



RAYS FROM THE ROSE CROSS



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General Contents

The Mystic Light

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

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Designed to give further light upon the various subjects dealt with in the different departments, where queries from students and other subscribers make this necessary.

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The Mystic Light

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APRIL 1917

The Christian Mystic Initiation

THE FOOTWASHING

WE ARE told in the gospels which relate the story of the Christian Mystic Initiation, how on the night when Christ had partaken of the Last Supper with His disciples, His ministry being finished at that time, He rose from the table and girded Himself with a towel, then He poured water into a basin and commenced to wash His disciples' feet, an act of the most humble service, but prompted by an important occult consideration.

Comparatively few realize that when we rise in the scale of evolution we do so by trampling upon the bodies of our weaker brothers, consciously or unconsciously we crush them and use them as stepping stones to attain our own ends. This assertion holds good concerning all the kingdoms in nature. When a life-wave has been brought down to the nadir of involution and encrusted in a mineral form, that is immediately seized upon by another slightly higher life-wave, which takes the disintegrating mineral crystal, adapts it to its own ends as crystalloid and assimilates it as part of a plant form. If there were no minerals which could thus be seized upon, disintegrated and transformed, plant-life would be an impossibility. Then again, the plant-forms are taken by numerous classes of animals, masticated to a pulp, devoured and made to serve as food for a higher kingdom. If there were no plants, animals would be an impossibility. The same principle holds good in the spiritual evolution for if there were no pupils standing on the lower round of the ladder of knowledge and requiring instruction, there would be no room for a teacher. But here there is one all-important difference. The Teacher grows by *giving* to his pupils and serving them. Upon their shoulders he steps to a higher rung on the ladder of knowledge. *He lifts himself by lifting them*, but, nevertheless, he owes them a debt of gratitude, which is symbolically acknowledged and liquidated by the foot-washing—an act of humble service to those who have served him.

When we realize that nature, which is the expression of God, is continually exerting itself to create and bring forth, we may also understand that whoever kills any-

thing, be it ever so little and seemingly insignificant, is to that extent thwarting God's purpose. This applies particularly to the aspirant to the higher life and therefore the Christ exhorted His disciples to be wise as the serpents but harmless as doves notwithstanding. But no matter how earnest our desire to follow the precept of harmlessness, our constitutional tendencies and necessities force us to kill at every moment of our lives, and it is not only in the great things that we are constantly committing murder. It was comparatively easy for the seeking soul, symbolized by Parsifal, to break the bow wherewith he had shot the swan of the Grail-knights when it had been explained to him what a wrong he had committed. From that time Parsifal was committed to the life of harmlessness, so far as the great things are concerned. All earnest aspirants follow him readily in that act once it has dawned upon them how subversive of soul-growth is the practice of partaking of food which requires the death of an animal. But even the noblest and most gentle among mankind is poisoning those about him with every breath, and being poisoned by them in turn, for all exhale the poisonous death-dealing carbon dioxide and we are therefore a menace to one another. Nor is this a far-fetched idea; it is a very real danger which will become much more manifest in course of time when mankind becomes more sensitive. In a disabled submarine, or under similar conditions where a number of people are together, the carbon dioxide exhaled by them quickly makes the atmosphere unable to sustain life. There is a story from the Indian mutiny of how a number of English prisoners were huddled into a room in which there was only one small opening for air. In a very short time the oxygen was exhausted and the poor prisoners began to fight one another like beasts in order to obtain a place near that air inlet until all had died from the struggle and asphyxiation. The same principle is illustrated in the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, where we find a nauseating stench and a suffocating smoke ascending from the Altar of Burnt Offering, where the poison-laden bodies of the *unwilling victims* sacrificed for sin were consumed and where the light shone but dimly through the enveloping smoke.

This we may contrast with the light which emanated clear and bright from the seven-branched candlestick, fed by the olive oil extracted from the chaste plant and where the incense symbolizing the *willing service* of devoted priests rose to heaven as a sweet savor which, as we are told in many places, were pleasing to Deity, while the blood of the unwilling victims, the bulls and the goats, were a source of grief and annoyance to God, Who delights mostly in the sacrifice of prayer, which helps the devotee and harms no one.

It has been stated concerning some of the saints that they emitted a sweet odor and as we have often had occasion to say, this is no mere fanciful story, it is an occult fact. The great majority of mankind inhale during every moment of life the vitalizing oxygen contained in the surrounding atmosphere and at every expiration we exhale a charge of carbon dioxide, which is a deadly poison and would certainly vitiate the air in time if the pure and chaste plant did not inhale this poison, separate it from the oxygen, use it to build bodies that last sometimes for many centuries or even millennia, as instanced in the Redwoods of California, and give us back the pure oxygen we need for our life. And these carboniferous plant-bodies, by certain further processes of nature, have in the past become immaterialized and turned to stone, instead of disintegrating. We find them today as *coal, the imperishable philosopher's stone made by natural means in Nature's laboratory*. But this philosopher's stone may also be made artificially by man from his own body. It should be understood once and for all that the philosopher's stone is not made in an exterior chemical laboratory, but that the body is the work-shop of the Spirit and contains all the elements necessary to produce this *elixir-vitae*, and that this philosopher's stone is not exterior to the body, but *the alchemist himself becomes the philosopher's stone*. The salt, sulphur, and mercury emblematically contained in the three segments of the spinal cord, which controls the sympathetic, motor, and sensory nerves and are played upon by the Neptunian spinal spirit fire, constitute the essential elements in the alchemical process.

It needs no argument to show that indulgence in sensuality, brutality, and bestiality makes the body coarse. Contrariwise, devotion to Deity, an attitude of perpetual prayer, a feeling of love and compassion for all that lives and moves, the loving thought sent out to all beings and those inevitably received in return, all invariably have the effect of refining and spiritualizing the nature. We speak of a person of that nature as 'breathing' or 'radiating' love, an expression which much more nearly describes the actual fact than most people imagine, for as a matter of actual occult observation the percentage of poison contained in the breath of an individual is in exact

proportion to the nature of his inner life and the thoughts he thinks. The Hindu Yogi makes a practice of sealing the candidate for a certain grade of Initiation in a cave which is not much larger than his body. There he must live for a number of weeks breathing the same air over and over again to demonstrate practically that he has ceased exhaling the death-dealing carbon dioxide and is beginning to build his body therefrom. This then is not a body of the same nature as the plant, though it is pure and chaste, but is a *celestial body* such as that whereof St. Paul speaks in the 5th chapter of Second Corinthians, a body which becomes immortal as a diamond or a ruby stone. It is not hard and inflexible as the mineral, it is a *soft diamond* (or ruby) and by every act of the nature described the Christian Mystic is building this body, though he is probably unconscious thereof for a long time. When he has attained to that degree of holiness, it is not necessary for him to perform the footwashing so far as the physical pupil is concerned that helps him to rise, but he will always have the feeling of gratitude symbolized by that act toward those whom he is fortunate enough to attract to himself as disciples, that he may give unto them the living bread which nourisheth them to immortality.

Students will realize that this is part of the process which eventually culminates in the Transfiguration, but it should also be realized that in the Christian Mystic Initiation there are no set and definite degrees. The Candidate looks to the Christ as the author and finisher of his faith, seeking to imitate Him and follow in His steps through every moment of existence. Thus the various stages which we are considering are reached by processes of soul-growth which simultaneously bring him to higher stages in all the steps that we are now analyzing. In this respect the Christian Mystic Initiation differs radically from the processes in vogue among the Rosicrucians where an *understanding* on the part of the candidate of that which is to take place is considered indispensable. But there comes a time at which the Christian Mystic must and does realize the path before him and that is what constitutes Gethsemane, which we will consider in the next issue.

(To be continued)

*YOUR CHILD'S HOROSCOPE
FREE!*

We do not cast horoscopes for adults on any consideration; but **children are unsolved problems!** They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore **we will give each month a short delineation of character and tendencies of four children under 14 years** in the Astral Ray department of this magazine. **Parents who wish to take advantage of this opportunity must be YEARLY subscribers.**

A Dream Within A Dream

Pearl Peterson

I DREAMT that I seemed to be a prisoner in a house where there were many others. The guards were very cruel and seemed to have taken a special dislike to me, torturing me whenever possible. I was knocked down and otherwise mistreated and a guard kept over me to prevent me leaving the house. One day I escaped hungry and utterly exhausted. Even the fruits I picked to eat were bitter; the fence was made of swords and it seemed impossible to climb it. But taking a companion in misery by the hand, I gave one jump and both of us seemed to fly over the fence. The rest did not miss us, they were more interested in themselves and begging the guards to be lenient, to give them food and drink to keep them from starvation.

We walked a little distance when we met a small child. She asked where we were going. My answer was that I was seeking rest and quiet and wanted to go far away *where there was no trouble*. With a child's look of entire trust and confidence, she pointed to a number of houses on a hill—saying "My Father can help you—he knows everything," and so we were led by this little child to a large group of buildings on a hill, looking somewhat like a monastery. A broad flight of steps led upward to a wide porch, grapevines covered it and large bunches of grapes hung in strangely transparent bunches. It seemed as if a light were back of them—to the taste they were very sweet and refreshing.

As we hesitated, an old white-bearded man came to the door; the "lighted" face with its transparency and bright eyes seemed to glow and shine with a pure white light. The eyes were a dark blue black and looked kindly down at me.

