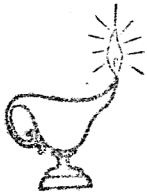


RAYS FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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The Goal of the Soul

MAX HEINDEL

WE must drift with the gale,
Despite rudder or sail,
Unless we have learned to steer;
All knowledge is vain,
And will bring us no gain,
Till results in our actions appear.

By knowing the way and doing the deed,
With knowledge applied our efforts succeed.
Then our lives we shall mold,
And our stars we shall rule,
When we shall direct, not obey like the fool—
And talents unguessed will unfold.

So this is the goal that is set for the soul,
Which all must some time attain.
Though ofttimes we fail, yet our failures avail
If we struggle and rise up again,
Greeting each with a smile, and knowing the
while,
They are steps to cessation from pain.

Editorial Department

Topics of the Day from the Rosicrucian Standpoint



The object of this department is to correlate current events with the facts of occult philosophy so as to demonstrate the reality of the super-physical forces which regulate human affairs, and that such philosophy is not visionary but the most practical thing in the world. EDITOR.

The American Peace Award

MR. Edward W. Bok of Philadelphia early last year announced the creation of a fund of \$100,000 to be given as an award to the person submitting the best practical plan with which the United States could co-operate in establishing international peace. \$50,000 of this prize were to be given for the plan itself, and \$50,000 more in case it should be adopted and put into operation by Congress.

The following are the specifications governing this competition:

“The winning plan must provide a practicable means whereby the United States can take its place and do its share toward preserving world peace, while not making compulsory its participation in European wars, if any

such are in the future found unpreventable.

“The plan may be based upon the present covenant of the League of Nations or may be entirely apart from that instrument.”

A very notable jury was appointed to make the award. This consisted of Mr. Elihu Root, former U. S. Secretary of State, Chairman; Col. Edw. M. House, former adviser to President Wilson; Mr. Roscoe Pound, Dean of the Harvard Law School; Mr. Brand Whitlock, Ambassador

to Belgium in Wilson's Administration; Miss Ellen F. Pendleton, President of Wellesley College; Mr. Wm. Allen White; and Mr. James G. Harbord.

The final date for submission of plans was November 15th, and as we go to press it has been announced that the award will be made on January 7th.

It is noteworthy that Mr. Bok in this connection has gone to the people for ideas on a practicable peace plan instead of to the statesmen or politicians. He is undoubtedly wise in this respect, for public opinion is the power behind governments, and everything of value in connection with governments must ultimately come from the people.

It will be noted that the specifications provide that the plan may include and make use of the present League of Nations or it may be separate from it. It is to be hoped that the winning plan may utilize the League, inasmuch as this represents the crystallized thought and effort of a large number of the leading nations of the world; it would be better to make use of this agency, modifying it as required, than to discard it and begin all over again.

The following regarding the peace plan competition appears in the current number of *The International Interpreter*:

“According to an announcement made recently by the committee administering the award, more than four thousand daily and weekly newspapers have agreed to participate in the referendum on the winning plan by carrying a ballot with the text of the plan or a digest of it. On the ballot the readers of these papers will

state whether or not they approve the winning plan in substance. In addition to the news papers over two hundred maga-
 zines, hundreds of local organiza-
 tions and institutions, and more
 than a hundred thousand ministers throughout
 the country will help in the work of securing a
 really national verdict. Quite apart from any-
 thing which may result in the way of the evolu-
 tion of an acceptable plan, such an enormous
 stimulation of interest in international affairs
 cannot fail to be productive of the most far-
 reaching and excellent results."

Any agency which aims to make war less popular is worthy of the support of all right-minded people, and Mr. Bok's American Peace award has our best wishes.

The Masonic Fraternity and the Rosicrucian Order

THE Masonic Fraternity has in the last few years begun a number of movements along the lines of social service, which have been termed "Applied Freemasonry." The Masonic Order has always been a benevolent institution, but its charitable activities in the past have been largely confined to its own membership. Now, however, it is beginning to make its benevolence of a more universal character.

The Knights Templar, as reported in "The New Age," have instituted what they term a "Revolving Fund" to assist worthy boys and girls to receive an education. This undertaking to help others to help themselves is in its infancy, but it is planned to very greatly expand it in the future.

The Shrine, known officially as "The Ancient Arabic Order of Nobles of the Mystic Shrine," has begun a great benevolence in the form of what are called "Miracle Shops," twelve in number, which are hospitals for
 crippled children. These are located
 at Shreveport, La., St. Paul, St.
 Louis, San Francisco, Portland,
 Ore., Chicago, Philadelphia, Dallas,
 Montreal, Mexico City, Roanoke,
 Va., and one other point to be decided upon later.

These hospitals specialize in orthopedic surgery for crippled children and are to be open to all poor children free of charge, without regard to race, creed, or color. Wonders are being accomplished. Large numbers of children are being turned back into the world fit to cope with its problems and to do the work which is expected of them.

The Scottish Rite, one of the wonderful out-growths of symbolic Masonry, is engaged in a campaign for a more complete fundamental education of every child in the United States, which education will include the teaching of American ideals, and make use of the Bible, free from sectarian disputation, in every schoolroom. The Masons hold that education is incomplete in any scheme where God is left out.

There are in America about two and one-half million Masons, all over twenty-one years of age, God-fearing men and a class of men who are working for the best interests of the communities in which they live. Masonry is universal in its tenets and in its mode of operation, and it is to be found in every part of the globe. The instances cited above show that it has gotten the spirit of the age and the conception of "the fundamental unity of each with all," and therefore it is working for the upliftment and betterment of the whole race.

To the Rosicrucian this new movement in Masonry is of great significance. The Rosicrucian knows that in reality Masonry is exoteric Rosicrucianism and that the Rosicrucian Order is esoteric Masonry. In ancient days there was no such division. In early Masonry or occultism candidates were taught to "travel
 in foreign countries." This means
 that they were taught the methods
 of consciously leaving the physical
 body in the soul vehicle and taking soul flights to the higher planes of nature, carrying on the work of the Masters of Evolution in a manner otherwise impossible, and thereby earning "masters' wages," which consisted of the spiritual rewards accruing to those thus advanced.

Even today it is apparent to competent observers that the work of the Masonic lodges in the higher degrees represents by symbols the

work of the occult Rosicrucian Order. Altruism is the keynote of the Rosicrucian as it is of every true occult order. The fact that modern Masonry is taking up so many altruistic enterprises shows that it is on the way to regaining unity with the higher side of the Order. If Masonry lives up to its opportunities, it may become a tremendous power for the regeneration of the race in the new age at hand. A closer co-ordination between the Rosicrucian Order and Freemasonry is a consummation much to be hoped for.

Politics and the World Court

A VERY interesting but unsatisfactory situation has come to the front in the form of a proposal made some time ago by certain senators in Washington that the participation of the United States in the World Court be made contingent upon separating it from the League of Nations. Senator Lodge, Chairman of the Foreign Relations Committee of the Senate, is the leader of those advocating this separation. Although these senators are undoubtedly well meaning, still from the standpoint of universal peace we can only characterize them as being actuated by motives of shortsighted national selfishness. Their total lack of conception of the universal brotherhood of the nations and the people composing them brands them as provincial and a particularly obstructive type of reactionary at this critical period of the world's history.

Politics is very cleverly concealed beneath the proposal. The advocates of this plan of separation of the World Court from the League of Nations know perfectly well that it would largely invalidate the whole scheme of conciliation and arbitration conceived of in the World Court, and therefore would to a large extent block active participation of the United States in world affairs and break up the budding co-operation of this country with other nations of the world looking towards universal peace.

The great objection to the separation of the World Court from the League of Nations is the fact that the Court requires the stability given to it by the League and its membership of nations to make its decrees carry any weight so far

as their practical application and enforcement are concerned. Without the stability and prestige which the League gives to the Court, its decrees would be practically nothing more than the academic expression of opinion of a group of amiable, benevolent, and idealistic gentlemen, but which the nations involved would in the majority of cases calmly proceed to ignore.

Elihu Root, one of the foremost statesmen that this country has produced, was the author of the plan of selecting the judges for the World Court. It was his plan that these judges should be selected from members of the Council and Assembly of the League of Nations. He recognized the fact that unless the World Court had the force of public and international opinion behind it, which would be given by the support of the Court by the League, it would be largely a failure and would probably accomplish little more than the Hague Tribunal did.

The World Court working in connection with the League of Nations has already conspicuously demonstrated its power of practical adjustment between the nations in a number of instances. The present plan of the politicians is to kill the Court issue. That the United States should join the Court has been advocated by President Coolidge, as was also done by his predecessor, President Harding; therefore it will undoubtedly be a conspicuous issue in the coming presidential campaign.

All progressive men and women who have got the vision of universal brotherhood should get behind the forces in this government which are opposed to the forces of reactionism. Universal peace will never become a reality until the rank and file get the conception that universal brotherhood means pre-eminently universal co-operation in all the agencies of international welfare. The selfish, crystallized ideas of those politicians who stand for isolation from the rest of the world are a menace to real national progress. The World Court can be made the greatest instrument in history for the advancement of the best interests of the race, and the United States can and should take a prominent part in this program.

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

Speech

ELLA WHEELER WILCOX

Talk happiness! The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith! The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God or man or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health! The dreary, never changing tale
Of mortal maladies is worn and stale.
You cannot charm or interest or please
By harping on that minor chord—disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

Initiation, Eastern and Western

MAX HEINDEL

NOTE:—*This article was first published in 1914 in “Echoes from Mt. Ecclesia,” the periodical which preceded the present “Rays.”*

IF ALL PEOPLE were born with the same temperament, it would be necessary to have only one path of evolution for them. Everybody would need the same experience in order to raise his consciousness to union with

God. But as everyone is fundamentally different from all others, the experiences necessarily differ, and certain great lines of demarcation are necessary in order to obtain the desired results for all. Therefore, strictly speaking, there are so many paths to God, as there are separate spirits in evolution. But, broadly speaking, there are only two main paths: one which leads to union with God by faith, and the other which

is the path of salvation by works. At a certain point, however, these two paths converge, and the one who has been growing by faith finds it then necessary to take up works also, while the person who has developed by works apart from belief finds himself or herself compelled by experience in the present condition to develop faith also.

A person may learn how to speak a foreign language by means of a grammar and kindred helps though he never visited the country where that language is spoken; but it is probable that his pronunciation will make that which he says unintelligible to a native. With the help, however, of one who has visited that country he may learn much more efficiently and in a shorter time. Likewise in the mystic life: there are some who have progressed farther than others, who have visited the land of the soul, and who have attained the mystic union with God, and their help is of inestimable value to those who are endeavoring to tread the path. Having gone before they are able to direct the seeker intelligently, though of course he must walk every step of the way. The steps upon the path are commonly referred to as Degrees of Initiation. An illustration will perhaps make the matter clearer.

Let us suppose that God is at the pinnacle of a very high mountain, and that humanity is scattered over the plain below. From the foot of the mountain a spiral circles towards the goal at the top; this is the path of evolution followed by the great majority of mankind, who thus gradually climb the steep sides toward the top without very perceptible effort. There is also a path leading straight from the foot to the summit. This is the Path of Initiation, which is climbed only by great and conscious effort. *The spiral path of evolution crosses the path of Initiation at different points. Thus some who are still upon the path of evolution, the pioneers, for instance may be more advanced towards Truth than those who have advanced along the path of Initiation from a lower spiral.* But the latter, of course, will sooner attain a higher point if they keep on.

The more backward races of the East enter the Path of Initiation at a lower point than that already attained through evolution by the pioneers of the West. But being younger and therefore more feeble, it is necessary for them to have a

master who can help them over the first part of the rugged road, while this is not necessary for those who have attained to the evolutionary state common among the Western people. The higher we climb, either by evolution or Initiation, the clearer we see the Light which shines upon the mountain top which is God, the more we are strengthened thereby, and the better we are fitted to walk or climb alone. Therefore after a time it is unnecessary to have Masters to help us, and their place is then taken by the Elder Brothers, known in the West as friends and advisers.

The Master of the East urges his pupil on, praises him when he has done well, and punishes him when he has been neglectful. In the West the Elder Brothers never urge, never praise, and never blame. The urge must come from within the pupil, and they teach him to judge himself. At certain stages upon the path they require him to write impartial opinions of his own conduct, so that it may be known in how far he has learned to judge correctly. Thus in every respect they teach him to stand upon his own feet without leaning upon them or anyone else; for the higher we attain, the greater would be the disaster of a fall, and thus only as we cultivate equipoise and self-reliance coupled with the zeal of devotion are we really fitted to go on.

Now with respect to Initiation, please understand and get this very thoroughly in your mind: *There is no ceremony of any kind connected with true Initiation.* The elaborate ceremonials of pseudo-occult orders as today seen in the visible world, of fraternal orders, or of churches do not in any particular resemble the true Initiation, for that does not take place in the physical realm at all, and there is absolutely no ceremony connected with it. *Neither does it consist of a ritual read by anyone, nor of lectures or preaching or anything of that nature. Not a single word is spoken during the process. This I know to be true in the lower degrees of Initiation which I myself have passed,* and it would be contrary to reason to suppose that such means would be used in the higher degrees. Further, having had conversations with Lay Brothers who have passed into higher degrees, the truth of this supposition is corroborated by their word.

In this fact you have a very good reason why the secrets of true Initiation cannot be revealed. It is not an outward ceremonial but an inward

experience. The initiator, having evolved the external picture consciousness of the Jupiter Period, fixes his attention upon certain cosmic facts, and the candidate, who has become fitted for Initiation by evolving within himself certain powers which are still latent, is like a tuning fork of pitch identical with the vibration of the ideas sent out by the Initiator in pictures. Therefore the candidate not only sees the pictures—anyone might see them—but he is able to respond to their vibration. Then vibrating to the ideal presented by the Initiator, the latent power within the candidate is converted into dynamic energy and his consciousness lifted to the next step upon the path of Initiation.

This may sound abstruse upon first reading, but if you will read and re-read until you have mastered this idea, you will have attained to the rarest description of what Initiation is which can possibly be given to one who has not experienced it himself. *There is no secret about the matter in the sense that one would not tell it, but it is secret because no words are coined which could adequately describe a spiritual experience in material language.* It is true that the Initiation takes place in a Temple particularly suited to the needs of a certain group of individuals who vibrate within a certain octave and that there are others present; but I reiterate that it is not what they might do or say which constitutes Initiation, but that Initiation is an inward experience whereby the latent powers which have been ripened within are changed to dynamic energy.

Now with respect to the differences between initiations along the occult lines and those of the mystic. You will see from what has been said before that they are and must be exactly opposite. The occultist, who takes his initiative from the intellectual side, is shown the connection of spiritual causes with material facts, while the consciousness of the mystic who has perceived the spiritual facts, is directed to their connection with effects on the material plane; all this with a view to blending both sides and developing man normally.

The Rosicrucian Initiations, being designed for the present pioneers of humanity, endeavor to blend the mystic with the occult. But as the Western world has developed the intellect to the detriment of the emotions, a little more stress

perhaps is laid upon the mystic side. Here the Elder Brothers always direct their pupils to look to Christ. But though the genuine Eastern Masters are equally devoted in the service of humanity, they cannot thus teach their pupils because from the standpoint of the Eastern aspirant the Christ Light is yet invisible. Hence they are forced to teach their charges to do exactly as they say, but in the course of time when they have ascended to our level, Christ will appear to them also.

Mental and Physical Effects of the Rosicrucian Exercises

Students occasionally write to Mt. Ecclesia inquiring about the effects of the Rosicrucian exercises of Retrospection and Concentration, and stating that they have difficulty in connection therewith. The following covers some of the points raised:

When one endeavors to live the higher life and takes up exercises such as we recommend it has an effect upon the finer vehicles. The rate of vibration of the atoms of the body is increased, and there is an atomic change which takes place in the brain that in time will adapt it to receive and transmit higher vibrations. This is a transition period, and there is a certain amount of discomfort connected with it, but there is nothing to fear provided good common sense is exercised in connection with taking the exercises. This requires that not an excessive amount of time be devoted to them, and that they should be discontinued when a point is reached where discomfort of any sort comes into evidence. As time goes on it will be found that the periods can be lengthened without causing discomfort. After a certain length of time if the aspirant is patient, he will find that the disturbing symptoms will disappear, and he will have gained a deeper understanding of life than he had before. Also a new light will break through the brain-mind, and the person will know that he has accomplished something worth while.

