other members of my household to be considered, also friends and—my own craven desires. My husband and I had moderately good health, but I was somewhat a gourmandizer. I did not know it then, but I can see it now. How I loved to eat!

Shortly after my first baby came, I had an attack of acute indigestion. My physician gave me plenty of medicine, which did me no good. I suffered severely and had a hard time finding relief from these attacks. I could not drink water nor eat anything without fermentation setting in. I was young and ignorant, but I decided to find my own remedy. I quit the medicine and began drinking unfermented grape juice and living entirely on coarse bran and whole wheat bread. I ate very slowly and drank likewise. I lived on this diet and nursed my baby for over a month. I lost twenty pounds but was cured of my trouble.

We gradually eliminated meat from our diet

by cutting it down to twice a week, then once a week, and so on. The final break came after I had cooked on a ranch for ten months. During this time I had from five to twenty men to cook for, and they thought meat was a necessity. I often substituted cheese, egg dishes, and other vegetarian substitutes for meat, and tried to give them as little meat as possible without giving cause for grumbling. Many of them appreciated the change; others did not. I felt sort of responsible for their health and did the best I knew how under the the circumstances.

The handling of raw bloody meat and the smell of it when cooking sickened me so that I came to detest the thoughts of it. Another thing that brought home the tragedy of meat eating was when the butcher came and took all the calves from the range cows; they stood at the bars for days calling to their young, not understanding the reason for their loss. It was a sad day for us too when they took "Micky," who was a calf we had petted and fed until he would come whenever we called.

So when we left the ranch, we were ready for a meatless diet. It is three years since then, and we never think of buying meat. We are a healthy family. Our children are up to weight; they are nearly always well when other children are ill from this or that disease.

I do not know what it is to have a headache. I can work without tiring. I have learned to eat to live, instead of the reverse. Above all is the spiritual gain. I know the "oneness of all life," and I am trying to teach my children the great truth that all life belongs to God, the Creator.

Hints For Health

BY THE EDITOR

LUIGI CORNARO, the celebrated Italian nobleman, from boyhood to the age of forty was a complete physical wreck. The doctors, warning him that he could not live, aroused him to a study of his condition and to a desire to find the cause of his physical ailments. After consideration of his life and habits, he attributed his ill health to his diet and his artificial mode of living. He at once set about to remedy this.

His habits were changed to those of a simple life. Throwing aside all drugs he began to study his food. By correcting each digression from the normal he formulated a few rules and selected a diet which agreed with him and which he persisted in. No matter whom he visited nor where he dined he refused to break his simple laws of correct living, insisting on extreme temperance. He refrained from all excesses, adhering strictly to his program of getting a needed amount of sleep and a necessary amount of bodily exercise. The latter he never failed to obtain through light work with his plants in the open air.

As Cornaro advanced in age, he gradually diminished his daily rations. At the age of eighty-eight he said: "As years multiply, I lessen the quantity of my food, and I may truly say I never knew the world to be so beautiful until I reached old age. Eating but little, my appetite is normal. I keenly enjoy foods that are suited to the old, but I always eat in small quantities."

This man wrote a book on his method of living, which he finished at the age of ninety-five. His life was prolonged to the ripe old age of one hundred and three.

If one man has accomplished such wonders and has added sixty-three years to his life after the doctors had declared his case hopeless, what may not be done by those who have the added knowledge of the modern dietitian together with all the advice of modern schools of healing which have given to the world a method by which one may become familiar with all his bodily functions. How few, alas, will study this physical body! They prefer to study names and numbers, poring over books to become familiar with ancient symbology, mythology—yes, and to study the habits and lives of the Eskimos or other far-off aboriginies. Such a one will spend hours and hours in meditation in order to develop his faculties so that he may be able to function in the higher worlds and study life after death, while he is wholly ignorant of the conditions pertaining to his own physical body. He will never turn the searchlight of knowledge on himself and endeavor to understand the functions of that great stream of life, the human blood stream. He is ready to read books about the building of Solomon's Temple, while the real Temple of God,

the physical body, is being defiled; while the God within the physical is groaning in discomfort.