My companion had left me and taking my hand, the venerable man said: "Child, you want peace, yet peace is within you. You want rest and rest is all about you. You know and yet have come for help. Don't you know that 'In my Father's house are many mansions'? You must seek, not by books, but by practice."

He talked long and lovingly, then as he bade me Godspeed, he again repeated these directions. "Child of the World; go! Seek near and far among my Father's Mansions. You will learn much and when you have gained the right, you will be admitted into the place of peace, where sorrow teaches its lessons in the way God intended. The House of Soul Rest you will find, but learn well each lesson as it comes, and may God speed you and care for you in your search." Turning to the broad path pointed out before me, full of obstacles and trials, I

looked back. The face again beamed only more, if that were possible, and the hands stretched forth in a blessing as I started on my way.

One by one I surmounted the obstacles in my path and triumphantly pushed onward. Miles flew by, buildings appeared and disappeared, trains rushed by and there was much noise and confusion around me.

Something seemed to push me into a large building, open at the sides, where people in all stages of grief and trouble seemed to be. Some were sobbing, others crying out in agony. Some had hands and arms torn and bleeding. Some were on crutches and still others had limbs partly torn off and hanging. Crushed faces and small babies in spasms added their note to the picture of pain. In all the crowd I could only see one who seemed to understand the grief of the rest; all others seemed to be cursing their own particular suffering.

Stooping to speak to a tiny child and quiet it, I saw a pair of pensive blue eyes watching me. The mouth was drawn in pain yet no word came of complaint, just resignation, the eyes spoke and going over I discovered that both his limbs were off, so I stayed with him.

I must have slept a little for I remember getting up and going to another building that glistened like white marble. Where before had been confusion and trouble, now was quiet and resignation. Smiling faces were everywhere I searched for the child and the man. The white glistening building was ablaze with golden light, but neither the child nor the man could be found.

Then I went through a door and saw written in large letters of yellow light "*House of Soul Rest and Peace*," and sinking down on the white cushions, I watched the play of colors that came and went through the room. The golden light was everywhere; the white gleamed and glistened all around me. My body was filled with rest, I seemed to sink in the cushions and feel rest pour all over me; at last my soul was content and had found its peace. After so long a time and so many struggles, as my friend had said, I had found peace and content. Affairs of earth were forgotten. I wanted to stay there always, in this supreme happiness that was mine. Nothing mattered, only that I stay in this "*House of Soul Rest and Peace*" and experience this supreme content and happiness always—truly, I had found soul rest and peace here.

But then I remembered the child and the man, I saw again the house of tears and agony, I heard again the moan of the maimed, and I burned with shame and humiliation at the thought of having deserted my suffer-

ing brother to seek my own ease and peace.

So I fled the House of Soul Rest, vowing never to return till I had found my brother and brought him also.

Then I woke from the dream within the dream, I sat again by the man and the child and I recognized them as the little child that had led me, and the Father who had taught me. Again he smiled, and his face lighted when he said:

“My daughter, you have learned one secret of the path

to the House of Soul Rest. It cannot be enjoyed in solitude, and I will tell you another, every wail in the world detracts from the pleasure of those within. Seek you therefore all who are weak and heavy-laden and try to bring them rest, for in so doing *you* will find the only true and lasting peace.”

And as I woke there fell from my lips the vow; “I will strive first to show my brothers the path to peace, and in God’s good time I shall follow.”

Links of Destiny

An Occult Story

Eva G. Taylor

This article commenced in the August issue. Back numbers may be had from the agents or publishers at 10c postfree.

VIII

A CLEAR baritone voice rang out in crude mocking recitative to the accompaniment of mellow cow-bells: “So boy—so boy—easy there, Sorrel-top!

For it’s all in a life-time, my Polly Ann!

So tweedle-dum and tweedle-dee!

The fairest lass to the bravest man—

(So boy—so boy) Whoa there, Nancy Jane!

S’pose you git inter the path! Well—well, I never saw such ca-ows!”

The lane was narrow, its elder-bush border infringed on the deviating cow-path—the cows were erratic in their movements—twilight was falling and Tom tried to accelerate the plodding march of the herd toward the cow-sheds. Possibly cows have moods! However, they had strayed and explored the utmost limits of their little world today and Tom was late with his milking. Again his rich untrained voice sang bits of song, sentimental and pathetic interspersed with doggerel and foolish jargon, while his jolly sunburned face twitched with little smirking grimaces as he paused between the lines to call, “So boy—so boy” to the erratic kine.

“Well—well, bless me Sally! I was jest a thinkin’ of you an’ ef you ain’t a waitin’ fer me!”

“I’m not waiting for you, Tom Gregory!”

“O, I ain’t the lucky chap then! I didn’t think you’d treat a feller that way—bless me ef I did!” Sarah Thomas crimsoned with rage and shame—with rage against the world in general and Tom in particular. With shame because of what was in her heart. His voice lowered and the tone of quizzical banter merged into tender entreaty:

“Sally, you know that I care more for you than anything else an’ I don’t like to see you hang-in’ round that

New York chap the way you do! You jest throw yourself in his way, hangin’ out here over the gate until he cums along—then you make excuses to slip down the road after him! I’ve seen it lots of times an’ I’ve tried to keep Ma from guessin’ fer I didn’t want you scolded—but bless me ef I ain’t a gettin’ tired of it myself!”

Sarah Thomas stood by the stile until he vanished behind the barn, then glancing furtively back in the direction of the milk-house she quietly slipped over the bars and walked rapidly down the hill road.

“I can’t help it!” she murmured with a defiant little thrill in her consciousness.....a sensation so new to the hungry stifled heart that it was given ungrudging lodgment within. When she reached a point where the curve of the hill hid the house from view she turned aside into a meadow which bordered the road. The tall grass swathed her feet and lay in long ribbons behind her. A small serpent flashed across her path. When she reached her favorite view-point, a large flat rock deep in the meadow overlooking the creek and the distant hills she sat down and waited.

“I can’t help it!” she repeated. “I do love him—and I hate Tom Gregory! Marozia Remington, my turn is coming now!” Many conflicting emotions stirred her-*envy*, jealousy, hatred—but the fascination of the spell which forces from the Desire World were weaving predominated. She glanced hastily around.

“Why doesn’t he come? I told him to meet me here! He didn’t say he would but I should think he would when he can see how I love him!” She waited until her stolen time had reached its limit, then she walked slowly back to the road with a sickening consciousness of shame and disappointment. She quickened her pace when she sud-

denly heard approaching horse hoofs and caught sight of a figure rounding a curve in the road. A nonchalant voice called out:

"Ah Sarah, how dejected you look! Has anything happened to Tom?" No mockery could have fallen more crushingly upon a heart, yet she was dimly conscious that she deserved it. Unsophisticated as she was, her innate pride came to the rescue.

"Good evening, Mr. Rathburn!" she said in a strained voice and would have passed on. He fancied he saw a little amusement for future days of boredom when compelled to pass them in this little hamlet. So he halted and changed his manner to one of assumed interest.

"In a hurry, Sarah? An appointment with Tom or his mother?"

"My appointment was with you—but you seem to have forgotten it, Mr. Rathburn!" She was not sophisticated enough to cherish resentment, or let pride have a very long leash.

"So I did—ah, pardon my negligence, my rustic maid!" There was mockery in his tone but she did not notice.

"I suppose you were up at the Remingtons, so naturally you forgot!" A stab of jealous hatred accompanied the words. He smiled curiously.

"And if I were?"

"O of course you have a right to go where you please but——"

"But what?"

She grew confused. She was not used to parrying and thrusting. Society's little fencing methods were all unknown to her and as usual in such cases her mind was transparent. Like the average man of the world he seized the opportunity to amuse himself further.

"By the way, Sarah, you are improving rapidly! In fact you are growing quite pretty! Do you work hard nowadays?"

"Yes."

"How would you like to live in a nice home where you wouldn't have to work hard—just assist in the lighter work? I'm going to buy a place soon and put Mrs. Reed in as housekeeper. Would you like to be her assistant?" The girl's eyes sparkled with pleasure.

"O, I should love it so much!"

"You asked if I had been to the Villa. I just came from there—had business with Mr. Remington. He looks as though he wouldn't last long! Luck's going against him all 'round!"

Two little entities just then clamored for admission to Sarah's brain. One was a malicious imp who grinned fiendishly behind her eyes when it secured entrance. It urged her to rejoice in the prospective downfall of an *imaginary* enemy. It pointed Marozia Remington out as

the 'enemy.' The momentary flash of exultant triumph revealed its presence to Claude Rathburn. It betrayed an ugly side to the hitherto 'simple rustic maid.' It acted as a palliative to an accusing conscience—as a palliative would act, for his conscience never troubled him. It had been put to sleep long ago. He was beginning to feel a disgusted contempt mingled with amusement when the other entity prevailed momentarily. This one awoke a better emotion—one of pity—not for Marozia, but her father. She exclaimed feelingly:

"Poor Master! I used to like him!" He was such a teacher too—I never saw one like him! He helped me so that terrible time when father took me from school to put me on the farm! I only lacked one year and I did want to finish so I could teach. Mr. Remington helped me out of school hours with my geometry and Latin—but it was of no use! Father said it spoiled women to be educated—so I was sent to Mrs. Gregory!"

"Well you need not stay there long!"

His tone was indifferent. He tried momentarily to feel the former amused interest, but in vain. He had seen the vulgar streak in her nature which reduced the possible plaything of an hour to a commonplace virago in the making. The look of triumph on her face quickly gave place to one of frightened dismay as she heard Tom's whistle in the distance.