There can be no manifestation of spirit without a plane of consciousness to intercept its rays.

—Julian R. Hovey.

Our Wandering Ideals

ETHNE RAYDEN

THE PEOPLE of the earth are running hither and thither, seeking they know not what, trying to upset old conditions and destroy old customs, and setting up new ways and new laws without a clear idea as to what results these new conditions may bring about.

We are like sleepwalkers sleeping through the last hours of a dark night and, dimly groping, we are being shown glimpses of things to come—things which, when we awake, we should strive to remember and make manifest, for they are our lost ideals!

The swing of life's pendulum seems to have swept much that is lovely, much that is urgently needed for our spiritual well-being, into a sort of temporary discard, and without it the world cry goes up constantly: "What is wrong with life? Whither are we drifting?" We have pulled down our creeds, picked our modern Christianity threadbare so that it seems only a venerable truth which has strayed too far away from reality to retain much sense or life. We have set up a vast variety of sects, cults, "isms," and "ologies," only to find ourselves lost in a bog of metaphysics, traveling round and round in a circle, and coming back always to the same unsatisfied craving.

One system of government succeeds another; kings and emperors fall; and ever fresh schemes for power exploiting are being formed by that restless, dissatisfied giant, Humanity, which appears to have lost its vision and cannot find any solution to its problems.

Our young men and women seem to have lost respect for and true understanding of one another. In the place of these there is a rude jesting, an unwholesome familiarity, and a great and terrible appeal, constant and insistent, to the lowest kind of sex instinct. The few who cling to a higher conception of what love might mean are subjected to jests and coarse laughter and are considered "cranks" and fools.

True beauty is also under a cloud. Cosmetics, paint, and perfume show how woman still dimly remembers her birthright, but strives to replace

by these poor artificial remedies what neglect of her soul and body has lost to her.

Motherhood is dreaded and despised by a painfully large proportion of modern women. They shrink from the care and responsibility of children, the distorted figure, the possible pain and loss of health, and use every known means to avoid this God-given privilege. The ideal is lost, the glory has departed, and from earnest, thinking souls of every country and clime a great prayer goes up, "O Lord, how long?"

Yet truly our ideals have not wandered very far away, and the remedy for the present sordidness of life lies so close that man has as yet failed to see it. "The kingdom of heaven is within you," said Jesus, and it is only from the "within" of each soul that the real solution of these problems can come. When all have found it in themselves, lo! the world will be redeemed.

The golden ideals of truth and beauty which the Rosicrucians have for many centuries faithfully guarded and entrusted to souls fitted to bear their divine message onward are one of the unseen mystic gateways through which mankind may gain glimpses of its kingdom and at last enter its sanctuary and be redeemed from the earth and their own earthiness. In the writings and teachings of this great school of mysticism lies a remedy for much of earth's sorrow and an explanation for which man longs of the mysterious thing we call life. A study of these teachings will bring peace and understanding to many a troubled soul. It will show him that the true ideal of government lies, not in the exploitation of power, but in the beauty of that service which comes from the "within"; the constant endeavor to realize in the outer life the urge of the Christ within to serve humanity, which urge is ours to fulfill, His work ours to perform.

To teach mankind step by step the joy and beauty of self-government is to form ultimately the ideal government of a people or a world. Laws may help, creeds may tend to uplift, but it is the quiet influence of "those who know" among those who do not know which in time acts

as the leaven which leaveneth the whole. The strong thought and prayer, the powerful auras, the beautiful unselfish lives of those who know the truths of life are bound to bring light and blessing even in very dark places.

The writer, after careful study of the subject puts it forward as a hypothesis but states it as her belief that the present system of the American public school is quite largely responsible for the lax and sordid mentality of modern young people. From their earliest school days boys and girls see one another daily and hourly through all the difficult, ungainly stages of growth and development, under conditions unlike those of a good home where the mother's influence counteracts much that is ugly and unsightly. All sorts and conditions of young people, men and women in the making, are herded together to be taught much that is good and useful, but a great deal that may be, and often is, an unconscious hindrance to the growth of the true individuality and higher mind. All through this important formative time of their lives children frequently have the delicate bloom and beauty of their natural being rudely hurt and spoiled, and the old proverb, "familiarity breeds contempt," becomes a very evident fact. They learn to hate and fear one another; sensitive little ones suffer tortures from teasing, rough handling, and noise.

Then, too early, the sex instincts, for ages overindulged and pampered in the race, waken and flourish in both girls and boys. Instead of the ideal of companionship and mutual help and uplift, sex fills their minds and racks their bodies, and the weak ones stumble and often fall before life is well begun. A system of education which kept girls and boys apart entirely, or even partially, would help to bring back this lost ideal of love and marriage. The sexes are fundamentally different, even from babyhood, and it is useless and dangerous to try to bring them up in too close proximity.

If girls were not thrown so constantly with boys, a very different idea of beauty than the prevailing one could be easily taught and readily assimilated. A woman is a beautiful flower, her mind and soul its fragrance, and the care and cultivation of these will bring a beauty and purity of body so radiant that no thought of the so-called "aids to beauty" will enter her thoughts. And the boy, lovingly taught by mother and sister, will idealize and dream a clean, sweet,

wholesome vision; innocent, with full knowledge, pure, with true understanding, and holding wifehood and motherhood where God meant he should place them, in a sacred corner of his soul. May not disillusion come? Yes, perhaps, but even so, rightly understood, his ideal will not suffer; it is the lack of it that destroys.

And oh! young women, mothers of the future, when you realize what a vast power and wondrous privilege are coming to you, you will no longer shrink and turn away from child bearing. A soul, longing for a pure and lovely body, is seeking to be born of *you*. A mind sensitive but ignorant, virgin and clean, looks to *you* to open for it the door to the Kingdom of Heaven in its consciousness. A heart, an affection, often bruised and hurt in countless other lives, turns to *you* for comfort and joy. Will you refuse this work of Christ, this burden of love? You should not.

Our ideals are nailed with the Christ to the cross of our ignorance and failure to recognize and follow His guidance. We can do much to end the crucifixion and cruel suffering by teaching humanity the necessity of ideals, and in every way possible fostering and cherishing them.

It is in the body of humanity as a whole, in the earth and in the physical body of each human creature, that the Christ is embodied, and the Holy City is the heart, of which the Lord Christ is the light, the glorious sun. Only high ideals can cleanse and purge our hearts and lives. If these be dead and buried under a mass of materialistic ideas and habits of thought, call to the Christ force and they will arise and come forth from their tomb to help you guide yourself and others towards the perfect life.

When the sordidness of daily dealings with the world pains and depresses us, and it seems a giant and impossible task to make men honest and women pure, a silent call to one of our cherished ideals, a mental picture, a sort of flash of what it *ought to be*, will give us renewed courage and faith. Just as a call to all that is evil in a child will bring forth that evil, at least to the people who call to it, so a call to all that is good and sweet and beautiful in the world will bring out that side of it to those of us who have the courage and faith thus to call. But thus you will get cheated and laughed at, says the world. Sometimes, perhaps; but not if the Christ consciousness in you does the calling. The sacred-

ness of such a call brings into the eyes even of a hardened sinner a curious recognition of good, and almost involuntarily good is wrought rather than evil. Christ still works His miracles, only few of us recognize them.

So take courage, tired and discouraged souls, and "hitch your wagon to a star!" Dream into your leisure hours all the beauty of an ideal world, and somewhere, somehow, the dream will surely materialize. For evil is a lack of good, as hate is a lack of love and ugliness a lack of beauty. Therefore bring the great force of good to bear constantly upon life, and the shadows will flee away. Every brave, strong, positive, determined soul ranged against these negative forces which mankind has rendered so terrible and so strong is a warrior fighting for the Lord. Only it is the Lord who really fights in us and for us, and we must listen always for His voice, or else in the clash and din of the fight we may not hear or recognize Him and the day will be lost.

Each of us has his work in the world, a work which *no one* else can do; yet how often we observe the pitifully slack uninterested manner in which an occupation is approached and carried through, as though the person whose work it is were too indifferent and bored to care how it is

done nor seem to think it matters. This is entirely due to lack of an ideal. Whatever the task may be—sweeping a room, cooking a meal, writing a book, or composing a symphony—let us hold a vivid picture of the perfection of the thing to be done, and the mainspring of our being will be quickened, and the work will be well done. There was never a truer word spoken than the old adage, "What is worth doing at all is worth doing well." So much of the delay, trouble, neglect, and forgetfulness which paralyze the world's activities arises from this terrible lack of enthusiasm.

Do thou thy work the best that thou canst do,
As to the Lord, with willing heart and true;
If thou serve Him, whatever be thy lot,
Success or failure, let it vex thee not!

In conclusion the wise words of Thomas Carlyle come vividly into the mind of the writer:

"To redeem a world sunk in dishonesty hath not been given unto thee. Perhaps over but one soul therein hast thou quite unlimited power. Him redeem, him make honest! It will be something, it will be *much*, and thy life and labor not in vain."

The Lost Child

AGNES JOSEPHINE RIX

ONCE THERE WAS a very wise and good king who had a beautiful daughter named Immortella. Her father loved her very much, and all the wealth of his kingdom he lavished upon her. The sunlight was imprisoned in her hair, and when she gazed into a stream, she saw reflected from her eyes the clear azure of a cloudless summer sky and from her cheek the fairest roses and lilies of her father's garden. The softest silks clothed her sylphlike form, and where she moved the perfume of the rarest flowers clung to her garments.

Trained servants obeyed her lightest command, and the seasons succeeded each other in one round of unalloyed happiness. But one day a strange thing came into her life. As she sat idly dreaming upon the shore of Life's river, a keel grated upon the white pebbles, and spring-

ing from the boat a tall youth came and stood beside her. Then a strange thrill went through her being. Bowing low the youth said:

"I am Mortalis, and I am sent to bring you to my father's kingdom. There you shall no longer live idle and lonely, but you shall gain knowledge and revel in the pleasures of the world."

Then Immortella, rising, placed her hand in his and said, "I will go." Entering the boat they flung sails to the breeze and sped out across the blue waters. In the bosom of the maiden was a strange, tremulous thrill, whether of joy or sorrow she could not tell, for it seemed partly both. But soon the evening shadows fell and a heavy drowsiness crept over her. Upon awakening she found herself in a strange country, and when she questioned Mortalis, he replied:

"You are no longer in Dreamland. This is the

Kingdom of Reality. My father, Worldly Wisdom, rules here, and I, his favored son, claim you as my bride. You are pure and good and beautiful, while I am wise and strong. Joining our lives together we will traverse the avenues of experience, and you shall gather wisdom that will enrich your life until you can stand beside me." And Immortella, nothing doubting, joined her pure young life to his and went with him upon the journey.

For a time they danced and sang in the gardens of pleasure; but often now as the sun sank low, Immortella would lean her head upon her hand, and a strange feeling of weariness would come to her. She began to notice that those of the sensual pleasures which she seemed most to enjoy were often, oh so often, followed by a burning pain that she had never experienced before. She danced and sang but little now and loved mostly to sit apart and gaze out across the blue waters, wondering what was on the other side; for although it was her father's kingdom, she had no longer any memory of it. Sometimes there would float to her from across the blue expanse a faint, sweet perfume that settled down over her soul, and then she would feel strong and joyous, although she could not tell why nor whence the feeling came.

One day there came into her life an hour of great agony when she knew not where to look for strength. When it was ended, a little daughter was laid in her arms. She pressed the warm soft thing to her bosom and thanked God for the pain that had given it to her, and she said: "It shall be called Love." So great was her affection for it that she saw not that it was puny and deformed.

Immortella now danced and sang no more in the gardens of pleasure, but when the softening shadows fell she would sit upon the river's bank and plan a glorious future for her darling. Once as she sat planning thus an old man came and stood beside her. When she felt his presence, a great shudder went through her frame, and she covered her eyes and shrank away from him; but when she removed them again, he stood beside her, patiently waiting. Then she turned her head away and waited a long time. When she looked again, he was still beside her, and his eyes looked withal so pleading and so tender that she could not turn away but said softly:

"Who are you, and what would you have?" Then the old man stroked her hair very tenderly and said:

"My child, I am Sorrow." And falteringly she asked again: "What would you have?"

He leaned upon his staff and gazed long across the blue water; when he looked at her again, he said with faltering accents:

"Your dearest treasure."

Springing up from her couch, Immortella cried:

"No, no, you shall not! You dare not!"

Sadly and yearningly he looked at her and replied:

"Know you not, Immortella, that she is the child of Lust? That her limbs are shrunken and deformed, and through the windows of her soul shines only the night of misconception?" Then Immortella uncovered the face of her darling, and gazing long and earnestly at her exclaimed:

"See, she draws her life from my bosom! If you take her from me, she cannot live!" But Sorrow replied:

"In the land where I will lead her she will grow strong and beautiful, and some day from out the gloaming she will reach to you a pure white hand, and grasping it firmly you shall ascend the heights of Progression until you stand proudly beside her."

Then Immortella covering her face again pressed the child more closely to her breast, and turning her eyes from the old man that she might not see his pleading, she replied:

"No, no! I cannot! You must go away!" and springing up she fled with her darling.

Long she wandered in the wilderness of sensuality, nursing the child tenderly, oh so tenderly. But little Love instead of growing stronger grew weaker and more puny. One night Immortella lay down to sleep with her darling by her side, but when she awoke, the child was no longer with her. Distractedly she wandered up and down, searching in every avenue for her lost treasure, calling her by every endearing name, but no answering cry came back to her. For weeks she wandered thus until the gold that shone upon her forehead had turned to silver and upon her face were left the marks of her experiences. Then she said:

"I will go back to the Kingdom of Worldly

Wisdom. Perhaps I can learn there where Love has fled." So she arose and traveled to his palace. When she questioned Worldly Wisdom, he replied:

"Love? Why surely! She is the Queen that rules the Sensual Kingdom. Come and I will show you her palace."

Joyfully she walked beside him until they came to a golden throne whereon was seated a dark-haired voluptuous woman. Bowing low before her, Worldly Wisdom said:

"Behold Love, our Queen!" But when the queen graciously extended her hand, Immortella shrank away shuddering, and covering her face she sobbed:

"No, no! My little Love was fair and innocent; this creature is vile and loathsome!"

Then the people looked wonderingly at her; some mocked and kissed her; others looked pityingly and said: "Much trouble hath made her mad." And still others fawned upon her, importuning her to partake of sensual pleasures. But Immortella, closing her ears, ran swiftly from them and paused not until she came to the Mount of Meditation. Here she sat for many days, weeping, praying, thinking, and knew not that light was near her.

One morning she awoke from a deep unbroken slumber, and faintly through the mist she saw a light shining. Closing her eyes again she reflected long, earnestly, prayerfully, and when she opened them, a Shining One stood beside her. His garments were white and spotless, and about his head was a halo. Long and earnestly Immortella looked at him, and then a great thrill went through her. She brushed her hand across her eyes to assure herself that she saw rightly—ah! yes, that deep, pathetic tenderness never looked from the eyes of any but Sorrow, and he it was who stood again beside her. Gladly she looked at him now, and clasping his hands she kissed them over and over and knew not why she was glad. Very lovingly then Sorrow smiled back at her, and drawing from his bosom a small silver lamp and a book he presented them to her, saying:

"My dear child, here is the Book of Life and the Lamp of Intuition. By the light of the lamp you shall read the pages of the book. Its lessons once learned, I shall visit you no more. The light of this lamp, feeble though it now

seems, will grow brighter with use, until its rays, clear and effulgent, shall shine athwart your pathway, guiding you upward and onward until the goal of your highest aspirations has been reached."