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I. Cor. 3:16-17.)

In the above chapter St. Paul, the great Initiate, makes plain the value of the human body—that it is a living temple which must not be defiled. But what is man doing to keep it undefiled? He is really more interested and takes greater pains in feeding his cattle so that they may keep fit then he does with his own body. His pigsty is often kept in a better condition than his own body. He will feed the swine that which keeps them in good health so that he may get the highest price for their flesh, but his own body he feeds whatever the palate or the desire nature craves. He feeds his animals at stated times, giving them a certain amount of carefully selected food; but relative to his own temple, which Paul has cautioned him not to pollute, how does he heed these warnings? Let us follow him for just one day and endeavor to obtain a list of the foods which the average man very frequently consumes.

He first wakes up with a tired feeling, but has to hurry to get ready to go to his place of business. His first thought is that of a cigar, a cigarette, or a pipe. This stimulates him so that he can shave and get dressed. Then the first thing the stomach receives is a cup of steaming hot coffee, into which he stirs two or more teaspoonfuls of sugar. He is now ready for his morning meal, which consists of a large bowl of soft-boiled mush covered with cream, into which have been put two or three more teaspoonfuls of sugar. This is followed by a plate of hot cakes with maple syrup, a plate of ham and eggs, a dish of fried potatoes, and a couple of doughnuts. He then finishes with another cup of coffee with cream and sugar. When the above has been consumed, he follows it with one or two glasses of ice water.

He is now ready to go to his place of business. During business hours he smokes one cigar after another until the noon hour arrives, when he rushes off to the lunch counter. A half hour is

all he will allow himself for lunch. His first request is for a glass of ice water, which he gulps rapidly, followed by a bowl of steaming hot soup, which he flavors with a large dose of black pepper and some Worcester sauce. While he is rapidly consuming this bowl of soup, the cook is watching a sirloin steak sizzling over a hot fire. This is consumed half raw by the customer, who covers it with tomato catsup, adding another lot of black pepper. This with a plate of French fried potatoes, several slices of white bread and butter, and a cup of coffee with its added cream and sugar constitutes the quick lunch. Leaving the counter he puffs a big cigar, and his consumption of nicotine continues for the rest of the afternoon.

At 6 P. M. he must again feed his desire nature, and habit again takes him to the table. A glass of ice water is set before him, and instinctively he gulps it down in one or two swallows while he is being served with a plate of lobster salad. The salad is followed by a bowl of soup, which again must be highly seasoned. Then he has a chicken fricassee with a dish of mashed potatoes and gravy. This is followed by a rich pudding and a piece of pie upon which is placed some ice cream. Again he has his cup of hot, black coffee.

The above three meals are sometimes followed by another lunch before retiring at night.

The reader may feel that this picture is overdrawn. Positively not! The above menu is a very common day's ration with the average man of the world. And woman is not free from likewise polluting the human temple. There is many a housewife who often prepares for her husband meals such as described above. She not only keeps up with his appetite, but she satisfies her own craving by mincing between meals. Her lunch sometimes lasts all day long. Is it a wonder that the world is groaning under its load of disease?

Hundreds are complaining of the high cost of living, yet when advised to live the simple and temperate life such as advised by Cornaro and knowing that by so doing it would bring them health and save them many dollars, they still prefer to follow the easier road of self-indulgence and pay the penalty by ill health and an empty pocket book.

Christmas Menus

—BREAKFAST—

Sliced Oranges
Entire Wheat Mush with Raisins
Egg in Ramekin
Toast. Milk or Cereal Coffee

—DINNER—

Vegetable Consomme
Hominy Loaf with Tomato Sauce
Asparagus on Toast
Plum Pudding with Hard Sauce
Entire Wheat Bread and Milk

—SUPPER—

Mixed Fruit Salad
Fig Mince Pie
Prune Bread
Milk

Recipes

Vegetable Consomme

Wash, peel, and run through vegetable grinder two each of carrots, turnips, and kohlrabi; also one-half head of cabbage and one finely sliced onion. Fry the above in three tablespoons of oil until well browned. Boil in one quart of water for one hour; strain through fine sieve, using the broth only. Season with salt, paprika, and celery salt. Add enough water to make four plates of consomme.