"O I must hurry back to the milk-house or Mrs. Gregory will miss me, then——"

"Then she would send Tom on your trail, I suppose!"

"O worse than that—she might come herself!"

An amused smile crossed his face.

"I have a vision of her—spectacles, sunbonnet, nose and all the other accessories sailing down the road after you!"

"Well—it wouldn't be any laughing matter I can tell you! But—when shall I come again, Mr. Rathburn?"

"O don't trouble yourself, Sarah! You know I'm a pretty busy man nowadays—have several irons in the fire in fact!" Noticing her look of disappointment he added quickly:

"Just come whenever you feel like it and if I happen to be here all right! If not—Tom might do!"

"I wish you wouldn't say those things, Mr. Rathburn! You know I hate Tom Gregory!"

"Well, it's all right, Sarah—I was only teasing you!" The smile which accompanied the words restored sunshine to her unsophisticated heart. As she fled up the road she felt suddenly lifted out of her wretchedly commonplace existence. A touch of romance had entered her life of sordid drudgery. All nature seemed to sympathize with her gladness and the tall grass by the roadside which touched her gown swayed as if with rapture.

Tom was at the stile and smiled meaningly as she passed. There was misery and pathos in the smile.

"Look here, Sally—Ma's in the milk-room waitin' fer you! You'd better hurry up!"

She felt a sudden defiance of fate, a sort of wild daring which made her reckless of consequences. Like a wounded animal Tom turned away and crawled up to his loft in the barn.

Claude Rathburn rode disdainfully over the dusty road to the village and muttered in disgust:

"Hang it—but I hate this sleepy old burg and everything in it except.....Well I suppose I'll have to endure it for the sake of—results!"

CHAPTER IX

Marozia was in a strange state of mind during the days which followed. Her problems suddenly seemed unsolvable by any key which she possessed. The strange influence of that night at the party remained with her, try as she would to dispel it. The spell so subtly woven reflected itself in her mental nature and she was doubly tormented. She could not banish the memory of that one moment, when she felt the basilisk eyes upon her. At times she was conscious only of deep loathing and scorn for the man who had acquired this unaccountable influence over her. Then again in a flash the irresistible coils were woven around her senses. She was dumb with the horror and the mystery of it.

A month passed during which there were numerous social events in which Claude Rathburn figured prominently. He was Marozia's shadow—try as she would she could not escape him. Then suddenly her popularity began to wane. She had been the life of every social gathering—her brightness and originality, her piquancy and quaint humor won for her admiration and a certain following. She possessed great magnetic charm and with her strength and poise there was an irresistible sweetness and grace of soul. Claude Rathburn now was desperately in love with her and resolved that nothing should stand in the way of his efforts to win her for his bride. But popularity is as evanescent as fame and honor. It depends upon so many contingencies. She did not change, but the whims of her acquaintances did. They were in her estimation merely acquaintances—not friends. Friendship is too sacred a name to apply to the fungus growths which spring up in a day to wither as quickly. Jealousy was the underlying motive in the recently waning popularity. It was decided at the "tea cup meetings" that the other girls stood no chance whatever while Marozia was so much in evidence, so she must be suppressed. The Watsons took the initiative by getting up an excursion to Otsego Lake and leaving her out. It was a daring thing to do in that lit-

tle community, but they did not look far ahead—they were incapable of that expenditure of mental energy. They congratulated themselves upon the master stroke and planned a coup d'état in which wealth and excessive fashion display would play a prominent part—Claude Rathburn to be the prize.

On the morning of the eventful day from which the "eligibles" hoped so much, Marozia was sitting alone upon her rock in the meadow, in deep meditation. As usual of late her mind was focused upon her many-sided difficulties. "What shall I do?" she exclaimed aloud, after looking at the situation from every angle. A voice at her side answered:

"I will tell you if you will listen! I can give you the 'Rosetta stone' which will enable you to solve life's strange hieroglyphics! Otherwise you will grope in vain!" Startled beyond measure she looked in the direction of the voice and beheld Claude Rathburn. Springing quickly to her feet she exclaimed in dismay:

"I thought you had gone with the party!"

"Do you think I would go without you? When at the last moment I learned that you were not to be of the party I simply vanished!" She put up her hands to shut out those terrible eyes but he seized them.

"Marozia, you know I love you beyond anything! Why do you seek to avoid me? It will do no good—you must be my wife!"

"Never-never!" He compelled her to look at him and as he fixed his eyes upon her face she again wavered.

"Marozia?" The name was breathed in a low sibilant whisper.

"Marozia?" he repeated. Still she did not answer but the spell was creeping over her again and while she longed to escape she felt powerless to move.

"Will you be my wife?" The tone was more a command than an entreaty.

"No—a thousand times no!" Still his eyes were fixed on hers and she grew faint.

"Forgive me! I hardly know what I am saying, but—

"Yes, I understand! You are excited but I know what your heart would say! You love me, only your mind is so dominant that it will not give the heart a chance to speak! Let it speak now and you will not regret it!" With a violent effort she wrenched her hands loose and turned away her eyes.

"I do not love you—I abhor you! Leave me at once!" Again she lifted her eyes to his face and felt her hold upon her will relaxing. Then a doubt of herself seized her. Did intellect war with the heart and its rights? Was she too intellectual to love? Did her dominant mind hold her back from possible happiness? Again his voice pleaded:

"Love alone satisfies! The heart, not the mind should

be the deciding voice! Your mentality is too imperious to yield to its rightful sovereign!" She felt herself yielding again to the spell—the strange spell creeping over her.

"Marozia will you be my wife?" she heard him plead in low magnetic tones. His eyes gleamed with a kind of subtle triumph. He made an effort to draw her toward him and again she wrenched herself free. Pressing her hands over her eyes she recovered her poise.

"No—no—a thousand times no!" she repeated as before. The effort of will released the spell and each word acted as a tonic to her resolution. A queer expression crossed his face in which a close observer might have descried baffled rage and chagrin. She dared not look into his face again. As she hastened up the green lane she felt as the rose might feel after some slimy thing had crawled over its sweet white heart. She longed to escape to rub out the stain left upon her lily-white consciousness. She knew—child—woman as she was that love would leave no such blight—that a high pure nature would not leave that impress upon hers. She heard him call after her:

"Marozia!" His voice was close at hand.

"If you imagine that I abandon a purpose as coolly as this you mistake my nature! I never will give you up!"

"Please leave me," she entreated, "I only wish to forget!"

"Your words are a confession! They imply that there is something to forget!" A wave of shame crimsoned her face.

"No—I could not love you and I would not marry unless I could love with all my heart and soul!"

"By all the Powers that be, you shall love me thus!" he cried with startling vehemence.

"I will not—I would not if I could—it would kill me!" Even while she spoke she dreaded lest the spell return.

"Then you have trifled with me, Marozia Remington, and you shall pay for it!" She had suddenly lost the sweet morning freshness out of her life.

"Was it thus that Eve felt after the serpent left her?" she queried. "Yet what have I done to deserve this feeling of guilt? Nothing consciously, yet everything seems changed!"

Later she knew why. When she understood more fully the teaching of the Mystery School she knew that there were several kinds of vampires. Today she did not know how the ethers of the vital body can be used to serve some base and selfish end and the mystery of the experience terrified her.

Day by day her perplexities deepened and her father grew more silent, more troubled. He had not been idle but effort had been futile. There were too many odds against him. The one thing which gave him a ray of comfort was the attitude of Marozia toward Claude Rathburn. It harmonized with his own inner impression. He felt

intuitively that no happiness could result to Marozia through such a union. He knew that she needed far more of loving loyalty and truth than the average girl, for she would give more. With her bright, keen mind, her deep analytical nature, and her artistic temperament she was very rich in possibilities. Few men could come up to her exalted standard, but happy would be the man who could be her knight! Her standards were not arbitrarily imposed from without—like the conventions of society—but were inherent in her own sublime nature. They grew out of her inner convictions and were formed from the substance of the plane wherein her consciousness was focused. Her convictions were a part of her. Materialistic and mercenary calculations ever were most repulsive to her, yet this was the aspect which colored all Claude Rathburn's thought. He surrounded himself with an aura through which high and lofty thought never could filter. At this stage she had not reasoned it out, but instinctively felt the inharmony between them. Yet all pressure was being brought to bear from every plane to bring her life into union with his.

While Ralph Remington noted with approval the attitude of his child toward Claude Rathburn, he awaited the crisis in his affairs.

(To be continued)

RECOLLECTIONS OF A PAST LIFE

C. W. Stiles

I have a friend living near me here in Porto Rico who has a very interesting life, although she is still young. She has lived all over the world; spent all her early years in the Far East, eight of which were passed in an Ursuline Convent in Java as a nun; then she went across the Pacific to New York, and finally came to rest on this island.

One experience she tells something like this:

"When I was about ten years old I was sent to the nuns in Singapore to be educated. The first time I entered the Catholic church there I saw hanging on the wall a large picture representing a man tied to a tree and being lashed with a knotted rope by another man. The man doing the beating was evidently a Roman in authority. His wife was sitting on a chair at a short distance and two children, a boy and a girl were standing one on either side of her.

"The moment my eyes fell on the picture, another scene, much more vivid came back to me; and I distinctly recalled a day when just such a criminal (if he was a criminal), was brought to our house by a great crowd of people. As soon as my father left the house my mother followed him as did my brother and myself.