Then a wild light shone in Immortella's eyes, and a joy so great that she could not grasp it filled her being. She fell swooning at his feet, but when she awoke to consciousness, Sorrow was no longer with her. Eagerly and with trembling hands she turned the leaves and scanned the pages of her book. Then clasping her treasures closely to her, she arose and wandered back to the shore of Life's river, where she sat, conning the book, thinking, dreaming. When she walked among her fellow men, she saw that in the bosom of each was a lamp like her own. Some glimmered faintly, some had not been lighted, and from the pages of her book she learned that none but Sorrow could light them.

Brighter each day shone the light of her lamp. One day as she was walking joyfully in its rays, she saw an illumined pathway, and following up the sloping hillside where it led she came to the Mount of Inspiration. Oh, what joy awaited her at the summit! Here she heard but one word. Musically the birds sang it, softly the zephyrs wafted it, even the flowers and the grasses as she laid her head upon them whispered over and over the word—Love! Love! Immortella was so happy that she did not even think but just lay in the sunlight, drinking in the ecstasy of being.

Then she saw coming toward her a shining host. As they drew nearer, she saw that many of them had danced and sung with her in the gardens of pleasure. But the men and women now walked with their arms about each other and knew no shame, for their lives were pure and feared not the light of day. As they came very near, Immortella arose to receive them. From the throng stepped forth a radiant creature whose like she had never seen before. The glory that fell around her was so great that Immortella could not look upon it but closed her eyes to shut out the brightness. Then the radiant presence came very close, shading Immortella's face with her wing, and in her ear she whispered the word, "Mother." And Immortella knew that she had found her lost LOVE.

Hints to Aspiring Teachers and Speakers

MANLY P. HALL

Versatility

IT IS ESSENTIAL that students learn to be versatile and able to adjust their personalities to any environment required for the carrying on of their work. The true teacher is as much at home in the kitchen as in the salon, equally at ease scrubbing or lecturing. No matter how unpleasant the surroundings he must learn to be perfectly poised under all conditions. Like the trained actor on the stage, he should live each part as though he knew no other.

Poise

The majority of people have not yet developed that poise which is the mark of power. We find self-consciousness in every walk of life, and there are many who but for that fault would rise to noble works and be of service in the world. An individual invited to stand up and address a group of people, as in a social gathering, has a great opportunity, but instead of grasping this he often stutters and stammers and finally, turning red, sits down and the word of helpfulness remains unsaid.

The teacher must practice in his daily life to meet every problem with dignity, for he who is graceful in an ungraceful situation is a power wherever he may be.

Patience

Those who aspire to be teachers must realize that the great mass of humanity are little children, constantly disobeying those who strive to help them. The teacher must meet his wayward pupils with patience and kindness, even when they have broken his heart for the seventy and seventh time. Year after year he must be prepared to see his work disgraced and his statements distorted by those to whom he gives the most and for whom he labors the hardest. Each time they are hurt the wayward ones come back for sympathy and protection, and the follower of the Wisdom Teaching must start all over again and with divine patience and gentleness do once more the thing he believed was finished long before.

Courage

The student teacher must realize that his own convictions must support him; his own innate realization of things as they are must form the

basis of courage. Unless he is firmly set and believes in the message he is giving, he cannot hope to survive the years of discouragement and sorrow that often await the educator of the masses. The courage based upon the realization that the law provides for those who seek to serve it makes strong the weak and gives power to the feeble. True courage is based upon knowledge and the trust which the lower self places in the higher. Those who are seeking to fulfill their appointed tasks honestly and sincerely are brave with the courage which comes with the realization of right effort and an unquestioning faith in the justice of the universal plan.

In the Realms of the Absent Minded

We have seen speakers come forward to deliver their talk, fortified with reference books and notes enough to fill a traveling bag, and frequently when they got to the middle of their subject, their notes would become disarranged, throwing them into confusion. This is often the result of tremendous preparation.

A speaker's words never have power unless they come directly from his own soul, carrying with them an overwhelming conviction which adds the silver tongue to oratory and the perfect poise which proves innate familiarity with the subject. All teachers should develop within themselves qualities such that outside assistance becomes not only unnecessary but a positive limitation. If you are aspiring to teach the occult, learn the basic principles of occult philosophy; you must make yourself so familiar with every phase of this great science that every angle of its intricate workings are within reach of your mental fingers. An orderly mind is the public speaker's greatest friend, and a sense of continuity and an ability to connect statements in an intelligent, consecutive manner is the basis of his faculty for securing and retaining the interest of his listeners.

Dry Throat

Many a speaker suffers from dry and husky throat, and a homely piece of glazed crockery usually stands beside him subject to frequent call. Just about the time the audience is wrapped in the climax said speaker pours out a tall glass of water which he drinks in C minor.

This is a disgrace to the platform and is the direct result of nervousness, which contracts and closes the salivary glands. A speaker who is perfectly at his ease seldom has a husky throat, and is therefore free from one of the rostrum's greatest abominations.

Deduction

A well trained speaker can take a general subject which can be interpreted in many different ways and develop it from word to word, expressing to his audience a series of deductions which pass semi-automatically through the brain and emerge in the form of organized and consecutive thought. His perfect knowledge of basic principles enables him to experiment mentally, to combine and arrange within his own brain the various phases of the problem in hand as he goes along. A real public speaker learns as much while lecturing as his listeners, for he is carrying on a series of mental deductions out loud, and his words are the expression of a mental organism that is trained to explain all things through a thorough knowledge of certain basic principles. The master teacher studies with his pupils and sits in reverence before his own mind.

Expression

Simplicity of speech is a very important requisite to the masterful teacher. A large number of lecturers affect various unnatural tones and mannerisms in an attempt to appear distinguished and forceful. All affectation should be avoided by lecturers on religious subjects. They are not tragedians delivering a Hamlet soliloquy or a tirade from Richard the Third, but are attempting to present spiritual truths in the same simple manner that Buddha gave them in India or the Master Jesus along the shores of Galilee. If they are inspired by their message, great life and power are added to their words.

Let us get rid of those speakers with the static lag, those who end every sentence with an "er-r-r-r." Also that type who stop abruptly at loss for a word, leaving their listeners in suspense while they fumble in the ethers for an adverb; then suddenly catching it and dashing off madly in another oratorical outburst. Such broken, disconnected speaking always produces an unfavorable mental effect upon the listener.

We also wish to warn our friends with declamatory aspirations against a certain series

of stock phrases which issued two by two from the ark and have since propagated until they form part of the repertoire of many of our leading vocal demonstrators. Listed below are a few of the original species:

- (a) "It gives me great pleasure."
- (b) "This is so unexpected that I hardly know what to say."
- (c) "As I look into your intelligent faces."

Anyone making use of these stock phrases must expect to be loaded down with the tremendous number of barnacles with which all of these expressions are encrusted. Silence always wins over any of them.

We would also remind the would-be teacher that he is not speaking for himself alone, but that there is an elderly lady in the back row who is hard of hearing. A very famous orator once said: "When speaking always address the individuals in the last seats at the back." A great many young lecturers forget to open their mouths when they talk, and a series of half strangled, partially smothered sounds issue forth which cannot be heard beyond the front seats. If it is worth saying, it is worth saying loud. Also please keep in mind that when you talk through your nose it has a peculiar reaction upon the audience. Nasal talking is the result of a stoppage in the nasal tubes. A person who is said to be speaking through his nose is in reality not allowing the air to pass through the nose into the resonant cavities in the head. Many a public speaker could attract and hold a much larger audience if he would have his nose treated.

Subject Matter

A successful speaker must be able to find a large number of ways of saying the same thing. Many speakers have only one sermon, and having once listened to them all the novelty is gone. Novel and unusual ways of presenting facts are the basis of popularity. A lecturer should keep posted upon every current topic of importance and be able to weave his spiritual knowledge into problems of everyday life. Every condition which arises in the world of affairs may be made the basis for a lecture; every great scientific discovery, every great philosophical deduction, is a golden opportunity for the speaker.

The success of a lecturer does not depend so much upon the depth of his philosophy or the in-

tricity of his problem as upon his ability to strike the chord of human interest. People are most directly interested in their own affairs, the conditions which surround them, the emotions which thrill them, and the phases of life with which they come in contact. When the speaker can strike the simple chord of familiar things, he will always have the interest of his listeners, who live in everyday affairs rather than in the world of science and philosophy.

Language

Simple language is always the most impressive, and there is power in the right word in the right place: not the longest word but the most familiar one should be constantly at the teacher's command. Long words are often used to conceal ignorance and in such cases are not intended to be enlightening in any way. For ages science and philosophy have hidden themselves in Latin vocabularies, using words of many syllables to bridge an aching void.

Whenever it becomes necessary to use foreign words in a lecture, as is often the case in occult philosophy, their English equivalent should always be given. The speaker must always assume the hypothesis that his audience knows absolutely nothing about either his thoughts or his ideals. Sanskrit without an interpretation has ruined many a lecture, and an audience tends to go into a state of coma very quickly under the influence of Greek, Latin, and Hebrew poured out by the exponent of things occult.

Continuity

It is very important that a teacher or speaker should hitch his ideas together and make them work towards a climax in a logical and reasonable manner. He is privileged under certain conditions to deviate from the main subject of his talk, but he must not forget to come back to it sometime before it ends. Many speakers talk so far from their subjects that they become lost in a maze of side lines and frequently leave the points upon which the audience desires illumination practically untouched.

Many speakers ramble off into anecdotes—all about when they went to school in Oshkosh, or when they ran for Governor of Borneo, or that instant in 1874 when they did so and so. Among speakers on spiritual subjects we find a large number who describe minutely to uninterested strangers their last flight on the astral plane.

Most anecdotes are best left out. Some notable occurrence from history or some nationally known condition used as a simile will be awarded a better reception by the audience.

THE "RELIGIOUS TRAMP" PROBLEM

The pest of religious society, agree *The American Lutheran* (New York) and *The Christian Century* (Chicago), is the "church tramp." This class of undesirables and the sensationalists who have helped to create it are thus described and denounced by *The Christian Century*:

"The religious tramp is a phenomenon of a serious nature for the churches. He is not a foe to religion. He is indeed, a believer, in a way, although he asserts with a pseudo-liberality that 'one church is as good as another.' He travels around to the 'special services' which one church after another serves up to secure a crowd. The churches often do not go behind the returns. There are crowds and there are crowds. The church tramp is a Christian who refuses to assume any responsibilities. He does not want to work regularly. He does not want to give regularly, though he drops a chance nickel into the plate. His attitude is one of unconcern with regard to the welfare of the churches. He gets his amusement and his sociability from the churches at the minimum of expense. He asks for no more. Just now in many communities the churches are actively competing for the presence of the church tramp. With concerts and secular lectures and moving pictures of doubtful religious value, they seek to bring the floaters to their places of worship. Their success is as transient as is the interest of the people who come. The cure for church tramps is a serious attitude on the part of the church. Smaller audiences may follow such an attitude, but they will be audiences yielding a more permanent harvest to religion. The serious minded pastor may not be known just now as a crowd-getter, but he will be known in the end as a church-builder.

"Meanwhile, the honest doubter outside the church is not offended by the flippancy in the face of problems which to him are of life and death importance. When the church makes her appeal to truth seekers and not to the sensation seekers, she will be a stronger church."

—*Literary Digest.*

The Adept and the Neophyte

A Story of Initiation

BY "AGRIPPA, 32°"

This story represents the actual experiences of a Rosicrucian student. The incidents relative to Initiation have been translated from subjective experiences into symbolism along the lines of the old Egyptian initiations. The superphysical faculties described are those actually possessed by the Initiate. EDITOR.

(Continued from January)

MY SPIRIT FOR the first time was deeply stirred within me. I felt indeed that I, even as Moses before the Burning Bush, had looked upon a manifestation of God and had received that Peace which passeth the understanding of man. Life indeed looked quite different to me now.

Saturnius and I spent the day in conversation with the Hermetic Brethren in this monastery, which is known as that of If you should try to find this stately institution with its many members, unless you had traveled toward the "East," though you might closely pass beneath its walls or enter in almost to its inner sanctuary, still you would never find it to know it for what it really is.

I had feared the demon in my first trial, but ever since then I had been working hard to control all evil desires of my nature. Since my conversation with Saturnius in regard to seeing him and Hodesh in their astral bodies, I had not failed to practice concentration. Saturnius now told me that all depended upon myself. As I had conquered the demon of my worst nature and had met the brethren in their bodies, my advance would thenceforth depend upon my own efforts.

The following day Saturnius continued my education by giving me a dissertation on the various spirits, as taught by the Rosicrucians, saying that we, as Paul advises, should "believe not every spirit, but try the spirits whether they are of God." The following was the substance of his remarks:

There are four classes of nature spirits, as follows: Sylphs, the spirits of the air; salamanders, the spirits of fire; undines, who dwell

in the water; and gnomes, who dwell in the earth. The element in which any of these spirits dwell is to them as air is to the human being. If one has etheric vision, he may see the salamanders jump and dance together as the sparks mount upward from the hearth; he may see the gnomes as they come forth from their homes in the earth to dance and frolic as fairies in the moonlight; and he may feel the presence of a sylph as it stops on its journey to caress him with a gentle touch.

"How foolish it is of man to think that he is all in all and that the universe was made for him alone. Each planet, each star, has a ruling spirit. Have we not from babyhood been told in Christian parlance that each soul has a guardian angel? Do we not read in the Book of Job of the coming together of the Sons of God with Lucifer among them? We read of Zoroaster and the Magi—how they worshiped in their Fire Temples and called upon the angelic host. In Jewish lore we read of Michael and Gabriel as well as the angel of God.

"Today man believes nothing of the spirit and is proud of it. God, Christ, the Bible spirits—all have gone one by one till he has reached that stage where he even scarcely believes in himself. Because of this our prisons are full to overflowing; death stalks throughout the world, laughing at the ignorance and unbelief of God's own sons. But Truth has not entirely perished and the Invisible Helpers and the Elder Brothers of humanity with the aid of the spirits above will continue to work on and on, and a remnant will always be left who have not bowed the knee to Baal."

At the conclusion of this talk we entered the chapel, a twelve sided building. Each side of this building represented a sign of the zodiac. In each side was a Gothic window of many colors, which in its shape held secret and sacred much of the teaching of the Rosicrucians.

On the eastern side of the building just below one of the windows and above the altar, was a carved emblem composed of a five-pointed star with its single point upward. This is known as the Holy Pentagon. This is the star of the

magicians. It is the sign of the Word made flesh. If one point is upward, it represents the good principle, that of attainment, as used by the white magician, who in soul flights leaves the body by way of the head; with two points upward it becomes the sign of Mendes, the Goat of Egypt, the evil principle which the black magician uses, having the power to leave his body by way of the feet. Therefore the position of the star determines either order or disorder and whether it is the sign of initiation or profanation, victory, or death. This emblem is found in Egypt and was used by Pythagoras. It is also the Blazing Star of the Rosicrucian Order.

Upon the star was imposed a trefoil cross encircled with seven full blown red roses. To the Rosicrucian the cross contains no element of sectarianism, nor does it stand for Christianity alone. It contains mighty truths relating to man's existence prior to birth, during life, and after so-called death. It is emblematic of the crossing of the sun over the ecliptic. It is a phallic emblem displaying all the truths of involution and evolution, and holds within itself the history of the Word made flesh. The cross has been a sacred symbol from the beginning of time. It is found in all the great religions of the world. The X cross, the cross of St. Andrew, is the sign of the Creative Wisdom. The passion cross is the symbol of Venus or Aphrodite, the deity of the Syrians and Phoenicians. It is the sign of Zeus, Mithras, Baal, Bacchus, and Osiris. The cross in its fourfold meaning portrays the perfect union, balance, equality, and atonement on all four planes, the phenomenal, physical, intellectual, and celestial.

The roses upon the cross represent the problem of Initiation. The rose is the symbol of dawn, being sacred to aurora and the sun. At the mercy of Venus, Adonis was changed into a rose. We know of the three mystical roses: the first, the Choir of Martyrs; the second, the Rosa Mystica, the Virgin of Virgins; and the third, the mediator between God and man, or the Rose of Sharon.

These are some of the reasons why the Hermetic Brethren are called Rosicrucians (Rose Cross.) But we here have only barely touched upon the meaning of the rose and the cross.