Hominy Loaf

Drain one quart can of hominy and grind through vegetable grinder with three stalks of celery, one-half head cabbage, one cup pitted olives, one-half cup walnut meats, one-half cup browned bread crumbs, a few sprigs of parsley, and one fried sliced onion. Run the above through grinder several times. Season with salt, paprika, and a small pinch of sage. Add two eggs. Form into loaf and bake for one-half hour. Serve with tomato or mushroom sauce.

Asparagus on Toast

Over one half of a thin slice of zwieback which has been dipped in hot cream place a nicely poached egg. Beside the egg place three asparagus tips, and put a little cream sauce on the tips of the asparagus.

Fruit Salad

Place three slices of orange on plate as a garnish, fill a teacup with diced pineapple, banana, pear, and grapes. Press well into cup to form into its shape. Drop on plate garnished with orange. Sprinkle with finely chopped English walnuts and small seeded and chopped raisins. Serve with fruit juice.

Fig Mincemeat

Mix two pounds of chopped dried figs with the grated rind and strained juice of six lemons.

Add one teaspoon salt, two cups sugar, two cups of stewed apples, one-half pound currants, one teaspoon each of powdered mace and cinnamon, one teaspoon almond extract, one-half cup candied chopped citron peel, four tablespoons orange marmalade, and one cup melted butter. Mix well and keep in sterilized jars.

Prune Bread

Use one cup yellow corn meal, two cups graham flour, one teaspoon salt, one-fourth teaspoon soda, two teaspoons baking powder, two tablespoons brown sugar, one-half cup New Orleans molasses, one cup pitted, chopped, uncooked prunes, one cup milk, and one tablespoon of oil.

Mix dry ingredients; add prunes, molasses, and milk. Pour into two well oiled covered molds. Steam about one hour, keeping water boiling constantly.

SPARE THE ANIMAL

No flocks that roam the valley free
To slaughter I condemn;
Taught by the Power that pities me,
I learn to pity them.

But from the mountain's grassy side
A guiltless feast I bring;
A crisp with herbs and fruit supplied
And water from the spring.

—Goldsmith.

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he
leadeth me beside the still waters. He restoreth
my soul: he leadeth me in the paths of righteous-
ness for his name's sake. Psalm 23:1-4.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Atlanta, Ga., Sept. 17, 1923.

The Rosicrucian Fellowship,
My dear Friends:

Again there has been remarkable progress in my condition. I almost believe you are making me entirely over. I fully understand that this is not easily done, but I am very grateful for the comfort obtained and the almost absolute absence of disagreeable symptoms.

That you may be blessed beyond measure by our Heavenly Father is my sincere wish.

Yours very thankfully,

M. O.

Mont Alto, Pa., Sept. 4, 1923.

Rosicrucian Fellowship,
My dear Friends:

Everything here is fine. Am steadily picking up weight and feeling great, thanks to the Fellowship.

I want you to know how very much I appreciate all you are doing, I am

With best good wishes,

A. E. W.

Whittier, Calif., July 22, 1923.

My dear Friends:

Once more I want to thank you for your wonderful help.

It certainly has been a wonderful experience to me, one that I shall never forget. From the very hour I first wrote for help I commenced to get better, and now I don't feel any pain of any kind, so you can take my name off the healing list. My heart is full of love and gratitude to our Heavenly Father and the Invisible Helpers. I thank you all at Headquarters for your service to suffering humanity.

Sincerely,

B. E.

Burlington, Vt., Sept. 28, 1923.

The Rosicrucian Fellowship,
Dear Friends:

"May the roses bloom upon your cross." I am writing just a word to you to let you know that my husband is much better in every way. He seems so happy and contented, and I am so thankful that his mind seems all right now.

How I do thank you and the dear Helpers for coming so near to us with their healing power, and bringing a contented happy mind to my dear one.

I know they answered just as soon as I called.