"Outside the gate the man was tied to a big tree and my father lashed him. "I well remember the cry for mercy which escaped from my mother's lips, at the

sound of which my father stopped for a moment, turned around and ordered a chair to be brought for her as she was about to faint. As soon as she sat down I buried my face in her lap and can not remember any more.

“I told the nuns that that picture represented my parents, my brother and me, but that I should have been painted with my face buried in my mother’s lap.

“They carefully explained to me that my idea was

quite impossible for the picture represented St. Paul persecuting the Christians before his conversion to Christianity.

“I also was puzzled, because my father and mother in the picture looked different from what I recollected them, but for all I could not explain, I knew the little girl in the picture was my own self, and the others my parents and brother whom I distinctly remembered.”

A Dream Within A Dream

Arthur E. Taylor

AS OCCULT mysteries are revealed to us, we readily grasp the significant fact that throughout all the complexities of the World Wisdom runs an orderly principle. The first thing which is apparent to students is that the Cosmos is built upon the 1-3-5-7-10 and 12 aspects. It is non-essential to go into detail regarding these co-relations, but it is sufficient to say that the 12 semi-tones of the octave conform in every detail with the cosmic scheme—in fact to a bewildering degree, because it must be remembered that when we consider the building of the octave we are intruding into the world of tone, which is the very basis of physical manifestation. The following outline is but a rudimentary one and can only be considered a foundation for further study.

Although we have 12 semi-tones to the octave, conforming with the 12 months and 12 Hierarchies, etc., unless we have considered the musical scale from the occult point we are confused as to why we make certain divisions in the particular places which we do. We know that the human ear is pleased with a limited number of whole tones and then desires a half tone, in building the scale. We cannot say “Do-re-me-fe-se-le-do” and be pleased with it, yet it is an orderly succession of whole tones. The great question is, “Why do we require a half-tone here and there, and what is the significance of the proper division?”

Before going further we must review certain essentials in the scheme of Evolution as explained in the *Cosmo*. We see that God is a Triune expression of the positive pole of the Supreme Being in manifestation. Also that this triune expression of the Oneness is capable of a septenary division, the seven Spirits before the Throne, which collectively are God. Furthermore, each planetary Spirit is a trinity capable of a septenary division also. The Ego is also a threefold Spirit and has emanated from itself a threefold body which it—guides by means of the link of mind and from which a threefold soul will be extracted. It is significant that we have a threefold spirit,

yet on the form side of the manifesting seven worlds we have four divisions, four vehicles, a threefold body and a mind. The *Cosmo* teaches us that three Hierarchies were brought over from a previous manifestation to finish their evolution in our scheme, and these same three have now in the Earth Period charge of the three aspects of ourselves, viz.—the Divine, Life, and Human Spirit. We note that we are the fourth life wave in our present scheme to become conscious and thereby check the plunge into matter. We are also taught that there were in addition to these seven mentioned life-waves five more which had passed into liberation—who could gain nothing by a further manifestation and only remained to assist us by giving the necessary spiritual impulses to help us to awaken the three-fold Spirit. Thus we see that while we have twelve colors—five of which are invisible to physical vision—and twelve orifices to the body—five of which are closed—there are just as surely twelve tones to the octave, seven of which constitute the Virgin scale, with the interspersing of five more to give us the simple chromatic scale from which all the heavenly themes come which “bring to the Ego the message from its Home and speak to it in a language which no pen nor canvas can equal.”

With the help of the accompanying diagram let us now divide the musical scale into the proper divisions relative to the scheme of Evolution as outlined in the *Cosmo*. In the world of God there are two Hierarchies which gave some assistance to us—the nature of which is not yet revealed—and then withdrew into liberation. These are Aries and Taurus—D flat and E flat. At the close of the Moon Period the other three who had remained solely to give us assistance in awakening the three aspects of the Spirit, withdrew also. These are Gemini, the Seraphim—Cancer, the Cherubim—and Leo, the Lords of the Flame. F sharp for Gemini, G sharp for Cancer, and A sharp for Leo. We have now placed the five Hierarchies which are in liberation—two in the World of God and three in the World of Virgin Spirits. This leaves us seven which are

World of GOD	SATURN 1 ^b violet 2 ^b		SUN 3 ^b violet 4 ^b		MOON 5 ^b blue 6 ^b		EARTH 7 ^b green-yel 5 [#]		JUPITER 4 [#] violet 3 [#]		VENUS 2 [#] red 1 [#]		VULCAN white C	
World of Virgin Spirits														
Divine Spirit														
Life Spirit														
Human Spirit														
Concrete Thought														
Desire World														
Etheric Region														
Chemical Region														

in manifestation. We see that there are three Worlds of which the Virgin Spirit is an integral part and that the Divine Aspect is the highest. Also, that the three Hierarchies brought over to complete their evolution with us are at present in charge of these three aspects in regular order of state of being commencing with Virgo. So the Virgin key of C is the Home-world of the Divine Aspect.

So also the three whole tones of C, D, and E are the key-notes of the three aspects of the Spirit and are Virgo, Libra, and Scorpio—the three life-waves which were brought over to complete their evolution in our scheme, and which are at present in charge of those same three aspects.

Now we come to a very significant fact! The three-fold spirit is going to emanate from itself a three-fold vehicle by means of the archetypal forces and at a later time is going to be given a separate unit of the archetypal forces as a mind, a separate thinking vehicle. Let us particularly bear in mind that the idea which emanates from the region of Abstract Thought, the present home of the Ego, and the Thought-form built by it, are dependent upon the archetypal forces and that all constitute one World. Thus we have a semi-tone between the Human Spirit and the concrete region which is on the form side of the seven worlds. We note that this same semi-tonal division occurs between Scorpio and Sagittarius—that is, between the previous scheme and ours. This gives F for the key-note of Sagittarius—the Lords of Mind—who gave us a germ of mind composed of the same material

in which they were human in the Saturn Period. Building on we have G, A, and B for Capricorn, Aquarius, and Pisces, respectively and for the three-fold body. This completes the outline with seven tones of the Virgin key, three whole tones for the Hierarchies which were brought over and for the three aspects of the spirit which they at present have charge of, and four more whole tones for the life-waves of the present scheme of Evolution, with a semi-tone division between the two schemes of Evolution and also between the spirit and matter portions of this present scheme.

The next point to consider is that if we start with the key of C and proceed with the trinity we are successively carried through the keys of 1-2-3-4-5-6-7-flats. The key of seven flats being identical with five sharps carries us by the same process through 5-4-3-2-1 sharps back into the key of C. Another very significant fact is that each key-note in flats or sharps is the complementary key-note of the other on a septenary basis. That is to say, the key of 1 flat is six sharps—2 flats, 5 sharps—3 flats, 4 sharps—4flats, 3 sharps, etc. Now we note that by starting with the key of C and proceeding through the flat keys we bring in successively the key-note of the Hierarchies in the proper order in which they appeared to help us to awaken the three aspects of the spirit, with the addition of Aries and Taurus from the World of God. It is significant that the key-note is in those who did not manifest, but gave spiritual impulses only. On the other hand

we shall see later that the key-note of the sharps falls on the seven tones of the Virgin key in regular order, but with this difference—instead of being spiritual impulses it will be the conscious spirit sounding its own key-notes on its three aspects and four vehicles in regular succession, lifting itself from the nadir of materiality by spiritualizing its vehicles and extracting the essence of its pilgrimage as a three-fold soul by which to enhance itself. Thus we see that the flats carry us to the nadir and the sharps lift us up from this somber depth with the brilliancy of an awakening soul, to carry us away from the suppression we have had to dwell in. Now let us build the seven Periods of manifestation into the seven and a third octaves.

At the dawn of our first period of manifestation—the Saturn Period—the Lords of Mind—humanity of the Saturn Period—the Angels, humanity of the Moon Period, and ourselves, Pisces, the newly differentiated Virgin Spirits, all have to wait until the proper conditions are made for their further development. So at the very beginning, Virgo, Libra, and Scorpio—the three Hierarchies brought over to complete their evolution—will manifest first. These are followed by Sagittarius hierarchy, the Lords of Mind, who after recapitulating their previous stages, become human. Thus we start with the Virgin key of C for Virgo and sound the key-notes of Libra and Scorpio next for the Trinity of Hierarchies brought over which manifest first, and which at the present Earth Period have charge of the three aspects of our spirit. Sagittarius becoming human in this period sounds the key of F or one flat.

One point must be clearly fixed in mind before proceeding further, viz., that the Rulers of the various Periods are the fifth life wave ahead of the humanity of the corresponding Period. To illustrate: In the Earth Period the rulership is Scorpio, the Lords of Form, and they are the fifth life wave ahead of us. The Moon Period was in charge of Libra, the Lords of Individuality, five life-waves ahead of the Angels, the humanity of that Period. The same rule applies to the other Periods. To understand the logical and scientific basis for this we must remember that the triune Spirit, having four distinct phases of manifestation, requires a period to bring out each one and has the corresponding lifewaves ahead of it to give the necessary help. As the purpose of the rulership is primarily to give the necessary impacts thus affording the stimuli to lift it upward, it is apparent that the ruler should dwell in one of the Spiritual Worlds.