It was now the hour of service in the chapel. While we awaited the coming of the Elder

Brother, the head of the Order, in his etheric body, the twice seven lights upon the altar died down; when they rose again, we knew that he had entered. His glory and power filled and thrilled us through and through.

After the service I returned to my cell, and there alone I thought upon the matter of leaving the body and "traveling in foreign countries," or as the Brethren teach, laying aside the physical man and traveling in one's soul body. That very night I decided to see if I could thus leave my body. I lay down upon my cot and began to concentrate my thoughts. I seemed to be growing very sleepy, when suddenly I felt as free as the spirit of the air. Looking down I saw my body as it lay in apparent sleep upon the bed. I shall never forget the feeling of lightness and freedom that was mine for this the first time. Why should I ever again enter that mortal temple of clay?

As I listened I heard the music of the spheres as they moved in their orbits obeying the behest of God. Beside me I perceived a new presence, with smiling lips and brightly beaming eyes.

"Who are you?" I asked.

"I am one who has no name, but I am closer to you than all your boasted friends, for I am your Guardian Spirit, and I have had you in my keeping for many and many a year. During all of your earth lives you and I have been inseparable, for where you go there am I also."

It calmed me to know I was not alone. Never again would I fear aught in life or death, for this my companion and my guide would care for me.

On this first journey out of the body as a conscious Invisible Helper I saw many wrongs that should be righted. My guide took me into the slums and hovels of London and New York. Then we went on to the western part of America, where we came upon Hodesh and her friends among the wilds of the Yellowstone.

Hodesh was alone in her tent. As I did not wish to approach her too quickly, I did not enter but remained outside, knowing that she would feel the vibration of my presence. Soon she came forth. I knew by the light in her eyes that she saw me clairvoyantly. How can I explain the joy that was mine to be with and in the presence of her who was all in all to me. She had grown more lovely since I had last seen her,

and as she smiled, the love life within me came to full fruition. This love, born at our first meeting, held us both within its sacred clasp, which would last not only till physical death but go on with us into the eons of all future time. The sweet perfume of her presence caused the moments to fly swiftly by. We opened our hearts to each other as never before, speaking of those things which concern two souls and them alone.

At last the time came for us to separate, and I returned to my body, which I had left upon the cot. I was awakened by the abbey chimes as they rang out cheerfully the message of good will to all. I arose and went with the brethren to hear Mass. Later in the day Saturnius came to me, saying that we should start for the north of Scotland in an hour's time. At the time appointed we were in our car. Leaving this stronghold of the Mystics we were soon speeding northward.

We were some days in Edinburgh. We spent altogether a month in Scotland, then prepared for our return to the States, as Saturnius once more had been told to continue his work there in the interests of the brotherhood of man.

I had received several letters from Hodesh. She told me that she and Henry Brownrig had decided that they could not marry, so if I still loved her there now stood nothing in the way of our union. I was overjoyed at this turn of affairs and told Saturnius of the new hope in my heart. He congratulated me, then nothing more was said between us regarding it.

The day soon came for our return. Taking ship from Glasgow we were soon upon the sea homeward bound for New York. Hodesh and the Brownrigs were coming east by the southern route, and would reach the city about the same time as ourselves.

At last we were steaming up the Narrows. As our ship was warped into the dock, we saw Hodesh waving us a greeting from among the crowd upon the pier. She was alone, and once more my heart filled to overflowing with the wealth of joy that only those who love can know.

Soon we three, Hodesh, Saturnius, and myself were alone again in the old familiar apartment with its books, instruments, and atmosphere of culture and refinement.

The Brownrigs called upon us that evening. I

was glad to see that Henry greeted me kindly. He told us that he and his sister were leaving for home next week and that they had enjoyed their travels together very much. He said that he had decided to enter the Priesthood and had given up all thought of marriage. He suggested that Hodesh and I be united immediately so that he and his sister could be present.

Saturnius was willing, so we planned a quiet little wedding in old Trinity a week later. The time soon passed, and at last my darling and I stood before the altar and heard the words, "Whom God hath joined together, let not man put asunder." As the stole was wound about our hands when the priest said, "I pronounce you man and wife," I looked up and against the chancel window saw a vision of the Christ upon His cross, and seemed to hear whispered, "And a sword shall pierce through thine own soul."

The vision faded, and I passed down the aisle with joy and hope in my heart. At last my dearly beloved was my very own. It was well that I then knew not the meaning of that vision.

I cannot tell you all our hopes, our joys, our fears. I cannot stop to tell you of her love, her sacrifice, and her devotion to our work. We were working through the Brotherhood secretly and through other channels openly for the good of mankind.

The years rolled on. Saturnius was ever a worker in his chosen calling. Five years ran into ten, and I was happy and contented thinking all was well. Late one fall my duties called me away from home for a brief time. I had left Hodesh well and happy. One night as I sat reading, intent upon my spiritual studies, she appeared in my room radiant and more beautiful than I had ever seen her. "Hodesh, my darling," I cried, springing from my chair, "why have you come?" Despite the great gladness which thrilled through me at sight of her, a dread premonition clutched at my heart. She came close to me saying gently: "I am free—free from all mortal limitation. I have been called to larger fields of service," adding quickly as she noted my look of anguish, "You must not grieve for me, for I shall be always near you, ever helping, guiding, and inspiring you. My laying down of the body was beautiful and painless. When I went out for my usual nightly duties, I was told that my time on earth was

ended and I need not return. I came to tell you so that tomorrow when they find the truth, you can be spared the shock which sudden grief always brings." For a moment she bent above me; then with that same tender smile she vanished.

Half-stunned I sat for awhile and then quickly began preparations for returning home. When I arrived late the next afternoon, I found everything just as she had described. They told me they had found my Hodesh in her last long sleep when they went to awaken her in the morning. I closed my eyes and saw again the vision of loveliness which had stood beside my chair the night before, striving to permanently imprint it upon my memory.

The Supreme had willed. His will is law. The gold of my life mingled with the frankincense of prayer had been crowned with the myrrh of sorrow.

But my story is almost done. In our spiritual work Hodesh and I are seldom separated. She is often with me as I work in the world, striving to lift the burdens of my fellow men. At night we work consciously on the inner planes together. All too short are those hours; always too soon comes the call to return to my body and the duties waiting for me here.

Hodesh has been permitted to tell me that a greater illumination is to be mine, and that soon after that I too shall be freed from all physical limitations. And yesternight the Great One himself came to me, thereby showing that I am about to pass into greater opportunities for service.

Gladly I face the way of true Initiation, clinging ever closely to the Golden Cross upon which blooms the Everlasting Rose.

The End.

The Joy of Going On

M. C. HAUBOLD

NATURE AS perceived through visible processes in the realms of expressed life is seen to exhibit the principle of Irreversibility, a principle that has given rise to the second law of thermodynamics, which was discovered by Carnot, and which is that in the transformation of energy through a cycle of

operations, these operations are irreversible in themselves. The practical application of this law became the scientific basis for the transference of heat into work-energy, viz. steam.

When one further views the passing years and seasons it is evident that nature never falters, never questions nor delays, but through the expression of this principle of irreversibility is ever going on and on in a series of orderly progressions and unfoldments. In the personal life of the individual the same basic principle is revealed in compelling progression, whether one wills or not.

When you seem to have reached your limit in your present environment, circumstances, conditions, and events will combine to literally compel you to go forward. It matters little if there is a seemingly insurmountable barrier before you, a veritable Chinese wall; you must either go through it, over it, under it, or perchance around it, or else confess failure and defeat, thereby realizing ultimate stagnation and disintegration.

Each event, circumstance, and condition in one's daily life is inevitably related to a cause somewhere in one's past life, even though long since forgotten and lost in the maze of things. In their entirety, the results of such causes constitute experience, which incidentally develops reason and discrimination. There can be no going backward in failure and defeat except at the expense of one's welfare, here and hereafter.

Contrary to the popular idea, however, to be a "rolling stone" does not necessarily mean to be going from somewhere to somewhere else all the time. One who is always alive to all that comes and goes, taking part in everything, learning something from everyone, observing, studying, weighing, and extracting the quintessence of the daily whirl and grind is truly a rolling stone.

On the other hand, there are those who never smile nor speak a kindly word of greeting—bitter, sour, envious, sarcastic, and critical of everyone and everything. These are the moss-covered stones. To them the old ways, old ideas and beliefs, are good enough. They never know the Joy of Going On. To them is denied the exquisite pleasure of doing or creating something

(Continued on page 439)

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

(Continued from January)

Desirelessness

1. In this section of this series of letters we are discussing two entirely opposite types of teachings, the psychological and the metaphysical.

2. One class of teaching instructs one to pray and concentrate; the other class leads him to the Supreme Self in an abiding trust and confidence, and instructs him to "take no thought of the morrow" but to work and serve.

3. The latter class of teaching is deeper and more beautiful, and is completely and perfectly true for those who are ready for it.

4. But it must be frankly recognized in the beginning that those who are truly ready within themselves to serve and wait are very few and far between.

5. Those who do not find themselves able to attain to the state of perfect "desirelessness" should not consider themselves inferior in any way.

6. They should remember that one who had indeed attained the state of complete desirelessness would be one of those *true* perfected Masters of the type not publicly known to earth as teachers.

7. And one should remember that true desirelessness or selflessness was *never* attained by self-repression; who so thinks that he has attained this goal by self-repression will ultimately find that he has only substituted another form of selfishness.

8. Also one should recall that those true Masters who *have* attained perfect selflessness reached it *only* after paying a price and passing over a path that *no* student could bear to travel could he see it in advance.

9. And that their selflessness *came to them* only after the dross had been shattered and removed, and after they had been subjected to the "refiner's fire," which only they who have gone ahead of us could describe.

10. Utter selflessness and desirelessness are not attained by effort. If one has the consciousness

to reach the state of entire selflessness, he will attract the circumstances in his life which will remove the dross.

11. It is well for one in the beginning to use definite methods to "seek" and to elevate his psychology. If the true soul is deep enough, in due time the circumstances will come which will automatically turn one away from clinging to temporal things, and then the selflessness will come of its own accord.

Dreams or Reality

In order that one may serve either himself or others it is necessary that he should not lapse into impractical or habitual dreaming or phantasy.

Dreams and imagination *are necessary*. Nothing worth while has ever been done without first a dream picture. And because one dreams of doing something which no one has ever done before, it does *not* follow that his dreams are impracticable.

Yet everyone can recognize the type of perfectly useless and impossible phantasy whereby one will imagine himself in pictures of attainment, glory, honor, etc. The moving pictures are especially conducive to this type of impractical phantasy. A boy, perhaps, sits in the "movie" and phantasies himself (self-identification with) the hero of the picture. Or he may identify himself with some great war hero in fiction and find his glory and supremacy in dreamland while reading a book.

It is impossible to make an absolute line of demarcation between idle phantasy and truly constructive dreaming or imagination. The earmarks of the idle phantasy are:

- a. It has no essential relation to reality.
- b. The purpose of the phantasy or daydream is to give one an imaginary sense of grandeur and superiority or simply to gratify a desire for sensation.

If a dream picture has as its object an action with or a helpful effect upon external society or nature, it may be concluded that it is a sound and constructive piece of imagination.

If a dream picture has as its purpose the fulfilling of a personal desire for grandeur and self-elevation or to gratify desire for sensation and does *not* lead to any action with or affecting external society or nature, then it is indeed idle phantasy.

You need not expect to take care of your temporal needs unless you are willing to meet and endeavor to affect external society or nature. Do not expect to be able to dream and phantasy self in positions of glory and find success in it unless you actually put forth effort to meet, deal with, and affect society or nature.

Man is compelled to meet the problems of life and to experience them. He is compelled to face and engage in the conflicts of life. It is true that when the individual has attained to a certain degree of spiritual consciousness, the trials no longer appear as conflicts, but he has to pass them just the same.

And yet the infantile or regressive trend of man seeks to slip back into the sheltered nook and there to daydream or phantasy self in positions of eminence.

It cannot be done. One must ultimately *earn* everything he receives or hopes to receive. But *working* for it is not enough. One must also meet the trials of daily life with its stress and obstacles, and in overcoming these he finds strength and his reward as well.

It is not possible to cheat nature and find and keep riches and full growth in the sheltered, easy path.

Watch your daydreams—

Are they truly of such a nature as to aid you in meeting and dealing with the *real* world? If so they are sound and real—dream on.

Or do they simply make you feel grand and glorious in some imaginary position of heroism and self-elevation? If so they are idle phantasy, leading nowhere, and filling your mental household with useless rubbish.

Attachments

1. It might not seem good business sense to state that one could simply do his daily tasks and rest in simple childlike peace about tomorrow's needs

2. Yet one will find that if he will come to seek and know the Father dwelling within and learn to trust in that alone for care, provision, and the solution to the daily problems of life, he will be upon the homebound track at last.

3. It is true that while within the self there remain clinging temporal ties one cannot find this peace and trust, for one is not yet a true servant.

4. It has been written that to those who seek first the Kingdom all else is added. Yet one is not seeking first the Kingdom who desires it for worldly possessions, power, or personal vanities.

5. It is a literal truth that one who gives up all for the sake of the Inner Master will find all things added in external life.

6. But the giving up of all things external must come first. Those things which prevent one from finding the Inner Kingdom are:

- (a) Attachments to personalities.
- (b) Attachments to temporal possessions.
- (c) Attachments to vanities; desire for glory and honor.

7. Never delude yourself into thinking that you can truly and wholly find the Inner Kingdom while these attachments yet remain within you.

8. Yet that one who has found the beginning of Light and who has felt the thrill of true knowledge will by his very seeking for a closer communion attract into his daily life the events which are to remove the attachments standing in the way.

9. It is true that *every* sailor cannot find the Lightship in this one day's cruise; yet—if you are reading these lines with interest, the very fact that they find their way to you indicates that you can find the way if you but seek. "Knock and it shall be opened unto you."

10. In the days to come endeavor as you can to rest and trust in peace to that which brought you into this life, and the word "God" will come to have a new meaning to you.

11. Surely at times you will fail, and at first lose heart and faith and cling to and seek for external strength, or slip back to your old temporal ties. But once you have seen and known the Light, you will turn back to it again as the one and only true abiding friend. And you will come to know that the temporal brain and personality are but pawns—and have been all the time.

12. You have to do but one thing to faithfully serve the Master within you: Just do your work from day to day; and—here is the point—carry out all ideas for action which come to you.

Question Department

Questions from our readers on any phase of occult philosophy or mysticism are answered in this department as space permits.

Christ Versus Rebirth and Consequence

QUESTION:

Will you please tell me which people are saved by rebirth and consequence without the aid of Christ?

ANSWER:

At the present time *none*; because every person who lives upon the earth—or has lived upon it during the past 1900 years since the advent of Christ—is helped in his evolution by Christ, the indwelling Planetary spirit, whether he knows anything about it or not. The help takes the form of the spiritual urge communicated to him towards right living through the etheric emanations of the Christ outwards from the center of the earth and which pass through man in transit, raising his vibrations and giving him a new incentive to worthy endeavor. Also man is furnished with purer desire stuff than formerly, namely, that taken from the desire body of Christ, for the building of his individual desire body. This is of great assistance to him in the subjugation of desire. Previous to the advent of Christ men did not have these advantages and were compelled to work out their salvation through the Laws of Rebirth and Consequence. Comparatively few succeeded in advancing to spiritual heights under these conditions.

THE "TEACHER"

QUESTION:

What is meant by the "Teacher?"

ANSWER:

The term "Teacher" is used to describe different beings or principles. In occult orders the term is ordinarily used to signify a being of an advanced grade, usually one of the human life

wave who has advanced farther than his brothers and who comes back to assist in the evolution of the race as an Elder Brother, an adept, etc. The term is also sometimes applied to the Higher Self, the real and only absolute teacher of the lower self. The Higher Self, meaning the God within or the spirit, gives its teachings to the lower self in the form of intuition which becomes more and more clear-cut as the ego advances in evolution.

THE SPEAKING OF TONGUES

QUESTION:

What is meant by the "speaking of tongues" which occurred at the time of Pentecost?

ANSWER:

When a person's evolution has progressed to such a point that the lower self is so spiritualized that it gains union with Jehovah, or the Jehovistic aspect of the spirit, it acquires the faculty of speaking all languages or all tongues, because Jehovah is the originator of races and race languages.