I will now take his name off the list and give the space to some other poor soul that needs your help.

We both thank you so much, and I am trying to live so I may help some one that needs me.

Yours in service for humanity,

C. McA.

HEALING DATES

November 6—12—18—26

December 3—9—16—23—30

January 6—12—20—27

Healing meetings are held 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 those who have applied to Headquarters for relief. At the same time visualize the Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

A Prize for the Best Suggestion

We would like to have suggestions from our readers as to the best method of spreading the Rosicrucian teachings and carrying their message to the public. We will give one copy of *The Rosicrucian Cosmo-Conception* to the person submitting the best suggestion before Dec. 1st.

Agents Wanted

For this magazine and the Rosicrucian Fellowship books. A liberal commission is allowed.

Our members and students have here an opportunity to do their part in spreading the Rosicrucian message.

Write Us About It.

The Rosicrucian Fellowship,
Oceanside, California.

Echoes From Mt. Ecclesia

Impressions of the Rosicrucian Philosophy and of Mt. Ecclesia

JULIA M. POWELL

THE CHRISTIAN Rose Cross doctrines as revealed by Max Heindel explain many things which are obscure in orthodox religion and in Christian Science. They explain materialistic phenomena in a way which at first seems visionary, but which with deeper insight even the keen scientific mind must acknowledge to be logical.

Take a few brief examples: Orthodoxy says, "Unless ye believe on the Lord Jesus Christ ye can in no wise enter the Kingdom of Heaven." That is a great stumbling block, yet it is explained very scientifically and satisfactorily in the *Rosicrucian Cosmo-Conception* by showing that Christ is the indwelling Planetary Spirit of the earth and the means of our further evolution.

Then take Christian Science with its declaration, "There is no evil—God is Good—God is all in all—therefore all is good." Declarations are not necessarily convincing, but the *Cosmo-Conception* works this all out with clear, scientific proof.

The materialist too can take from this well of Truth if he will but draw deep enough. For instance, "If it were not for materialism, seismic disturbances would not occur." This is absurd on the face of it, but it is convincingly demonstrated in this philosophy.

It seems to me that these truths cannot be pushed forward too fast but must be planted in the right soil; they must be brought to those who are ready and willing and able to accept and use them.

They make better Presbyterians, better Baptists, better Methodists, and when all shall have become so enlightened that they will accept this *Scientific Christianity*, then sects will sink into oblivion. "When that which is perfect is come,

then that which is in part shall be done away."

I notice that all who are here at Mt. Ecclesia are advanced in thought, else why would they be here? It is also because they love the things which money cannot buy; and that is the reason why all here are so perfectly happy.

FELLOWSHIP DAY

Arrangements are now being made by all our Fellowship Centers and Study Centers throughout the land for a "Fellowship Day." This is to become a permanent feature, recurring annually. The date chosen is January 6th, which is the date of Max Heindel's passing into the great beyond.

This Fellowship Day is to be a day of rejoicing and of friendly gathering. A program has been prepared for the occasion, and the Temple Service as used in the Pro-Ecclesia at Headquarters will in each case form a part of it.

The purpose of this Fellowship Day is to bring members of the Centers closer together, to increase enthusiasm for the work to be done, and to make the public better acquainted with the Rosicrucian teachings. Those living near any of our Centers are invited to attend. January 6th, 1924 falls on Sunday, and many should find it convenient to meet with the members of their respective circles.

ROSICRUCIAN LECTURES

Mr. S. R. Parchment, one of our regular lecturers, will start on a tour east, beginning about November 15th. San Francisco, Sacramento, Salt Lake City, Denver, Kansas City, St. Louis, Chicago, Columbus Ohio, Philadelphia and New York will be on the itinerary.

It will be necessary for some one in each of these cities to arrange for a hall in advance of Mr. Parchment's arrival, the exact date of which will be furnished later. Any of our students who can help out in this matter will thereby have an opportunity to do their part in the dissemination of the Rosicrucian Philosophy. Please notify Headquarters at once so that Mr. Parchment will know with whom to communicate before his arrival.