Thus we see why the Ruler is the fifth ahead, because the second, third, and fourth ahead have a close association of vehicles. Consequently, with the sounding of F—the key-note of the Lords of Mind, Sagittarius—we bring in one flat, B flat, which is the key-note of Leo, the Lords

of Flame, who had charge of the Saturn Period. It will be noted that we have to bring in B flat below the first octave, which note is five ahead of the F sounded for the humanity of the Saturn Period, Sagittarius. This gives us one flat for the first half of the Saturn Period, and starts our manifestation with the three life-waves brought over, giving the rulership to the lowest of the five life-waves who had passed into liberation. This was Leo, the Lords of Flame, who started us with a thought-form of a dense body.

Leaving the 4th globe of the Saturn Period, which is the globe of consciousness, we remember that the 5th, 6th, and 7th globes will be devoted to the three aspects of the Spirit, so from the key-note of F the trinity carries us to B flat. Here we have struck the key-note of the closing portion of the Saturn Period on 2 flats, Leo, the Lords of Flame, who gave the necessary Spiritual impulse to awaken within us the Divine Spirit. Now we note that B flat was the rulership of the Saturn Period and that the first key of the Saturn Period was F for the humanity, whereas now the key-note itself falls on B flat for the Spiritual impulse. So the next lifewave now becomes the Ruler, and C for Virgo, the Lords of Wisdom, is the Ruler of the Sun Period. (We must not confuse this progression of rulership by the manifesting life-waves with the Spiritual assistance given by those who had passed into liberation.) From the key of 2 flats the trinity carries us to 3 flats for the first of the Sun Period—E flat for Taurus. The Archangels, Capricorn, are the humanity of this Sun Period, whose key-note is G, and we again note that the Ruler is five ahead, viz., Virgo, the Lords of Wisdom. With the upward arc of the Sun Period the trinity carries us from 3 flats to 4 flats, which is A flat. This is the key-note of Cancer, the Cherubim, who at the sixth revolution gave the necessary Spiritual impulse to awaken the Life Spirit. The Angels are the humanity of the Moon Period, whose key-note is A for Aquarius. The rulership of the Moon Period was Libra, the Lords of Individuality, whose key-note, it will be remembered, is D, which is five ahead of this humanity. On the other hand, the trinity carries us from 4 flats at the close of the Sun Period to five for the first half of the Moon Period, whose key-note is D flat, Aries, the other Hierarchy which is in the World of God—Taurus coming in the Sun Period.

On the upward arc of the Moon Period after the humanity of the Angels on A, the trinity carries us from 5 flats to six, and this being the key-note of Gemini, the Seraphim, we have the necessary Spiritual impulse given in the fifth revolution to awaken the Human Spirit. We note that the spiritual impulses for awakening the aspects of the Virgin Spirits have all fallen in regular order on the five keys which represent the five Hierarchies which are in liberation, and that now the trinity carries us to B nat-

ural, Pisces, and the three-fold Spirit, the Ego, comes into existence. The key-note for the Earth Period will consequently be 7 flats or B natural, and the Lords of Form, Scorpio, have charge of the Earth Period, whose key-note is E—five ahead of the humanity of this period as in the others. Now the key of seven flats being identical with five sharps, we have the turning point at the nadir of materiality. Here we are forcibly reminded of the significant sentence in the *Cosmo*: “When a world has served the purpose for which it came into being, God ceases the activity which sustains that world and its existence is terminated.” We must bear in mind that we are still at the nadir, although the very lowest state was passed some two million years ago. This calls to mind another fact worth considering. The key of seven flats being identical with five sharps, we have a somber key and a brilliant key combined. The writer has done some experimenting along this line and for some time has been convinced that one playing in the key of B Natural can make it either somber or brilliant according to his own inspiration.

Leaving the Earth Period with the key of 5 sharps, the trinity carries us to 4 sharps, the key of E natural. Again referring to the Diagram we see that E is the key-note of the Human Spirit—also of Scorpio, who have charge of this aspect in the Earth Period. As the Jupiter Period, on the upward arc of the spiral, corresponds to the Moon Period, at which time we awakened the Human Spirit, this Jupiter Period becomes the period of Human Spirit—and we have the key-note of 4 sharps, E, the Human Spirit. At the close of the Jupiter Period the Human Spirit is absorbed by the Divine Spirit, and the trinity carries us to A, the key of 3 sharps.

Now let us remember that while in the chemical region of the Physical World in the Earth Period, we are extracting the Conscious Soul and in the Jupiter Period we will be building the Intellectual Soul from the Vital Body, while at that time the densest state of matter will be the Etheric region. The key of 3 sharps falling on A is the key-note of Aquarius, the Angels, who, it will be remembered, were human in the Etheric region and became most proficient with the vital body. So in the Jupiter Period, when we are extracting the Intellectual Soul, we shall sound the key-note of A natural.

Proceeding by the trinity we are carried from the key of 3 sharps at the close of the Jupiter Period to 2 sharps for the beginning of the Venus Period, which is D natural. Referring to the Diagram we see that this is the key-note of Libra, who in the Earth Period have charge of the Life Spirit. On the upward arc of the spiral the Venus Period corresponds to the Sun Period and is the period of Life Spirit. At the close of the Venus Period the Divine Spirit absorbs the Life Spirit and we note that at this peri-

od the third body is perfected, viz., the Desire Body, and then we shall be building the Emotional Soul. Now the trinity carries us from 2 sharps to 1 sharp, which is G natural, the key-note of Capricorn, the Archangels of the Sun Period, who became most proficient in working with the attenuated matter of that plane—Desire stuff. So in the corresponding period on the upward arc of the spiral we will be extracting the Emotional Soul from the Desire Body.

In this article nothing has been said of the recapitulations of each period, but the student will remember that when each period begins, the first work done is a recapitulation of all which has gone before; consequently, in each period we have farther to go before we begin the new work of that period. Thus, after the recapitulations of all previous periods, the real Vulcan work begins and it can readily be seen that this is practically at the close of manifestation, seven epochs of the seven revolutions. So in a general way we say that the Vulcan Period consists of all periods combined.

Thus the trinity carries us from G to C natural, the key-note of the Divine Spirit, which now has absorbed the other two aspects of the Spirit and the three-fold Soul and the perfected mind. We are then back to the Virgin key, sounding it as a conscious Spirit. We are then dwelling in the whole week, the white color, and all the seven octaves have been—not consumed, but *unified*.

It will be remembered that all the life-waves ahead of us were in varying degrees of evolution, prior to our scheme. The next ahead of us, the Angels, were in their first, or mineral state in the period prior to the Saturn Period and we had, as the Ruler of this period, Leo, the opposite sign to Aquarius. Then considering the differentiation of ourselves prior to this manifestation, we bring into the seven octaves the three tones below, making the seven and a third octaves, or 88 notes.

It is not the purpose of this article to give a detailed analysis of the scheme, but merely to point out the important fundamental co-relations for any who may feel inclined to carry the investigation still further. Especially may the student of astrology profit by a study of this outline, for it is through astrology that one can reach more people and serve in greater capacity than through any other science. As stated in the *Message of the Stars*, “Have faith in the stars and they will justify your faith.” The same might be said of any of our investigations. If we approach the subject with reverent enthusiasm instead of selfish aggrandizement, if our purpose is to acquire more capability, more efficiency in serving humanity, undreamed-of truths will unfold to us. So upon this tonal basis a mighty structure may be reared.

In closing, let us consider the chords of the Fiery Triplicity, or trine. It is do-me-la, or la-do-me, a minor

tone. The Airy triplicity is do-me-sol, or me-sol-do. The Earthy triplicity is the same as the Fiery, viz., do-me-la. The Watery is the same as the Airy, do-me-sol. The student should bear in mind that certain sextiles, squares, and trines will be formed by signs which are in liberation, others between signs of the seven manifesting life-waves, while still others form aspects between them, causing an inter-play of influences from one to the other which makes a significant difference. Also the nature of the aspect, fire to air, earth or water, is important to note. Combining these two conditions, let us consider the various chords and aspects, remembering the dual rulership of Mercury, Venus, and Mars.

Sextile—Fire to Air—Aries to Gemini—sol-do.

Leo to Libra—do-me.

Sagittarius to Aquarius—do-me.

Sextile—Earth to Water—Taurus to Cancer—sol-do.

Virgo to Scorpio—do-me.

Capricorn to Pisces—do-me.

Trines—Fiery and Earthy—do-me-la.

Airy and Watery—do-me-sol.

Square—Fire to Water—Aries to Cancer—do-sol.

Leo to Scorpio—fa-te.

Sagittarius to Pisces—fa-te.

Square—Earth to Fire—Taurus to Leo—do-sol.

Virgo to Sagittarius—sol-do.

Capricorn to Aries—fa-te.

Square—Air to Earth—Gemini to Virgo—fa-te.

Libra to Capricorn—sol-do.

Aquarius to Taurus—fa-te.

Square—Water to Air—Cancer to Libra—fa-te.

Scorpio to Aquarius—sol-do.

Pisces to Gemini—do-sol.

Opposition—All discordant semi-tones .