PLANETARY RULERSHIP OF COUNTRIES

QUESTION:

I have read that Japan is ruled by Libra and that the recent disaster there was due to the fact that Saturn is now in Libra. Is there any truth in this? Also is it true that various countries are ruled by certain signs and planets?

ANSWER:

There is unquestionably a correspondence between the characteristics of various nations and the qualities of certain signs and planets; and any particular race is more susceptible to the influence of a sign or planet corresponding to its own nature than it is to others. To this extent the various countries may be said to be ruled by certain signs or planets. However, the information given out on this subject, so far as

we know, is very fragmentary and not necessarily authentic. We are not at all certain that Japan is ruled by Libra, and even if it were, the mere fact that Saturn is now in Libra would not necessarily be the cause of the recent disaster. National disasters depend upon national destiny and the operation of the forces which they themselves have set into motion in the past. Planetary influence can never do more than liberate these forces.

INJURY FROM EMBALMING

QUESTION:

Does embalming the body soon after death do any injury in any way?

ANSWER:

Embalming the body within three and one-half days after death interferes with the retrospection of the panorama of the preceding life and prevents the proper assimilation of it into the higher vehicles to serve as a basis for post-mortem life and advancement. Therefore it should not be performed until after the expiration of this period. The effect is not as serious as that of premature cremation, but it is still a distinct detriment to the interests of the ego. Another feature is that embalming involves a certain amount of mutilation, which is painful when performed previous to three and one-half days after death for the reason that the spirit still maintains a limited connection with the body during this period.

KILLING MALE ANIMALS

QUESTION:

If it is not right to kill animals for food, should we not do away with the use of milk, eggs, cheese, and the like? This for the reason that such articles are produced by the female animal, and from a practical standpoint it is necessary that the great majority of male animals be killed, as they are unproductive and of no value except for their flesh or hides.

ANSWER:

We are still in a comparatively early stage of evolution, and we cannot expect to attain perfection or reach the millennium at one jump. If we make a start towards the ideal and carry it as far as practical considerations will allow, we are doing all that can be expected. As the race advances, methods will be devised for producing

food and material for clothing which will be independent of animal life. For instance, the development of new varieties of vegetable food will in time do away entirely with the necessity for milk and eggs, and durable substitutes will be found for leather. In the meantime if we refrain from eating the flesh of animals, we will be doing the principal thing expected of us. If all the people were at the stage where meat eating was done away with entirely, the male animals would no longer be raised for meat and could be destroyed at birth. This, of course, would not be an ideal solution but it would suffice for the time being. Then as the race gradually progressed beyond the point of requiring animal food at all, this objectionable feature would also be eliminated.

SOUL, THE PRODUCT OF BODY

QUESTION:

How is it possible for the soul to be the product of anything material as stated in the Rosicrucian philosophy?

ANSWER:

The Rosicrucian philosophy states that the soul is three-fold and that it is the spiritualized product of the three lower vehicles: that is, the Conscious Soul is the spiritualized product of the physical body; the Intellectual Soul of the vital body; and the Emotional Soul of the desire body. This simply means that the thoughts and acts and emotions which are expressed through these various bodies are transmuted or sublimated into spiritual powers which are then spoken of as soul. These spiritual soul powers will constitute the garment of the ego and add to its consciousness on higher planes in higher schemes of evolution.

CAUSING PAIN TO THE PLANETARY SPIRIT

QUESTION:

Does the Planetary Spirit suffer when forests are cut down for timber, and when weeds are removed from gardens?

ANSWER:

The Planetary Spirit suffers from the uprooting of vegetable growths somewhat as a person suffers from the pulling out of hair. Cutting down trees, however, is analogous to cutting hair and involves little or no pain. But it is a

positive detriment to the earth, which is the body of the Planetary Spirit, to have its forests cut down when this is carried to an extreme, because forests are natural reservoirs for rainfall and various etheric elements. The pulling of weeds involves slight discomfort to the Planetary Spirit, which is far more than compensated for by the valuable vegetable growths which are thereby made possible.

INTEREST AND INDIFFERENCE

QUESTION:

What determines the interest or indifference which causes action?

ANSWER:

Interest is a normal quality of the desire body which manifests when it is in a state of health. Interest then attaches itself to any object which is constructive. Indifference is normally felt for objects which are not constructive or for which the ego does not have a natural affinity. Indifference indicates an unhealthy condition of the desire body when the ego is surrounded by an environment which should normally excite his interest.

THE REASON FOR VENOMOUS REPTILES AND DESTRUCTIVE ANIMALS

QUESTION:

How do you reconcile some of the phenomena in nature such as the tiger shark, the killer whale, the poisonous spider, and the snake, with the idea of a God who is love?

ANSWER:

When the virgin spirits come back to physical manifestation to acquire experience and the expansion of self-consciousness, it is necessary for them to pass through the lower animal stages where the lower aspects of the desire body have full sway. In every case the lowest functions of any vehicle must first be learned and controlled before the ego can pass onward to the mastery of the higher functions. The lowest aspect of the desire body is hate, which is merely another name for self-assertion, the self-assertion which endeavors to push all others away in order to have greater room for self-expansion. This is the stage at which such animals as mentioned are functioning exclusively. It is necessary for them to master this lower form of the desire nature before they can progress into the human

stage. This does not mean that complete self-mastery has to be attained over these aspects before this advance is permitted, because we find human beings still manifesting various forms of hate at times, but a partial mastery is required. This is entirely beneficent and entirely in harmony with a God of love, because the ego cannot possibly progress into the higher planes of consciousness and into spiritual powers until this animal phase of the desire body is met and conquered; and it can only be met and conquered through the experiences which occur in animal bodies of the kind mentioned above, where the animals prey upon one another without restriction.

CHOOSING GOOD OR EVIL

QUESTION:

What determines one entity to evil courses and another to good?

ANSWER:

The object of involution is to build a series of bodies, namely, the physical, vital, desire and mental bodies. The object of evolution is to spiritualize these bodies, making their spiritualized essence or extract a vehicle for the spirit in future phases of evolution on higher planes. During these processes it is necessary for the ego to come to know the difference between good and evil and to voluntarily choose the former. In the course of learning the difference between good and evil the ego frequently stumbles into wrong courses of action involving the counter-clockwise vibration in nature, which is destructive. But before it has gone very far along these lines, it usually discovers its mistake and changes its course. This necessity for experimentation is responsible for most of the so-called evil. Egos who are following an evil course are those who have not yet discovered their error or in rare instances those who have embraced evil in preference to good.

TRANSMIGRATION

QUESTION:

Is transmigration of men into animal forms a fact, and is this the punishment for evil doing?

ANSWER:

We are told in the Rosicrucian philosophy that transmigration is not a fact in nature and

it is not used as a punishment for evil. The human ego never returns by rebirth to inhabit the forms of a life wave lower than its own. However, we are told that in extreme cases animals are temporarily obsessed by human egos. This occurs sometimes in the case of earthbound spirits who are exceedingly desirous of physical life and who can conceive of no reality outside of it. Occasionally they force their way into an animal body, driving the animal spirit out. But this is only a temporary phenomenon and one which we believe occurs only rarely.

TWIN SOULS

QUESTION:

Is there any truth in the doctrine of twin souls? If it is true that man and woman are two halves of the same ego, if they should happen to be incarnated at the same time in two bodies of the same sex, would it not be a most unhappy state of affairs?

ANSWER:

The Rosicrucian philosophy teaches that the ego is both positive and negative; that the positive aspect incarnates in one life as a man and ordinarily the negative aspect incarnates in the next life as a woman. In this case there is no possibility of the two aspects incarnating simultaneously, and therefore the complication suggested in the question is avoided.

COMPLETING THE COURSE IN THE SCHOOL OF EVOLUTION

We are told that the soul which refuses to rise out of its sin eventually has the higher principles divorced from the lower, after which the lower die out and the higher return to God, their source. What is the difference between this condition and that of the sage who masters his lower self and attains the power of living in cosmic consciousness?

ANSWER:

The ego who refuses to go forward and upward and who as a result loses his lower vehicles and returns to God, a virgin spirit, has lost a large part of the benefits of evolution and of the powers which he would have attained had he completed his course in the School of Evolution. The object of evolution is to attain self-consciousness and the powers which are produced through the development of the various

vehicles and their sublimation into soul power. The ego which completes its evolution according to the divine plan is prepared to go onward to higher planes of consciousness and higher fields of evolution, also into states of bliss which are beyond human conception. The ego who fails to advance with his class and who loses his vehicles arrives back at his source minus most of the powers he should have developed and likewise loses the advantages which they would have conferred.

SUBCONSCIOUSNESS

QUESTION:

What do you mean by the term subconsciousness?

ANSWER:

This is a general term used to describe many grades of consciousness. It is used to refer to the consciousness of the spirit or ego which functions in the blood and there directs the automatic processes of the body. It also is used to designate the great mass of past impressions, that is, ideas, emotions, desires and the like which have passed through the mind in previous days and years and sunk into the subconscious, namely, having been recorded upon the negative atoms of the reflecting ether of the vital body and also upon the seed atom in the heart. The term subconscious is also used to designate the primitive unevolved desire body and mind in their subjective desires and modes of ideation.

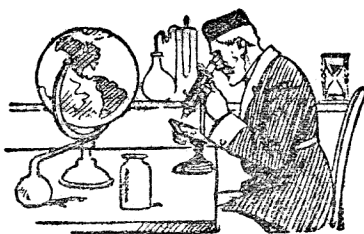
DISINTEGRATION OF THE PHYSICAL BODY OF CHRIST

QUESTION:

What became of the physical body of Christ when taken from the cross?

ANSWER:

It was first placed in the tomb; but the vibration of the body cells had become raised to such an intense pitch and the cell consciousness was so pronounced because of the body having been inhabited for three years by the Christ Spirit that when this Spirit withdrew, the centrifugal life force of the particles of the body caused them to be very quickly disintegrated and dissipated. The result was that within a few hours the entire body had returned to the etheric elements, leaving no visible remains.



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 Qualities of the Astrological Signs

GEO. T. WEAVER

ASTROLOGY IS an exact science as is mathematics, and like numbers is on the plane of the ideal as well as that of the practical. In its relation to the individuality it is a science of ideals; in its relation to the personality it is a practical science. In its relation to the personality astrology is also technical, having to do with the phenomena of man, with cities, countries, and the world at large. But in its relation to the individuality it has to do with the noumenon or essence of things.

Astrology has to do with the twelve signs of the zodiac, the twelve mundane houses, the sun, moon, and planets of our solar system, and their relations to one another by aspect, also their positions in the signs and houses; all of which are necessary to compose a horoscope and to indicate destiny.

Esoterically considered the signs constitute the heavenly Hierarchy, the angels, archangels,

cherubim, seraphim, etc., differing from one another by character and rate of vibration. The sun, moon, and planets are the Elohim, the creative gods, differing from one another in characteristics constituting the divine attributes, as power, love, wisdom, etc.

The signs are divided as to character of vibration into Cardinal, Fixed, and Common; and as to elements into Fiery, Earthy, Airy, and Watery. The planets express varying characteristics according to the house and sign in which each is located, and the degree of the sign occupied; also according to their aspects to one another and whether they are oriental or occidental, or above or below the earth.

From the foregoing it will be seen that astrology is a most complicated and astute science. It has been tabooed by modern scientists, churchmen, and many people for two reasons: First, because it has been abused by gypsies and fakirs,

who having only a mere smattering of knowledge of technical astrology use it for monetary considerations; second, because of the gross materiality of the age in which we live. This being the densest and most material of all the world periods, those who cannot respond to higher vibrations are disqualified from appreciating this science, especially in its esoteric aspect. In the ages gone by when our race was more subjective than now, this divine science was well nigh universally accepted; and as our race advances toward spirituality, astrology will again come into its own.

ANALYSIS OF THE SIGNS

THE FIERY SIGNS

ARIES, is the first of the fiery triplicity and the first of the cardinal cross. Being the first sign of the zodiac it represents the beginning of things. It is therefore an unorganized sign in which the instinctive rather than the intuitive controls. Its vibrations are the most rapid of any of the signs but without definite purpose. Like the animal kingdom it is full of life but without the directing power of fully awakened self-consciousness. Its ruling planet is Mars, the god of strenuousness and war. It is therefore the sign of force, strength, and combativeness. Its tendencies are always diffusive, changeful, and digressive.

The metal of Mars is iron, which may be changed into fine steel. The undeveloped of this sign are as crude as iron in the rough; the more highly developed are as finely tempered steel. The most highly developed are transmuted into gold as to character, since the sun, whose metal is gold, is exalted here. The influence of Aries needs the steadying and controlling power of the fixed signs to make it practical and hold it within bounds. Its symbol is the Ram.

LEO, is the second of the fiery triplicity and the second of the fixed signs. It is the home sign of the sun and partakes of its qualities. All the fiery signs express the life principle or spirit essence. Aries is centrifugal; Leo is centripetal. The Life forces of the fiery triplicity, starting in Aries, are in Leo matured, directed, and centralized so that the life energies are brought into closer harmony. This is the sign of the central Will, of the inner consciousness deeper than the brain mind; that is, of the transmutation of con-

sciousness from head to heart, and through the intellect strengthening the higher emotions, giving zeal and ardor to all life's activities with a quiet determination that is unequalled. This being the sun sign, it is the sign of vitality, power, and organizing ability by which the lack of organization of Aries is changed into the cosmos of which the sun is the center. Leo gives more vim than any of the other signs. Aries is the center of the brooding heat over the cosmic egg; Leo is the center of the generative force. The most distinguished characteristic of Leo, like that of the Sun is to radiate or give out and to rule, having a fondness also for grandiloquent display. Its symbol is the Lion.

SAGITTARIUS, is the third of the fiery trinity, and the third of the common signs. Symbolized by the Centaur, it is a double sign possessing a double consciousness. The diffusion and differentiation of Aries and the unification and centralization of Leo are here transmuted into mental light. Sagittarius is the ninth sign, corresponding to the higher mind, manifesting as genius, transmuting consciousness from abstract thought to that of the physical brain, which bridges over the gulf between life in the body and out of the body; hence this is the sign of the prophet or seer. In its best interpretation the activities of this sign are directed toward a state of existence in which aspiration and devotion are the keynotes. The dual nature of this sign shows the objective and subjective halves of the intuitional consciousness, between which the life forces are constantly vibrating. Its most distinguishing characteristic is its love of travel and sports. Aries is the architect; Leo is the organizer; and Sagittarius is the builder. Its ruler is Jupiter.

THE WATERY SIGNS

CANCER, is the first watery and the second cardinal sign. It is at the head of the physical trinity, and to this physical basis all expressions of the sign may be related. It has a tendency to retain the effect of the vibrations made upon it, and like a lake it reflects all that is mirrored upon it. It is concerned with the sensations and all that affects the feelings and emotions from the most external to the deepest internal sensitiveness. It is a sign of reciprocity, assimilation, and memory in which impressions are retained, each one increasing the inner sen-

sitiveness. The Crab is its symbol, which will lose its claw, once it has grasped anything, rather than relax its grip. It presides over lakes. The moon is its ruling planet, and like the moon, Cancer people are very changeable. This being the mother sign, the fate of its natives is bound up with domestic ties, family interests, and impressionable attachments. The tendency of this sign is toward the psychic and the mystical.

SCORPIO, is the second watery and the third fixed sign. As such it presides over all thick and heavy liquids as viscous oils, poisonous sewage, stagnant ponds, and all solidified liquids. Its vibrations are rotary, and just as rotary motion makes firm and stable an otherwise unstable body, so Scorpio makes stable the instability of Cancer. The psychic germ born of the vibrations of Cancer is here brought to the state corresponding to the awakening consciousness, and thus all the feelings and sensations of Scorpio are patent and persistent. This gives the cue to the kind of souls native to Scorpio. They possess a clearly marked personality, fixed and emphatic whether for good or evil. When the psychic side is awakened, it brings out in a very pronounced way the occult and mystical tendencies. In common with all the fixed signs, this is a sign in which either will or desire may be the stronger element. The fate is either tragic and unfortunate or very favorable and exalted. Mars is the ruling planet, but negatively, since Scorpio is a watery and feminine sign. Thus a fiery planet governing a watery sign expresses the heat of passion, as Scorpio governs the sex organs. It is the sign of generation in which all seeds lie. Water is the generative element, and the seeds are the fiery, generative force. The symbol of this sign is the Scorpion.

PISCES, is the third watery and the fourth mutable sign. As a sign of the transition order it denotes the transference of spiritual consciousness to the physical body, or of the physical consciousness to higher planes of being. In Cancer sensation and feeling are awakened; in Scorpio they are concentrated and intensified; in Pisces all are turned into emotion, which, like the ocean that this sign governs, is deep, silent, and inexpressible except through what may be called universal love and sympathy. The feet are the parts of the organization governed by Pisces; and as the feet are lifted from the ground, so is the emotional nature denoted by Pisces lifted

from the earth and made more universal. Two fishes swimming in opposite directions are the symbol of this sign, and its dual nature shows what we may expect, namely that the failure to reach the highest sympathy produces emotional derelicts. The undeveloped of this sign are negative, passively emotional, and mediumistic. They have dual experiences of an extreme character, and are often torn between two different emotions, rarely understanding themselves or the emotions that play through them. They are easily psychologized, and are receptive to the mental atmosphere about them. The awakened are inspirational, kind, just, and keenly desirous to become the channels through which the good forces may flow. The rulers of Pisces are Neptune and Jupiter.

THE AIRY SIGNS

LIBRA, is the second airy and the third cardinal sign. It is the equalizing sign of the zodiac. It is vibratory in its action. It is the first of the expansive signs on the plane of mentality, marking the human tendencies as distinct from the animal. Its mode of vibratory motion is separative, separating the mind from the senses, and balancing the one against the other; hence it is the sign in which neither the intuitive nor the concrete mind predominates. This causes the Libra mind to tend toward discrimination and justice. From this it will be seen that its most distinguishing characteristic is conjugality as seen in marriage and partnership. The fate of this sign is chiefly in the hands of others, as Libra people do not possess great ability to mould or alter circumstances, being controlled by the magnetic conditions of others. Venus is the ruling planet. The Scales are the symbol.

AQUARIUS, is the third airy and the fourth fixed sign. It is the sign of the perfect man, who radiates spiritual power, love, and wisdom upon the human race, symbolized by a man pouring water out of an urn. As fixed and airy it represents mental concentration, and the fixing of the vibration received from Libra. In the order of the zodiac it represents that point where the circle is changed into the spiral and man begins his mental ascent from the human toward the divine, having attained that stability which the fixed quality produces. But at the present stage of human unfoldment the inertia of this sign is more in evidence than the stable and permanent qualities of the man who has reached the sinless

life. Only such a one is ready for the higher self-consciousness of the human-divine state. As the last of the fixed signs its glyph is that of two serpents lying parallel, the serpent of wisdom and the serpent of the dust. Its most characteristic feature is its love of humanity. Its fate depends upon the nature of the friends and acquaintances, as it is the sign of universal friendship. It is easily influenced by associates. Its ruling planets are Uranus and Saturn.

GEMINI, is the first airy and the first mutable sign. It is symbolized by twins which makes it a sign of duality. Of the twins, one is human and the other divine, and the sign being mutable, it represents the transference from the lower stage of mind to the higher. Its glyph is two upright columns denoting the gateway to initiation into knowledge and learning, from ordinary scholastic learning into divine wisdom. In its esoteric symbology it is symbolized by two apes; the one chattering and imitative, the other, the ape of divine wisdom. The fate improves when restlessness and diffusiveness are overcome. It depends upon the philosophical attitude whether the native will become a mere chatterer and imitator or a man of wisdom and of genius. The ruling planet is Mercury.

THE EARTHY SIGNS

CAPRICORN, is the third earthy and fourth cardinal sign. The vibrations of this sign are decidedly low, those of the physical sphere. They
(Continued on page 439)

Avoidance of Fatalism in Astrology

JOS. WILDAR

When our friends are sick, we are very careful to avoid carrying to them the mental suggestion of sickness by useless inquiries as to the state of their health, which inquiries would recognize a negative condition and thereby help to promote it. At least refraining from negative suggestions of this sort is practiced by all exponents of advanced thought. Such advanced thought people recognize the fact that all is good in the making. They also recognize that disease is a fire, in many cases the only means of freeing the ego from a crystallized mass of con-

ditions which so hamper him that he would be unable to proceed in his evolution if they were not thus precipitated.

In the matter of astrology many people belonging to the advanced thought orders do not make the same application which they make in the case of sickness. They take a fatalistic view of astrology to the extent that they attribute evil effects to astrological influence. In such cases in reading a chart they give out many negative suggestions. The result of this is that people of a sensitive type who have been interested in astrology are adversely affected by the knowledge of their own chart when they become sick or subjected to undue strain of any sort.

At such times all the negative suggestions which they have obtained from the horoscope sweep in upon them, creating a fixed false belief that they are assailed by forces which cannot be resisted. This in turn creates a state of hopelessness, often sufficient to destroy the chances of recovery which would exist if the person knew nothing of astrology. People with negative signs rising, particularly Gemini, Virgo, Capricorn, or Pisces are very susceptible to negative suggestions, and for them astrology under the prevailing system and terminology is very apt to be a downright curse instead of an aid, at least for the present life.

Of course we do not need to go to the opposite extreme of certain phases of mental science and say that evil has absolutely no reality. We know that evil is due to the counter-clockwise vibration in nature, which is opposed to the clockwise vibration employed by all beings which are working in accordance with the divine plan. However, as stated above, this reverse vibration is at times beneficent in the destruction of growths which are encasing the ego and shutting out life. Therefore when the chart indicates this vibration, we should not speak of it as evil but as an opportunity for experience and the gaining of freedom from limiting conditions. Humanity possesses altogether too much tendency toward discouragement and retrogression without these elements being fostered through the agency of astrology and occult science.

Astrologers who broadcast negative suggestions are assuming a great responsibility and one which is very likely to react disastrously upon them at a later date.

The Children of Aquarius, 1924



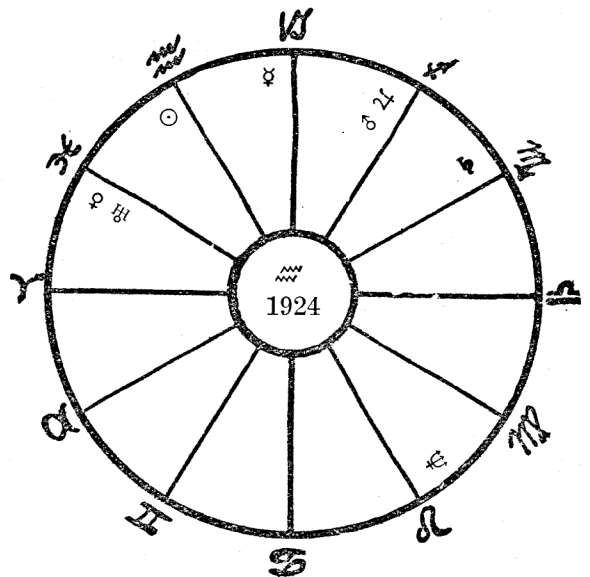
A Character Delineation of the Children born between January 21st and February 19th, 1924, inclusive.

Children born this year while the Sun is in the fixed and airy sign of Aquarius will have versatility well developed, for we find the planets well distributed through the zodiac. This will give them a faculty for turning with ease to any line of work.

Aquarians usually have a bright, keen intellect. The Aquarian children this year, having Mercury in Capricorn, will have good reasoning power, but will be inclined to be discontented and suspicious. But the opulent and kindly Jupiter in its own sign, the genial Sagittarius, will to a great extent offset the nervous and suspicious position of Mercury.

Mars in Sagittarius will give these children a keen interest in games, and they will be fond of walking, riding, swimming, and sports of various kinds. But with Venus and Uranus in mundane square to Mars from the sign of Pisces, and with the natural magnetism of the Aquarian, who usually attracts many friends, Aquarius being the 11th house sign ruling friends, their liking for sports and their friends may lead them to overindulge their desire nature, causing them to act under impulse, thereby bringing discredit and ill health.

Mars in Sagittarius and the Sun in Aquarius give egotism and the desire for commendation and applause, but Saturn, the planet of thrift, the balancer, being in Scorpio, will in those charts where it is unafflicted bring its protecting influence to bear in chaining down the desire nature and purifying the morals. Saturn is also very thrifty in the sign of Scorpio.



These children are apt to have trouble with sluggish circulation, for we find Jupiter afflicted by Uranus, and Venus is in mundane square to Jupiter and Mars. This may give a tendency to coughs and colds and lowered vitality. Therefore the parents should encourage these children to exercise so that their circulation will be kept in good condition. Teach them to breathe deeply so that the blood will receive plenty of oxygen through the lungs.

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

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 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 Set Up 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.

SHIRLEY A. H.

Born August 12th, 1909.

5:20 P. M.

Lat. 48 N., Long. 122 W.

Cusps of the Houses:

10th house, Scorpio 11; 11th house, Sagittarius 3; 12th house Sagittarius 21; Ascendant, Capricorn 9-26; 2nd house, Aquarius 27, Pisces intercepted; 3rd house, Aries 12.

Positions of the Planets:

Uranus 17-53 Capricorn, retrograde; Mars 6-9 Aries; Saturn 23-10 Aries, retrograde; Moon 15-39 Cancer; Neptune 18-4 Cancer; Sun 19-37 Leo; Mercury 28-26 Leo; Jupiter 17-14 Virgo; Venus 17-57 Virgo.

This young girl is born under the cardinal sign of Capricorn, and the life ruler Saturn, is in its fall in the fiery sign of Aries. Saturn is square to Uranus, which is posited in the 1st house in the home of Saturn, the sign of Capricorn. Capricorn children are extremely sensitive and hard to understand, but when in addition we find the advanced and peculiar planet Uranus near the Ascendant and afflicted by a square of Saturn and an opposition of the Sun and Neptune, we may look for a nature which is most unusual. This girl is unconventional and odd, a lover of things mysterious and quaint, and one who will find it most difficult to fit into the things of modern times, for the unconventional planet will have a strong influence upon her character.

The watery and mystical Moon and Neptune are in conjunction and powerfully situated in the watery sign of Cancer, where the moon is at home and Neptune is exalted. The influence of these planets conjoined to the Uranian influence on the Ascendant will tend to give an idealistic nature, indicating one who is dreamy and impractical in spite of the Saturnian sign on the Ascendant.

This girl is very apt to misdirect her energies, for the ruler, Saturn, is square to Uranus, Neptune, and the Moon in cardinal signs and angles, which give great strength to these afflicting planets. But there is a silver lining to every cloud; here we find the life-giver, the Sun, in its own sign, the fiery and magnanimous sign of Leo, in the 7th house, and the Sun is trine to Saturn in the cardinal and fiery sign of Aries. When planets are in signs of like nature, their influence is stronger upon the life of the nativity than when otherwise placed. We also find Jupiter and Venus in conjunction in the sign of Virgo in the 8th house, and sextile to the Moon and Neptune in the 7th house. This last named aspect with the help of the beneficent Sun will offset the afflicted Ascendant to a very great degree.

At the age at which this girl has arrived, when the character is already moulded to a great extent, it may be difficult to teach her to respond to the practical side of the Sun trine Saturn. The mother who is indicated by Venus in Virgo in the 8th house sextile the Moon, should be able to lead her daughter through love to become more useful and better balanced. If the mother

would make a companion of this girl, she could do much to lead her into a more practical life, while the father, who is indicated by the un-aspected Mars, which is ruler of the 10th house, can have very little influence upon her actions.

Venus conjunction Jupiter in Virgo sextile to the Moon gives talent for needle work and art expressed through occupations in which articles are made for personal adornment, such as millinery, dressmaking, embroidery, etc.; and Neptune would give originality. As a designer of hats and gowns this girl would be successful.

She should be taught moderation in food, for the Moon conjunction Neptune in Cancer, which has rule over the stomach, and opposition to Uranus gives a tendency to form habits for strong coffee, narcotics, cigarettes, and various stimulants. The last two habits unfortunately are very common in our schools and colleges. The parents of this girl should be very cautious as to her friends and companions, that they do not lead her into forming these most dangerous habits.

ROBERT E. H.

Born November 19th, 1922. 10:35 A. M.

Lat. 52 N., Long. 0.

Cusps of the Houses:

10th house, Scorpio 9; 11th house Sagittarius 0; 12th house Sagittarius 17; Ascendant Capricorn 2-41; 2nd house, Aquarius 21, Pisces intercepted; 3rd house Aries 9.

Positions of the Planets:

Mars 13-58 Aquarius; Uranus 9-41 Pisces, retrograde; Neptune 18-11 Leo; Saturn 16-1 Libra; Jupiter 5-7 Scorpio; Mercury 16-35 Scorpio; Sun 26-23 Scorpio; Moon 2-14 Sagittarius; Venus 5-32 Sagittarius, retrograde.

We have here another horoscope with Capricorn on the Ascendant. No doubt the Sun transiting through this Saturnian sign at the present time may be responsible for the fact that all three horoscopes published in this issue have Capricorn rising.

This boy has his life ruler, Saturn, exalted in the sign Libra and in the 9th house, sextile to the spiritual and inspirational Neptune and trine to the enthusiastic Mars. This will endow this young lad with a very highly idealistic nature and with a full bump of veneration and religion, which is found upon the top of the head in line with the ears. Jupiter, the planet of

reverence and religion, is also in the 9th house, which is the house ruling religion. Jupiter in conjunction with the Midheaven, sextile to the Ascendant, and trine to Uranus will give this boy natural talent as a speaker, and he will be greatly interested along the lines of religion and social reform. But with Mercury in the martial sign of Scorpio in the 10th house square to Neptune and Mars, he is apt to be unkind and impulsive in speech, thereby causing much ill feeling which would make him unpopular among his associates.

The parents should begin early to teach this boy to speak kindly, to be patient and tolerant; also to forget and forgive, for Capricorn children are apt to hold a grudge, especially when the Sun and Mercury are afflicted in Scorpio by a square to Neptune. These children are likely to remember an injury with the thought of getting even with the other fellow.

With the Moon in conjunction with Venus in the pleasure loving and sporting sign of Sagittarius in the 11th house, which is the house of friends, and with these planets square to the unconventional Uranus in the sign of Pisces in the 2nd house, representing finances, Robert will later be apt to be led astray through pleasure and also to squander his money on his women friends, especially those of the unconventional or Bohemian type. This may interfere greatly with his success in life. The guardians can do much to develop the instincts for purity and modesty in connection with his choice of friends, even while a child. This will then grow upon him and become a part of his nature when he reaches manhood.

VOCATIONAL

HILDING M. O.

Born February 21st, 1904. 5 A. M.

Lat. 33 N., Long. 79 W.

Cusps of the Houses:

10th house, Scorpio 13; 11th house, Sagittarius 8; 12th house, Sagittarius 29; Ascendant, Capricorn 23-58, Aquarius intercepted; 2nd house, Pisces 4; 3rd house, Aries 12.