Here we come again to a very significant thing. We know that the opposite signs reflect each other and that an aspect may be formed denoting certain ailments in a given sign or its opposite. Thus we have all chords formed by the oppositions, different, yet too nearly alike to be pleasing to the ear. That is at the present stage of development. The oppositions formed by the signs of the life-waves in manifestation prior to our scheme, on the upward arc of the previous scheme, are rising tones, as Aries-Libra; Taurus-Scorpio—because Libra and Scorpio were human on the upward arc of the spiral of the scheme of evolution previous to ours. On the other hand the path of evolution is downward on our scheme from the Saturn Period to the Earth Period covering the humanities from Sagittarius to Pisces. Consequently we have a lowered tone for Gemini-Sagittarius—Cancer-Capricorn—Leo-Aquarius. Virgo, being also in upward arc of the previous scheme, we having rising tone for

Virgo-Pisces. For Aries-Libra we have D flat D. For Taurus-Scorpio, E flat E. For Gemini-Sagittarius F sharp F. For Cancer-Capricorn, G sharp G. For Leo-Aquarius A sharp A. For Virgo-Pisces B sharp B.

We have seen that the scheme is worked out on the 88 notes of the piano and that the Earth Period conditions are at the middle. With the addition of our last vehicle, the mind, comes the meeting of the two streams of life, the evolving bodies and the suppressed spirit. With the awakening of our consciousness we strike the 12th note of the scale, and the last region of the plunge into matter on this scheme. We have command of all keys and build our heavenly themes, looking both ways. Backward into the cataclysmic past we hear the rumbling of history-making epochs growing less and less pronounced and of lesser impulse—forward to the brilliant and inspiring possibilities of the future unfoldment of the enhanced spirit, still less understood and appreciated. But one thing stands out pre-eminently. Whether we consider a simple melody on the piano or organ, or the masterpieces of Wagner-Liszt, requiring the full orchestra with variations and intricacies of grandeur that few ears at the present time can fully appreciate, the theme is built and carried at the central octave with slight deviations. The further we deviate from the centre the more uncertain becomes our interpretation. As the progressing spirit becomes more and more capable of receiving terrific vibrations, of working out more of the consequences of its transgressions in a shorter time, just as surely is the soul-growth enhanced and the human ear capable of interpreting themes which to the less developed appear as a conglomeration of discords, or a succession of meaningless sounds. Thus we see how the progress of the various nations has in a measure kept step with the themes of their musical schools instituted by the masters—also how the Spirit becomes more and more skilled in interpreting these messages from Home, wedding the chaos with the cosmos in a steady climb to God.

THE ROSICRUCIAN COSMO-CONCEPTION GIVEN AWAY!

We are very desirous to carry the Rosicrucian Teachings into new fields, and have therefore decided that we will give one copy of the *Rosicrucian Cosmo-Conception* to anyone who sends in five dollars (\$5) for five yearly subscriptions, or ten half-yearly subscriptions to this magazine. Provided, however, that the said subscribers must be new, not now on our list as correspondents or subscribers.

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Question Department

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The Effect of Capital Punishment

QUESTION: Do the Rosicrucians believe in capital punishment and if so, please state the reasons why, and when a man has been executed does he come under the law of infant mortality in his next life and die as a child the same as victims of accidents?

Answer:

The Rosicrucian teachings are never in conflict with the Christian religion and we know that according to the doctrine of Christ the principle of retaliation, "an eye for an eye, a tooth for a tooth," is absolutely wrong; besides, from the occult standpoint there are other good and sufficient reasons why capital punishment is emphatically the worst possible manner of dealing with a dangerous man. So long as such a man is in the physical body it is easy to restrain him and put him in a place where he cannot do society any harm, but when we hang or electrocute him we actually set him at liberty in the Desire World where it is possible for him to influence others to a much greater extent than here and such people who are a menace to society are not slow in finding out their possibilities and taking advantage of them. They incite others who have a grievance against the community to do their work by inciting them to wreck buildings, commit murder, and rape on a large scale, or perhaps gratify personal grievance against some enemy by taking his life, and thus one murder will effect a number of other crimes by the practice of capital punishment. On the other hand, if the murderer were imprisoned for safety to the community, it is possible that during the years of his life in such an institution he will change his views. A great many of them do repent of their crimes; then when released from the body and sent out into the Desire World at death they are no longer a menace to society and will not have an evil influence upon others. For these reasons capital punishment is really subversive of the purpose for which it is meted out. It does not act as a deterrent to others but actually fosters crime, so that, even apart from the fact that the practice of retaliation is absolutely wrong and that we have no right to take a life which we cannot give, and apart from the consideration of the fact that at times the wrong man is found guilty and executed for a crime he never committed, while the real murderer goes free, capital punishment should be

abolished to lessen crime.

Referring to your question as to whether a murderer who has been executed will have to die as a child in the next life, we may answer yes. For according to the law of infant mortality anyone who dies under horrible circumstances so that he does not attend to the panorama of his life, which is reviewed just after death, does not reap the fruits of his past life. When a person is executed, the shock, the anger, and resentment he feels and the horrors of the whole proceeding deprive him of the peace and quiet necessary to the post mortem work, so that he will not obtain a record of the life just ended. Therefore this lack will have to be supplied by educational work done after he has died as a child in the next life, exactly on the lines we have shown in other places in our literature where the law of infant mortality is explained.

Question:

Do the people in the Desire World or Etheric Region see the Sun we see and do not these regions go round with the world as its atmosphere? If so why would it not make darkness and day there also?

Answer:

The reason why we have day and night, light and darkness is that the earth is opaque to our physical sight. Therefore, when the Sun is on the opposite side of the earth we cannot look through this physical globe and see the light nor can we perceive the light-rays which penetrate through it, by our physical sight, though there is such an invisible light by which psychometers and clairvoyants see just as well in that which we call darkness as in that which we call light. It is true that the atmosphere of the earth revolves with it and so does the desire stuff which constitutes the Desire World of our planet, but those who have shed the mortal coil and are in the Desire World see through the earth just as easily as we do through a pane of glass. Furthermore, the greater part of them are usually so far outside the physical earth that even the direct rays of the Sun would not be obstructed by the mineral globe upon which we live in our physical bodies. For those reasons there is neither day nor night there, neither are there seasons, which depend in a measure upon what we call day, but there is everlasting day and everlasting light in those worlds.



The Astral Ray

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Solar Soul-Growth

A scientific address of occult significance.

WHAT is the age of the earth? An answer to this question, which has baffled human intellect since the beginning of thought, was attempted in a lecture given recently before the Paris Astronomical Society by M. Jean Bosler, one of the most distinguished scientists of Europe. After running over the older methods of attacking the problem, based on the deposit of sediment in river beds and the saltiness of the sea, and showing that the results of these dated the origin of the globe not less than one hundred million years ago, M. Bosler made statements of the greatest scientific importance based on the evidence of radio-activity in rocks.

He pointed out that if uranium, for instance, gives off helium at a speed which can be determined, the presence of these two elements in the same rock gives the latter's age as soon as the relative quantity of each is measured. Investigating along these lines, it has been calculated that a specimen of primary igneous rock examined in the Paris laboratories originated as far back as 710,000,000 years ago.

Another series of investigations which has been utilized in attacking the problem is connected with the microscopic colored circles found imbedded in primitive granites and other rocks. These, which have for a long while received no explanation, prove to be the efflorescence of the "alpha" rays from minute specks of zirconium, and it is certain that millions of centuries have elapsed while the rays have been penetrating the surrounding rock. Altogether, the lecturer declared, we should be wrong in regarding the world as less than a thousand million years old.

In conclusion, M. Bosler dwelt on the light which these facts threw on the origin of the sun. If the solar heat

is only due, as has been thought for the last twenty years, to the concentration of its mass, the sun cannot be more than twenty million years old. But since this would make it an infant compared with the earth, its energy must have some other origin. But what? Whether radium, or the interior force of atoms, or some other source now undreamed of, remains, said the lecturer, one of the great mysteries of science which it may be reserved for our descendants to unveil. The address has caused considerable discussion in scientific circles.

According to the foregoing, Science is "getting warm" in its speculations concerning the age of the earth. As we have said often, it is a million years since the Atlantean Epoch, and the further we go back in the world's history, the longer the spans of time required for the various developments which were to be accomplished from the beginning of a certain Age to its end, because the spirits undergoing evolution were more or less asleep and therefore unable to co-operate with the divine Hierarchs in charge. As consciousness increased, development was accelerated and time lessened. Future periods and epochs will be of much shorter duration than the Earth Period, on account of the intelligent co-operation and initiative which will be yielded in increasing measure by an enlightened humanity. There will, of course, always be stragglers, but even their number will be materially decreased as we progress, for with this higher development we shall also feel more keenly than we do now that we are indeed our brother's keeper, and that anything which checks his growth has a retarding influence on our own advancement. Appreciation of this fact will prompt us to take measures to help the backward ones so that in the later stages there will probably be no lost sheep; nay more, many of those who have been left behind, even at

the present time may catch up. Naturally, this work will slightly delay humanity as a whole, but it is certain that the concrete earth, crystallized by us from the substance of the Sun, will be dissolved in a fraction of the proportionate time which by past standards would be required to cover the two remaining epochs. Nevertheless, in spite of the increasing intelligence of humanity, and the cooperation with the divine plan which must eventually result, it is safe to say that millions of years will pass before we have learned all the lessons which this earth has in store for us. The address shows that the scientists are gradually adopting the longer time measures of occultism. It is also significant that their speculations point to "Radium" as the source of the Sun's luminosity, and we would refer the student to our articles on "The Christian Mystic Initiation" where the analogy is drawn between the luminous radium extracted by often repeated filtration and distillation from the densest and blackest of all the chemical elements, 'pitchblende,' and the luminous vesture, the *soul-body*, extracted from the opaque physical body, which becomes transparent and radiant. It is then the philosopher's stone, the elixir vitae, and the healing balm all in one, thus expressing the characteristics of the Sun.