Positions of the Planets:

Venus 26-42 Capricorn; Mercury 7-37 Aquarius; Saturn 14-3 Aquarius; Sun 1-22 Pisces; Mars 25-39 Pisces; Jupiter 28-0 Pisces; Dragon's Tail 29-7 Pisces; Moon 25-38 Aries; Neptune

(Continued on page 446)

Studies in The Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

ALFRED ADAMS

THE WORK OF EVOLUTION

(Continued from January)

- Q. What is the "Sun Revolution?"
- A. The Second Period is the Sun Period, and therefore the second Revolution of any Period subsequent to the Sun Period is a Sun Revolution.
- Q. Describe the Moon Revolution.
- A. The third Period is the Moon Period; therefore the third Revolution of any subsequent Period would be a recapitulation of the work done in the Moon Period.
- Q. When does the proper work of a Period begin?
- A. Not until after the recapitulatory Revolutions.
- Q. Can you give an illustration of the above?
- A. In the present Earth Period we have passed through three and one-half Revolutions. This means that in the first or Saturn Revolution of the Earth Period the work done in the Saturn Period was repeated but on an advanced scale, and then in a similar manner the work of the Sun and Moon Periods in the second and third Revolutions respectively.
- Q. What is the last of the seven Periods called, and with what will it be concerned?
- A. The Vulcan Period. Only the last Revolution of it will be concerned with real Vulcan work. In the preceding six Revolutions the work of the preceding six Periods will be recapitulated.
- Q. With what does a Saturn Revolution in any Period have to do?
- A. With the development of some new feature of the dense body, because this was started in a first Revolution.
- Q. What does any seventh or Vulcan Revolution have for its particular work?
- A. Some activity in connection with the Divine Spirit, because this was started in a seventh Revolution. In the same way we shall see that there is a connection between the different Revolutions and all the vehicles of man.
- Q. In what way did conditions in the Sun Period differ from those of the Saturn Period?
- A. Instead of the "Warmth Globes" of the latter, the Sun Period Globes were glowing light balls, of the consistency of gas.
- Q. What did these gas balls contain?
- A. All that had been evolved in the Saturn Period. In their atmosphere were the creative Hierarchies.
- Q. What property did these Globes have?
- A. They had the property of absorbing and working over any sight or sound projected against their surfaces, instead of the echo-like reflective property of the Saturn Period. They "sensed" things as it were.
- Q. Why was this lighter Globe more sensitive than the earth?
- A. Because it was not limited and bound in such hard and fast conditions of materiality as our present habitat.

STRAGGLERS AND NEWCOMERS

(Pages 223-232 Cosmo-Conception)

- Q. What is meant by the term "stragglers?"
- A. In every period of evolution there are those who fall behind because they have not attained the standard necessary to pass onward to the next higher stage.
- Q. Upon what does all progress depend?
- A. It depends upon whether an evolving being is flexible, adaptable, and pliable so as to be able to accommodate itself to new con-

ditions, or whether it is crystallized, set, and incapable of alteration.

Q. What is said of the lack of adaptability?

A. It is the cause of the retardation of the spirit and retrogression of the form. This applies to the past, present, and future. The division of the qualified and the unqualified is thus made with the exact and impersonal justice of the Law of Consequence.

Q. What is meant when "salvation" is spoken of in the Christian Religion?

A. It means progression with our present wave of evolution, and it is something to be earnestly sought for, though the "eternal damnation" of those who are not "saved" does not mean destruction nor endless torture. It is nevertheless a very serious matter to be held in a state of inertia for inconceivable milliards of years before a new evolution shall have progressed to such a stage that those who fail here can have an opportunity to proceed.

(To be continued)

THE JOY OF GOING ON

(Continued from page 424)

new, of discovering a new process, or blazing the trail of the pioneer across uncharted lands.

It matters little that there seem to be no new worlds left to conquer; one has but to look to discover new and unsuspected realms all around, above, and within himself. What a joy it is to be always finding new marvels of spirit, soul, mind, and body, of life and thought, of action and reaction, and giving them expression in being, doing, and becoming. Indeed, what is there to compare with the *Joy of Going On and On!*

QUALITIES OF THE SIGNS

(Continued from page 434)

denote the awakening of the physical consciousness through ambition for temporal power, for like the goat Capricorn people are mountain climbers. Capricorn's influence is strongest on the physical plane, tending to bring out material and practical experiences in the world of action. It has both a benefic and a negative aspect. It can be truly interpreted by those who see the hidden wisdom concealed in exoteric symbols. The symbols are the goat, the sea goat, and the crocodile. Of these the goat expresses the exoteric

nature of Capricorn, while the sea goat and crocodile, which can live as well out of as in the water, symbolize the interior nature. This sign marks the beginning of practical experience and brings all things to a matter-of-fact issue. Its most characteristic feature is business instinct and politics or all things which have to do with the world of affairs. In its highest sense it is the ideal made practical. The fate of this sign is affected by the moral growth of the native and the power to organize and rise above the earth conditions and environment. Its ruler is Saturn.

TAURUS, is the first earthy and the first fixed sign. As fixed and earthy its vibratory motion is rotary, giving solidity and strength to its natives. The Bull is its symbol. The practical aims and ambitions of Capricorn are gathered up and unified in Taurus. In this sign great power of concentration, retention, and conservation are exhibited. Of all the fixed signs this is the most retentive, the life forces being held by matter more securely than in any other sign, and speech is often the only expression which the life force can make through it. Its most characteristic feature is its instinct for finance. Its highest expression is found in song and praise. The fate of its natives will develop slowly as they will not move hurriedly, thus tending to become too fixed and biased for great expression. Venus is the ruler.

VIRGO, is the second earthy and the second mutable sign. Its symbol is the Virgin, and sometimes three ears of corn. It denotes the ultimate perfection of physical experiences, which are translated and transformed into self-consciousness. As earth it represents matter in its primal state, pure and unadulterated. To achieve self-consciousness its natives must live the sinless life or in virgin purity. It is the highest of the earthy trinity and the outcome of industry and labor. It is the sign of analysis and criticism in order to bring forth discrimination and wisdom. The discrimination of Virgo in its best aspect comes from mental sympathy—the good and the true within recognizing the same without. In undeveloped souls this may show as unintelligent repetition or servile response. The fate of this sign depends upon opportunity; also on the social element, as for instance in the political world, the activities of which are frequently sought and obtained. The ruler of this sign is Mercury.

Children's Department

The Raindrops and the Seeds

AGNES JOSEPHINE RIX

(Continued from January)

NOW, THE RAINDROP joyfully thought, they would also find the palace of Divine Love. But they had not gone far when she remembered the smaller sister that came with her from Cloudland, and she thought she ought to go and find her and tell her what she had learned. But then she remembered her fretful complainings and disbelief in what Angel Thoughts had told them. She was in a great hurry to reach the palace and did not like to turn back, so she went upon her journey, but her heart grew sad again. Then she began to feel cold, and the way gradually grew darker until she could no longer see it. She sat down and hugged her companion to her bosom and bathed its face with tears. But it began to grow pale and sick again, and she thought it would die and that she would have no one to comfort her.

In this mood she called again and again for Angel Thoughts, but there was no answer. Then she began to believe that what the smaller raindrop had said was true, and that if the wise King really loved people, he would invite them into his palace and not leave them to find their way alone in the dark. The little creature who was with her would smile faintly when she looked into its face, but it could not speak.

She sat silent for a long time, and then she thought she would go and find her sister raindrop. As she turned to do so, she found that the path was lighter and that she could proceed quite easily in it. The little creature whom she loved looked joyously into her face, and she was happy again.

They soon discovered the smaller raindrop, but she had found another companion. When the larger one reminded her of what Angel Thoughts had said, they laughed her to scorn. The companion which the smaller drop had chosen, said that he knew all about Earth Hollow and that no wise King ruled there; also he didn't want

any one to show him the path, for he could find it himself. The smaller drop believed what he said, and so they twined their lives as closely together as were the other two and went on in a path of their own choosing.

This made the larger raindrop and her companion feel sad, but they went faithfully on in the path of duty. The light grew brighter as they pushed their way upward, until suddenly they broke through the soil and saw arching above them a beautiful blue dome studded thickly with golden stars. Then they knew that they were in the palace of Divine Love.

Flowers were blooming around them everywhere, and the air was filled with music and warmth and the songs of birds. It did not seem strange to them, for they felt that they were a part of it all, and they were too happy to speak.

For a while they rested joyfully in their newfound happiness. Then they began to wonder what they would do. They saw all about them the most beautiful fairies flying hither and thither upon their errands of loving service. They saw that everybody worked in the kingdom of Divine Love, and they did not wish to remain idle. While they were thinking about this, they looked up and there directly above them, poising airily upon a gracefully swaying branch, was Angel Thoughts!

They smiled back a loving greeting. Angel Thoughts flew down and stood beside them, and they saw that in her hand she carried a little green wand. The raindrop placed her companion lovingly before her, for she wanted the fairy to see him. Angel Thoughts waved her wand over them, and lo! they began to take on the same color as the fairy. They looked so pleased and astonished that Angel Thoughts laughed a little joyous laugh that sounded exactly like the tinkling of silvery bells. Bowing low before them, she said, "What do you wish, my darlings? It shall be given you." For a

moment they were lost in an ecstasy of delight, and then the raindrop, trembling very much, said: "Oh, we are not wise enough to choose: give us that which is best for us."

Then the most wonderful light shone around them. Angel Thoughts waved her wand again, and the sweetest fragrance filled the air, and the most dazzling and beautiful colors passed before them. As they were passing, Angel Thoughts said, "Which will you choose?" But they bowed their heads and said nothing. Then Angel Thoughts, stooping, kissed them very lovingly, and said, "By and by you will know how to choose"; and the raindrop was never so happy before.

Angel Thoughts still waited beside them. The raindrop looked up and said, "Please give us some work to do." Angel Thoughts replied, "By and by when you are stronger." They were going to ask when that would be, but when they looked again the fairy had flown away. Then they crept closer together and said, "We will just love each other." They did not know that this would give them the required strength, but day by day they grew stronger.

As they began to look about them and observe, they were astonished to find that all were not happy in the kingdom of Divine Love. Many were cold and hungry, and sick and wretched. While they were feeling sad and wondering why this was so, the beautiful fairy again stood beside them. Looking up, the raindrop said, "Why are not all happy in the Kingdom of Divine Love?" Then Angel Thoughts looked very sad, but she replied, "Why were you not always happy in Earth Hollow?" But the raindrop was silent. Presently she looked up and said, "Let me go and tell those that are unhappy." And Angel Thoughts replied, "You may go."

Soon the raindrop and her companion came to be known as angels of mercy because they went about trying to help everybody who was in trouble. One day when their duties took them to a place called the Sensual Kingdom, they met the smaller raindrop and his companion, and were surprised to find that they had grown large and coarse. They would never have known them except by the sound of their voices. The smaller drop looked very sad and unhappy but said nothing. However the companion which he had chosen laughed scornfully and said: "What

do you think now about your kingdom of Divine Love? I suppose you found it as you traveled in the path of duty." "Indeed we did," replied the larger drop, "and if you will come with us, we will show you how beautiful it is." Then the other laughed louder than before and said, "No, thank you, we have done as we pleased so far and lived upon the fat of the land and enjoyed the realities of life, and we do not choose to go searching around after something that sensible plants never heard of."

Just then the gardener came by and said, "Oh, that great ugly burr!" and with one stroke of the hoe he severed it from its root and tossed it upon a pile of burning brush. Then the raindrop and her friend turned tearfully away and felt very sad for the fate of their companions; but they could not help them, for they had chosen their own fate.

The raindrop and her companion spent a long life in deeds of loving service, and finally grew so close together that no one could distinguish between them. To all who live in the palace of Divine Love they are now known as sweet Mignonette.

FAITH

Dear Shepherd of my wandering soul,
Give me the faith of childhood's day,
Lest I should slip from Thy control,
Lest I should wander, I should stray.

Help me to walk that narrow path,
Unseen by eyes, by faith revealed.
Give me the Wisdom which Thou hast
On babes bestowed—from wise concealed.

Thus may I walk my life path through,
Along the ways Thy feet have trod,
And Heaven's peace be mine anew—
Thus shall I know and walk with God.

—Selected.

For whosoever will save his life shall lose it;
but whosoever shall lose his life for my sake and
the gospel's, the same shall save it.

For what shall it profit a man if he shall gain
the whole world and lose his own soul? St. Mark
9:35-36.

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.

Christian Sabagery

AUGUSTA FOSS HEINDEL

VIVISECTION is the Inquisition—the hell—of science. All the cruelties which the human or rather the inhuman is capable of inflicting occur in this work.

"Those who are incapable of pitying animals are, as a matter of fact, incapable of pitying man.

"When the angel of pity is driven from the heart, when the fountain of tears is dried, the soul becomes a serpent, crawling in the dust of the desert." (*Robert Ingersoll.*)

Could all the bloodshed, the ruthless and continued sacrifice, and the mercilessness of the vivisector's den together with the slaughterhouse horrors and the cruelties of the hunter and trapper be collected in a moving picture and shown in our exclusive and high class picture shows, imagine the effect it would have upon the audiences! Let us first picture the shock to the dainty, cultured, sensitive woman whose gown is trimmed with the soft, white skins of many tiny ermine, and whose gorgeous sealskin cloak softens her complexion and adds to her beauty. The picture is shown upon the screen where the trapper is in the act of tearing the ermine from a frozen trap, leaving the bleeding tongue hanging to the steel to which the poor animal has been lured by hunger to taste the supposed food, causing the tongue to be frozen fast to the trap.

Then a picture is shown of a seacoast, the sands of which are strewn with living seals whose bleeding bodies have been stripped of their skins,

the brutal trapper having left them to die in their agony. Mother seals are disemboweled and their unborn baby seals skinned alive, the tiny bleeding bodies still quivering in agony. This sacrifice is permitted so that my lady may have the soft skins to adorn her beauty.

Then let us follow this with a picture of a forest and a nest of young birds with their bills open in hunger, while the mother bird is lying beneath the tree robbed of both wings. Next is a picture taken along the shores of one of our southern marshes. We see here a beautiful heron trapped in a cage made of rushes. This glorious bird of the lowlands has snow white plumage which is most highly prized during the mating season, and from which are made the high-priced aigrettes which adorn women's hats. In this same picture is shown a roughly dressed man warily peeping through the brush, while his face lights up with satisfaction as he spies the contents of the cage. Grasping the frightened bird, he tears from its quivering body its beautiful feathers, after which the bleeding bird is freed, and the trap is again set for the next victim. These aigrettes are softer and more silky when torn from the *living* bird. They will now adorn the hat of one of our society belles.

Our next shocking picture is set within the walls of one of our most popular medical colleges. We here see a beautiful mastiff with all four paws strapped to a table. A mechanical device holds its head in position with mouth open. A

part of the outer covering of the poor tortured animal's abdomen has been removed in order that the stomach and intestines may be exposed. Liquids are from time to time poured down the animal's throat, while the doctors and medical students stand by and watch the action of the digestive fluids. This poor animal had been given curare, a virulent poison, which is administered through the skin, and which makes it impossible for the animal to struggle or cry out though fully conscious. Curare intensifies the feeling, yet the animal can make no sign but appeals to the human monsters only through its eyes.

We follow this picture in which the atrocities of the vivisector's den are shown by one where cruelty to the animal is performed on a much larger scale—where men are forced through human ignorance and selfishness to commit the crime of brutal killing over one hundred and ten million times in Christian America in one year. This picture is taken in one of our American stockyards. Here we see a pen packed so full of snapping, squealing pigs that some of them have to stand on their hind legs with forefeet upon the heads or backs of the animals crowded close against them. Some of them are being trodden under the feet of others, for the crowded condition of the pen will not permit them to rise.

A number of doors open at one end of this pen, and the poor, frightened animals crowd one another to pass through these doors. Each opens into a narrow passage from which the animals pass in single file through another open door onto a platform. Here a trap springs, catching the frightened animal by one foot, swinging it with head down onto an iron trolley above. As it is carried forward on this trolley, a burly human brute, all bespattered with blood, thrusts a sharp knife into its throat. All this takes but a moment of time for the trolley carries the struggling, bleeding, half murdered animal rapidly forward to be followed by others. The blood-bespattered butcher stands in this position all day long, slashing as fast as human brute strength permits.

Sometimes the knife does not strike true, and only a flesh wound is made, but just as in the case of those which are mortally struck the trolley carries the living animal into a vat of boiling water, from which it passes onto a platform where a number of men rapidly scrape the hair from the

still struggling body. This scraping takes but a moment of time, when the animal passes on, hanging by its foot from the trolley, into another room. Here we observe another human brute who with a sharp knife rips open the bowels of each animal as it passes. A man next to him is engaged all day long in removing the viscera, which disappear into an opening in the floor. Then the animal, which has now ceased to struggle, is carried on the trolley to the cold storage room.

Can the reader imagine what would be the effect of these pictures upon the audience? How many, do you think, would be able to remain to see the pictures through? Can you imagine the effect they would have upon the dainty, cultured woman arrayed in the skins of her younger brother, whose hat is adorned with the feathers or wings of our beautiful songsters, and whose sensitive body has been fed on the bodies of murdered animals?

Oh God! How long can our Christian land continue with these cruelties! "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

HE'S JUST A DOG

Here is a friend who proves his worth
Without conceit or pride of birth;
Let want or plenty play the host,
He gets the least and gives the most—
He's just a dog.

He's ever faithful, kind, and true;
He never questions what I do;
And whether I may go or stay,
He's always ready to obey—
'Cause he's a dog.

He watches me all through the day,
And nothing coaxes him away.
Throughout the night-long slumber deep,
He guards the home wherein I sleep—
And he's a dog.

As mortals go, how few possess
Of courage, trust, and faithfulness
Enough for which to undertake,
Without some borrowed traits, to make
A decent dog!

—Joseph M. Anderson.

A Study of the Human Body

Part 2--Its Cellular Construction

DR. F. LASH

MARVELOUS are the devices which have been designed by the human brain to harness the subtle forces of nature to do our bidding. Many of these instruments are of the highest efficiency. Because they are new and unusual, they arouse our admiration and attention. Yet we all have an instrument, the physical body, which is the quintessence of perfection; but familiarity breeds contempt, and we do not appreciate it. But after all we are really *not* familiar with our bodies. There is an unbelievable ignorance in regard to their structure and functions. It is true that thoughts and emotions when allowed to run wild are destructive and will cause a breakdown of the body. The higher vehicles and their activity affect the lower ones. But vice versa, perfect control of mind and emotions is difficult to achieve unless we have as a basis a sound, healthy body. Therefore the command of the Christ, "Preach the Gospel and heal the sick," is given as a watchword to the students who endeavor to live according to the teachings of the Rose Cross. Abuse of the physical vehicle due to ignorance is the cause of most diseases, whether it was committed today or in our yesterdays.

All life as far as physical manifestation is concerned starts with a single cell of protoplasm, that of the human body seldom exceeding one-three-hundredth of an inch in diameter, while in many cases it is but one-tenth this size. It consists of two distinct parts: the main substance of the cell, called the cell body, and the substance imbedded in the protoplasm, called the nucleus. It is through the latter that the spirit works. To understand the structure and functions of our complex body, it is best to study them as exhibited by an organism composed of but a single cell.

Such a unicellular organism is the amoeba found in water. Its body, made of protoplasm, is a semifluid transparent substance. It consists of 80 to 85 per cent of water with 15 to 20

per cent of solids, chiefly proteids. The latter are substances containing nitrogen, carbon, hydrogen, oxygen, and sulphur. Carbohydrates as well as minute quantities of inorganic substances like calcium are also present. On examining the amoeba with a high power microscope, it is seen to consist of an irregular mass of protoplasm with a nucleus. It soon changes its shape; parts of the body called pseudopodia are extended and retracted. At times the whole mass seems to move as the result of this process, and the animal changes its position. The first function therefore of the living cell is *movement*.

Besides the apparently spontaneous movement just described protoplasm can be excited by external agencies called stimuli, like heat, electricity, chemicals, etc. The protoplasm exhibits its excitability by movements or by contraction of its mass when a suitable stimulus is applied. Therefore the second function of the living cell is the *response* to excitation or irritation.

The amoeba is capable of taking in material and using it as food. Such matter becomes modified by chemical changes in the protoplasm of the cells so that part of it is converted into protoplasm itself, while the part that is not assimilated is ejected. Therefore the third function of the cell is *assimilation and growth*.

Digestion and nutrition are accompanied by respiration. Oxygen is absorbed and drawn into chemical combinations, but it is afterwards exhaled, for the most part united with carbon as carbon dioxide. Cells can elaborate new substances from the food supplied, some of which are stored for future use, and some of which are excreted. In higher animals special cells and organs called secreting glands are set apart to prepare materials called enzymes or ferments. Living cells are thus the seat of continuous chemical changes, the cell either building up its own substance from the food supply, or forming materials like fat, glycogen, ferments, etc. with-

in its substance; while on the other hand these constructive processes are always accompanied by destructive changes, of which oxidation forms the chief. The whole series of chemical changes within a cell, or within a body composed of cells, beginning with assimilation and ending with excretion, is termed *metabolism*; this and doing *work* constitute the fourth function of a cell.

When the amoeba by the growth of its protoplasm has reached a certain size, its last function, *reproduction*, is manifested by fission, a simple division of the cell. Two independent amoebas are thus produced, each of which may afterwards undergo direct division.

There is nothing new under the sun. The primitive way in which the amoeba propagates has its prototype in the Polarian Epoch, when man-in-the-making had a body like a bag—one huge cell. Naturally its substance was then not made of our present day protoplasm. The earth was yet a part of the sun and in a fiery condition. The substances which now form the earth were all molten. It was from that substance that we formed our first physical body while going through our mineral stage. Our present day development from a single cell is a recapitulation of past evolution, and a study of a simple cell gives us a comprehensive understanding of conditions of the past.

Like the amoeba, man in the Polarian Epoch propagated by dividing into halves by fission. This primitive method of propagation is uncommon in higher animals. Fleming considers it a phenomenon of degeneration rather than a normal method of cell increase. It is a common method of cell division in protozoa. In the higher animals and man, cells proliferate by indirect division or mitosis. This is a much more complicated process, and proves that evolution progresses spiral-like. If there is repetition in evolution, it is not exact duplication. It is ever a more perfect process whereby man-in-the-making learns with the help of the more advanced to exercise his creative ability. Childlike, he first builds the most simple forms, gradually improving upon them. So the work of temple building goes on; continuously do we build "more stately mansions."

The body of man as well as that of every higher animal is developed from a single cell

termed the ovum, which after fertilization divides by mitosis into two parts, each of which again divides. This process is called segmentation of the ovum. The earlier generations of these cells are morphologically alike; soon they become spread out and at the same time differentiate into two primary germinal layers. The outer is known as ectoderm (*ecto*, outside; *derm*, skin); the inner is the entoderm (*ento*, within; *derm*, skin.) Between these two layers and derived from them a third layer is formed, the mesoderm (*meso*, middle; *derm*, skin.) From these three layers all the tissues and organs of the adult are formed. In this process of development from the three primary embryonic layers there is not merely cell multiplication, but the cells become modified and metamorphosed from their primitive condition.

In the case of a unicellular organism like the amoeba, the single cell performs all the functions of life. As an analogy, man in the primitive stage was his own cook, tailor, mason, decorator. When in due time he became more social and formed a little group, the work which he formerly did alone became divided. Each member specialized, and so trades were developed. He no longer built his own house, but he called in an expert who could perform the labor more efficiently than himself. The same thing is accomplished by a multicellular organism. As the cells are modified in structure, they take on different functions; or rather we should say, as there is a call for extension of function by the immortal spirit, who builds the form according to the law of evolution, the modification of structure follows. Desire for function precedes form.

(To be continued)

NOTICES REQUESTING CREMATION INSTEAD OF EMBALMING

We have printed a supply of these of suitable size to be carried in the pocket. They may be had on request if postage is sent for delivery.

PRIZE COMPETITION

A large number of manuscripts have been submitted in the competition. We are reading and classifying these as rapidly as possible, and hope to announce the awards in the next issue of the magazine.

Vegetarian Menus

—BREAKFAST—

Baked Apple
Bread Gems
Corn Flakes
Cereal Coffee or Milk

—DINNER—

Salsify Soup
Baked Turnips
Stewed Tomatoes
Entire Wheat Bread Milk

—SUPPER—

Cheese Sandwiches
Potato Salad
Sponge Cake
Milk

Recipes

Bread Gems

Soak stale bread in milk until soft. Beat until light. To one quart of bread add three eggs and one tablespoon of melted butter. Mix one teaspoon of baking powder and one half teaspoon of salt into three-fourths cup of corn meal. Add to bread and beat until light. Bake in well oiled gem pans in quick oven.

Salsify Soup

Scrape and cut into small pieces one dozen salsify roots. Be sure to keep them covered with water to prevent them from turning dark. Cook in enough water to cover, adding one tablespoon of butter. When tender, add enough hot milk to make the amount of soup required. Season with salt and allow to cook for a few minutes. Serve with crackers.

Baked Turnips

Peel young crisp turnips; quarter, and boil in hot salted water for fifteen minutes. Drain, saving the water for next day's soup. To one cup of milk add one teaspoon of sugar. Dip turnips into milk; lay them in shallow oiled baking pan and bake until well browned.

Stewed Tomatoes

Boil one quart of tomatoes for fifteen minutes with one-half cup of stale cake crumbs. Season with salt and one tablespoon of butter.

Potato Salad

Boil potatoes in jackets. Remove from stove before entirely soft, for potatoes will not work well into salad when mushy. When cold, slice adding finely chopped celery and olives. Mix with French dressing and serve on lettuce leaf.

HILDING, M. O.—VOCATIONAL

(Continued from page 437)

3-16 Cancer, retrograde; Uranus 29-11 Sagittarius.

To choose a vocation for one with the horoscope which we have under consideration is very difficult, for the positive and negative planets are so interblended that the native may

find it hard to respond to the higher impulses Mars is in conjunction with Jupiter and the Dragon's Tail in Pisces, the sign which often stands for self-undoing, and square to the impulsive Uranus, which is in the 12th house, the home of Pisces. Therefore this young man should take heed that he does not allow the pleasure loving Venus to rule him, for Venus is posited on the cusp of the 1st house in Capricorn and makes him very attractive and pleasing to the opposite sex. The versatile Moon is in Aries, where this planet exerts an influence for leadership and where it naturally wants to rule. When we find Venus square to the Moon in a man's horoscope, it indicates disappointments and sorrows which come through women.

With Mars and Jupiter in conjunction in Pisces, the 12th house sign, which has rule over hospitals, Mars being ruler of the 10th house and Jupiter ruler of the 12th and 2nd houses, the native would find his greatest success financially as a surgeon or physician in charge of a sanitarium, hospital, or asylum.

As a secret service man in the employ of the government he would also find some success.

THE SACRAMENT OF FOOD

Each meal should be a sacramental feast—
A Eucharist each breaking of the bread,
Wherein we meet again our Great High Priest,
And pledge new troth to our exalted Head.

For all we eat doth come of sacrifice—
Life out of death—since all we eat must yield
Life for our living; yet nothing dies,
But in its giving finds its life fulfilled.

The wheat, the plant, the beast, and man, all
give,

Each of its best, God's purpose to maintain,
And all subserve the end for which all live,
And pass—to live more worthily again.

John Oxenham in "The Fiery Cross."

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Dec. 20, 1923.

My dear Rosicrucian Friends:

A most wonderful experience has just recently come to me which I want to share with you.

As you know, I was taken ill about a month ago and steadily seemed to get worse. One night about twelve o'clock I awoke in intense pain, which seemed almost unbearable. You already know these details and the help I had that night when a miscarriage seemed imminent.

During the week that followed I very slowly began to mend, although my strength did not return very readily. Then another wakeful night came along. I had not slept at all, even though I had been in bed for hours. I was still having a great deal of abdominal pain, but decided I wouldn't fret about not getting sleep, so relaxed and lay there resting. In the early morning I sensed a radiant presence in my room; in fact it seemed like two beings on either side of a beautiful light which grew in brilliance as I watched. This was off towards the ceiling. As I watched, one of these beings drew near my bed and told me to come with him. I had recently been reading the article containing Mr. Heindel's warning against leaving the body when it was ill, and I hesitated; but the presence seemed to assure me that it was only for a little while and no harm would come of it.

At that I left my body and was taken up to this light, which immediately grew stronger and became a bright shaft streaming down towards the bed and enveloping my body in a soft haze. As I watched, intensely interested, one very bright beam of light slowly descended until it reached my abdomen, where it stopped and became just a soft glow. Then I was taken back to the bed, and I re-entered my body to find it extremely comfortable—all pain gone and a warm glow all over. I was very peaceful. As I lay there marveling, these bright beings gradually withdrew, telling me they had performed their mission—they had helped the incoming ego and all was well.

I was wide awake but couldn't seem to comprehend, for I hadn't anticipated that the quickening could possibly come for at least an-

other month, but upon placing my hand on my abdomen there was an unmistakable stirring. I was at peace and utterly comfortable and almost immediately went to sleep, waking in the morning much refreshed. Still I hesitated for days to believe the miracle, even though each day I felt the same faint stirrings.

About the fourth day I told my husband of my experience even though I could still scarcely believe that it was so. Then I prayed to be definitely shown that it was true, and once again on the following night and at about the same hour the movement became so strong there was no longer room for the slightest doubt.

Since then I have been getting stronger, and I am contented and happy. I have a feeling that I am being cared for and loved, and I seem in perfect harmony with the new little soul, although at first the physical adjustment seemed rather hard to accomplish.

This is my Christmas message for you, and even though I am not at Mt. Ecclesia in person, I truly am in spirit and feel so keenly the love which radiates from all of you there and the interest you all have in me at this time.

Merry, merry Christmas,
Lovingly,

Mrs. S. E. F.

HEALING DATES

January 6—12—20—27
February 2— 8—16—23—29
March 7—14—21—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.

Echoes From Mt. Ecclesia

Chats With the Editor

THE HOLIDAY season is over and the workers are beginning to adjust themselves to regular conditions. The many visitors and our scarcity of rooms made the work somewhat strenuous during this season, for cots and bedding had to be carried to neighboring houses, into the office, and into every available nook and corner to take care of our many guests. As we have no social hall, a stage had to be fitted up in the Dining Hall. By the greatest effort we were able to furnish four rooms in the new dormitory for the guests. Friends who have spent one Christmas or Easter at Headquarters are sure to return the next time if possible. We are hoping in the near future to have more rooms and give them greater comfort.

On New Year's day we had another of our Mt. Ecclesia weddings. Two of our workers, Alvin King and Lena Spielmann, were the happy pair. Mr. and Mrs. King will make their home in Wilmington, California.

The new dormitory is nearing completion; the upper floor will be ready for occupancy by the tenth of January. The workers join the writer in a vote of cordial thanks to Mrs. Anna Cooper of the Los Angeles Center and other members and friends who so lovingly helped her to buy the material and embroider the curtains, dresser scarfs, table covers, pin cushions, and decorated waste baskets for the furnishing of the new building. They cannot realize what a wonderful saving of labor and funds it has been to us at this particular time.

From indications we feel that this building will be filled before Easter. Friends who wish to spend a little time at Headquarters should reserve rooms in advance.

The San Diego Electric Company has installed for us a most complete electrical system, giving Mt. Ecclesia one of the largest private electrical plants in San Diego County. The new building will be heated with electric heaters and will have electric water heaters for the baths. The large Sun Parlor which was built on the roof is al-

ready a most popular place, for the outlook from there over the ocean and the San Luis Rey Valley is an inspiration.

The Editor and the workers take this opportunity of thanking our many devoted friends for their loving thoughts in sending postcards and Christmas greetings. We want to assure them that the greetings were all gratefully received, but that the rush of work makes it impossible to acknowledge each one of them.

The responses for Fellowship Day on January 6th are very favorable. Especially will this day be well observed in our center in San Diego, in Seattle, and in our largest center, which is in Los Angeles. This center will have morning, afternoon, and evening services.

NEW FELLOWSHIP CENTER IN SAN DIEGO

In December a new center of the Rosicrucian Fellowship was started in San Diego, Calif. with an initial membership of twenty-four. Dr. Edw. L. Hodges, assisted by Miss Mary Anderson and Miss Agnes Thorsen, has done remarkably good work in organizing the new center. They have very successfully demonstrated what can be done in a short time in bringing Rosicrucian students together and developing interest in the various departments of the philosophy.

The schedule of weekly meetings is as follows:
Sunday Service and Lecture, 7:45 P. M.

Tuesday, Stereopticon Lecture on the Rosicrucian Philosophy, 7:45 P. M.

Thursday, Class in the Rosicrucian Mysteries, 7:45 P. M.

Friday, Stereopticon Health Talk, 7:45 P. M.
The new Center is located in,
Union Bank Building, Room 6
1023 Seventh St.

All Rosicrucian students in San Diego and vicinity are urged to affiliate with this center, and the public is cordially invited to attend its classes and lectures.