As a matter of fact, the scientists are therefore "getting warm" in their speculations. We have stated in the *Cosmo* that the reason planets were detached from the central source, the Sun, was that groups of spirits who originally inhabited that sphere were unable to keep up the required rate of vibration so they crystallized part of the Sun and were thrown off by centrifugal force. Each successive group took with it much of the coarser elements and very little of the finer, so that by a refining process on a cosmic scale the Sun is now composed principally of the finest and most radiant elements which are kept in a state of intense vibration by the Archangels.

Thus the Sun is a *source* of Light like radium while the planets are dark, or comparatively so, like the refuse from which that precious element is extracted, and it has become luminous by a process of elimination of its coarser constituents, analogous to the method now required in human advancement and even in the refinement of mineral, showing the universality of law as expressed in the Hermetic Axiom: "As above, so below."

STARS AS POINTERS

Nostradamus, who in his prophecies of this Great War mentions the "fighting in the air," takes his radix from the year 4960 B.C., when Canopus was coincident with the Vernal Equinox. He uses the great stars as pointers. In this connection it has been pointed out that the Flood, followed by the Great Dispersal in the days of Peleg, "in whose days the world was divided," coincides with the

equinoctial position of the star *Eta Tauri*. In the year 1555 Nostradamus said: "Now we are in the seventh millenary and coming near the eighth, and some shall be gathered in Aquarius for many years and others in Cancer also for many years, so that all being told, the world draws near to an anaregonic revolution." And thereupon he predicted the French Revolution. Now if to the year B. C. 4960 we add 1555 A. D., we obtain 6515 years since the beginning of the cycle, which is "in the seventh millenary," and coming near the eighth. Calculation shows that at the beginning of the cycle a great cross was lifted up in the heavens, *B Crucis*, a star of the first magnitude, being at the head of the cross at the summer solstice, *Canopus* on the right hand at the vernal equinox, and *Vega* on the left hand at the autumn equinox.—*British Journal of Astrology*

PSYCHIC SIGNS

It has long been recognized by students of astrology that there are certain signs of the zodiac, called flexed or mutable signs, which lend themselves especially to the development of the psychic faculties. These are the signs Gemini, Virgo, Sagittarius, and Pisces, and they are known as the "sympathetic" signs, because those in whose horoscopes the majority of the planets are therein located are found to have flexible and versatile natures, wide sympathies, multifarious interests, and sensitive minds, much influenced by their environment, and apt to simulate the characters of those with whom they associate. Prominent among these signs is Pisces, which, by its association with the 12th division of the heavens, is held to be paramount in the production of occult and psychic faculties. A singular illustration of this fact came under my notice when staying in Cornwall, where I came into contact with Mrs. Ashton, a magnetic healer and "dows-er" or water finder. She lives at Hawke's Point, near Carbis Bay, where she owns a pretty cottage on the cliff side. Near to the cottage there is a metal lode hidden beneath the soil. Having cut a new hazel fork shaped like the letter Y, in which two twigs converged on a common stem, she took the two twigs in her hands, her palms being upward, and the fingers firmly grasping the hazel, while the stem of the fork was pointing upward, away from the ground. With elbows firmly pressed to her sides, she slowly traversed the indicated path, while I and another held her hands, at the same time using our disengaged hands to securely hold the projecting ends of the twigs. Now, although there was no perceptible tremor or movement of the hands of the "dowser," nor any the least turn of the twigs in our grasp, the stem suddenly swung round toward the ground and at the exact point where the metal was hidden it was pointing perpendicularly downward, having traversed an angle of 180 degs. in the

September 13th, New York, which we herewith reproduce for the benefit of students to show the stellar influences which indicate Johnnie's "gift" earned by himself in previous existences by sympathetic helpfulness to suffering fellow beings, for we feel certain that under the immutable law of cause and effect, neither he nor anyone else can have anything not acquired by our own efforts, any more than we possess the faculty of writing without the now forgotten effort expended in childhood's days.

We find four common signs on the angles showing that Johnnie is not of an aggressive nature in physical matters, but the spiritual tendencies are so much the more prominent as shown by the presence of Neptune, Moon, and Jupiter elevated in the psychic sign Cancer. Neptune is the most prominent and best aspected planet in the horoscope. its conjunction with the essentially dignified Moon and the noble and philanthropic Jupiter shows a very close touch with the psychic forces which will be used for benevolent purposes. There is also a close trine between Neptune and Saturn who is in the occult twelfth-house-sign Pisces. Pisces signifies the department of life devoted to sorrow, trouble, obstacles, prisons, et cetera, and would thus indicate the sympathetic fellow feeling

inherent in this soul. We also find Neptune sextile to its lower octave Mercury who is exalted in Virgo in the twelfth house. A synthetic reading of these influences points in the same direction as the foregoing testimony, to a benevolent care of the sick through occult means, but the power itself comes from the Sun on the Ascendant in Virgo. For be it noted that without the physical magnetism as an avenue of expression, the desire would not be able to manifest as potently as it does in this case. The Sun is the life-giver, the vehicle of the Godhead from whom come all blessings, including the great boon of health. The Ascendant is occupied by Virgo the sixth-house-sign governing health and disease. It is therefore a notable fact that the people who express Virgo strongly, when they are not the victims of disease, become great apostles of health, nurses and healers. The Sun and the Moon are sextile focussed through the psychic sign Cancer and the healing sign Virgo. It is this which gives force of expression to the prayers of Johnnie, and his parents are following the right track by encouraging him to become a priest. He is absolutely unfit for a commercial or industrial career, but the mystic and profoundly devout nature shown by this horoscope are infallible indications that his mission is the ministry

Your Child's Horoscope

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

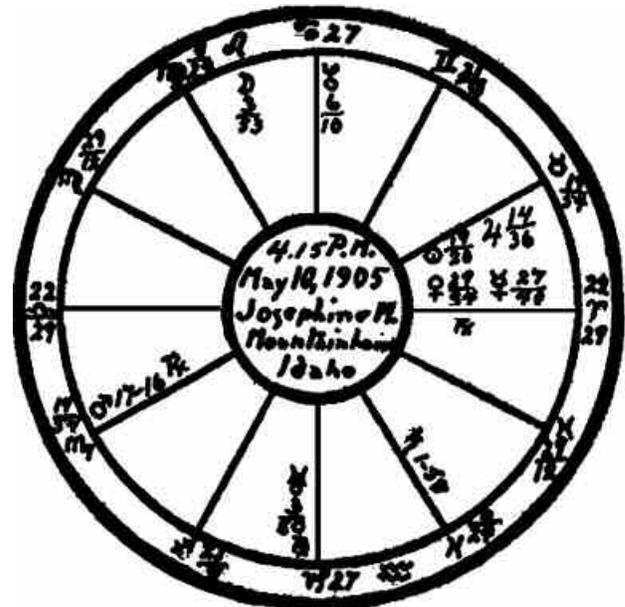
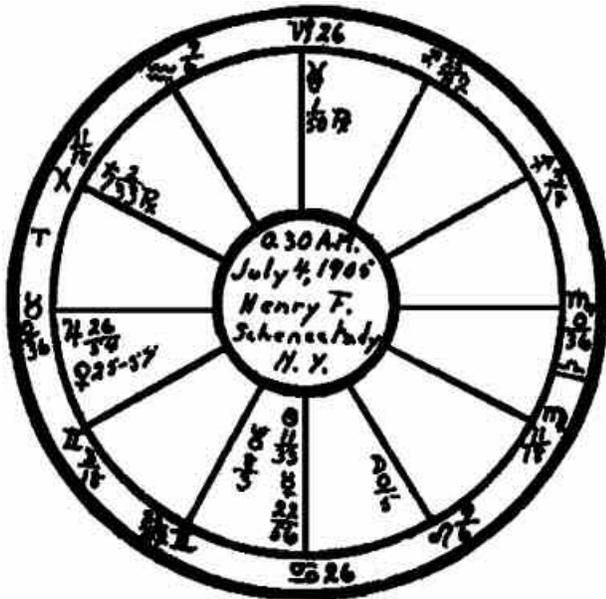
We Do Not Cast Horoscopes.

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

HENRY F., born July 4th, 1905, 0:30 a. m., Schenectady, N Y.

Here we have a youngster coming into the world amid the rejoicing incidental to the nation's birthday, with Taurus on the Ascendant and the gentle Venus and Jupiter rising sextile to the Moon and Mercury which are the significators of mind, thus giving him a benevolent, optimistic disposition for a birthday present. Although this is somewhat toned down by the square of Saturn, the planet of obstruction, to Jupiter, the planet of benevolence, it will, nevertheless, have the tendency to turn the corners of Henry's mouth upward and give him a feeling of optimism, even under trying circumstances. Thus he will become very popular among his associates, for such people are always well received and much sought after. There is no truer saying than "Laugh and the world laughs with you, weep and you weep alone." Mercury is ruler of the second house, which governs finances and the

Moon always brings into action any planet wherewith she is in aspect. We may therefore judge that the aspects of the Moon and Mercury to Jupiter, the planet of opulence, will give Henry an ample income, but the eleventh house position of Saturn in the twelfth-house sign Pisces, and square to Jupiter, shows that Henry's friends, particularly people who are older than himself, will cause him financial trouble unless he can learn in time to keep out of their clutches. He should be taught to discriminate between friends who only seek him for their own self-interest and to his detriment and those who really seek him for himself. The conjunction of Neptune with the Sun in the psychic sign Cancer shows Henry to be mystically inclined, and the sextile of Mercury and the Moon to Jupiter and Venus will further accentuate the religious tendencies. Moreover, Henry is not by any means a negative character and he will therefore profit considerably from these configurations without danger to himself.



The indications regarding Henry's health are exceedingly favorable. Venus and Jupiter rising in the rugged sign Taurus give him a strong robust body, and the Sun, which is the giver of life, trine to Mars, the planet of dynamic energy, shows that he will have an abundance of vital energy all through life. There is only one adverse testimony, Saturn, the planet of obstruction, square to Jupiter, the planet which governs the arterial circulation. This, we believe, is more than offset by the trine of Sun and Mars, though it may give Henry a poor circulation in the feet, which are governed by the sign Pisces, where Saturn is found. The sextile of Jupiter and Venus placed in the Ascendant in Taurus, sextile to Mercury and the Moon, will give Henry musical talent which should be cultivated. Probably that is the best vocation for him in life for we find Virgo and Libra in the sixth house, indicating that his service to the world should come from Venus and Mercury.

Josephine M., born May 10th, 1905, 4:15 p. m., Mountain Home, Idaho.

Here we have a young lady with an exceedingly well-fortified seventh house. There we find the Sun, which for a woman is the significator of the marriage partner, Jupiter, the planet of benevolence, Venus, the planet of love and coalition, and Mercury, the principal significator of the mind. There can therefore be no question that Josephine's sphere in life is in the home. There are all the elements of success for her in this life. The Sun and Jupiter, the planet of opulence, on the cusp of the eighth house, which indicates the finances of the marriage partner, show that he will be well-to-do and generous, but there is also an element of trouble immanent in this figure which will come from Josephine herself, and unless it is checked it will mar her happiness, for we find that

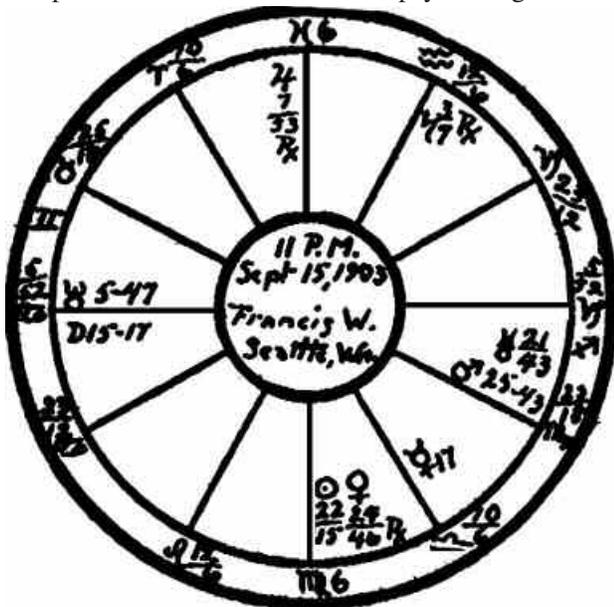
Mars, the planet of dynamic energy, is in Scorpio in opposition to the Sun and Jupiter. This will give her a very violent temper, and the marriage partner will be the particular victim thereof. We find the Moon, which is one of the signifiers of mind, in the sign of the heart, Leo, and square to Mercury and Venus in Aries, the sign of the head, showing that Josephine will develop an exceedingly jealous nature which may eventually cause a rupture in the marriage relation. On account of these indications it is the first duty of the parents to strive from the very earliest childhood to teach her control of temper. She is now at an age where these things can be explained to her by the object lessons, which unfortunately are only too frequently occurrences in our social life. She also has a strong tendency toward reckless extravagance, on account of the influence of Mars in the second house, which governs finances. This ought to be checked as much as possible.

With regard to her health, Mars in Scorpio, opposition the Sun, shows a tendency toward copious menses, for Scorpio governs the genitals, and it would therefore be well for the parents to instruct her carefully in advance of the occurrence so that she may know how to take care of herself and not become unduly frightened. Saturn in Pisces, the sign which governs the feet, shows a tendency to cold in these extremities, and for one with the aforementioned tendency that may cause serious consequences which you would do well to guard her against in the severe northern climate where you are living. The Moon square Venus and Mercury also indicates disturbances to the health, particularly through over-indulgence in pleasure and worry. There is a tendency to be very sarcastic and quick-spoken which it would be well for you to endeavor to curb by reasoning with her, for such an attitude of mind is what causes unpopularity and

the worry that follows then has a reflex action upon the health. Fortunately, however, it is possible for a person who has the will to modify the influences indicated in the horoscope and thus change the undesirable tendencies to something better.

Frances W., born September 15th, 1903, 11 p. m., Seattle, Wash.

Here we have a young lady of unusual ability in the occult direction. Uranus in the mental sign Sagittarius, sextile to Mercury, the significator of mind, shows her to be a very ingenious, independent, and original thinker, and Jupiter, the planet of religion, is in the zenith position, essentially dignified in the mystic sign Pisces, trine to Neptune on the Ascendant in the psychic sign Cancer,



shows in another way an extreme occult ability. Furthermore, as the tenth house shows the social position and prestige, we judge from Jupiter's presence there that she may in time attain a national or perhaps an international reputation. The aspects being from watery signs show a great deal of travel in connection therewith, though it should not be forgotten that these testimonies are somewhat minimized by the fact that Jupiter is retrograde. However, it is certain that she has an unusual ability to delve into the occult. Her inspiration and intuition are far above the normal and the Sun conjunction Venus in the mercurial sign Virgo shows her to be of a kind-hearted and sympathetic nature, though the Moon square Mercury indicates that she may be very quick-spoken and impatient of others who do not grasp things as quickly as she, when that mood strikes her. This tendency should be checked for it will make her unpopular if indulged and allowed to grow. From this aspect she also gets a tendency to worry over things which never come to pass, but perhaps that is natural for sensitives, they are

very much exposed to the conditions of others and it is difficult to differentiate between what really affects oneself and what comes from other people. At least it takes an effort to make the distinction and this, one is not always prepared to make, nor is one always conscious that such an effort is necessary.

The Sun and Venus sextile to Mars will make Frances very popular and attractive to the opposite sex which is both proper and legitimate. There is also a square of Sun and Venus to Uranus, the planet which loves liberty and hates conventionality. This means that unless she is very circumspect she is liable to be taken advantage of and become the subject of a scandal. You will, therefore, do well to instruct her in regard to these matters and look after her very carefully until she has finally settled down. But you need have no fear regarding the ultimate outcome. The Sun conjunction Venus in the Fourth house is one of the best testimonies of a home life filled with love and happiness, especially in the latter part of life, for it makes the fortunate person who has it so loving and companionable that all about her feel her charm. This aspect is also a good indication of comfortable financial circumstances so that though there may be some trouble in life it may be said that on the whole Frances has a most fortunate life before her.

With respect to health, we find that the Moon is rising in Cancer and square to Mercury in Libra. This shows a somewhat delicate constitution with the stomach and the kidneys as the weaker points from which trouble may be expected. The constitution, however, is considerably strengthened by Mars, the planet of dynamic energy, sextile to the life-giving Sun. Saturn is fortunately unaspected and retrograde but, nevertheless, he always makes some trouble wherever he is placed or from the opposite point. As he is in Aquarius and the opposite sign is Leo, which governs the heart, we may judge that it will have a slight obstructive effect upon the circulation and this will most probably be felt in the ankles which are governed by Aquarius. More damage is done to the heart during careless, impatient, impulsive youth than in after years and as the constitution of Frances is none too strong, every slightest strain counts. We would therefore advise you to acquaint her with these facts so that she may learn to husband her energy from the earliest possible time. This will probably save some trouble in the later years.

Henry B. W., born November 6th, 1914, 9:20 a. m., Luling, Texas.

Here is a youngster with a well-developed wanderlust indicated by an essentially dignified Mars in the watery sign Scorpio on the Ascendant, trine to Neptune in the ninth house which governs travel. The wandering Moon is posited in the mercurial sign Gemini to further accen-

Studies

in

The Rosicrucian Cosmo Conception

* * * * *

The Earth Period

The Lemurian Epoch

Kittie Skidmore Cowen

IN THE Lemurian Epoch the Lords of Mind gave to the greater part of the pioneers (the present Aryan Race) the germ of mind.

The necessary progress having been made by this time by the stragglers (the present Mongolian, African etc., Races) the Lords of Form could now awaken the Human Spirit in them; but being still behind the pioneers, or first class, they could not yet be given the germ of mind.

The Lords of Form took charge of the higher part of the desire body and the germ of mind in class one, and interpenetrated them with the quality of separate selfhood, without which no separate, self-contained beings such as we are to-day would be possible.

The separate personality, with all the possibilities for experience and growth, we thus owe to the Lords of Mind. And this point marks the birth of the individual. It is the meeting of the Spirit and the Bodies in the focusing Mind that marks the point in time when the individual, the human being, the Ego, is born—when the Spirit takes possession of its vehicles.

Man was not raised at once to his present status of evolution. Before that point could be reached he still had a very long road to travel, for at this time the organs were in their most rudimentary stage and there was no brain that could be used as an instrument of expression. The consciousness was the dimmest possible. The first step taken in the direction of improvement was the building of a brain to use as an instrument of mind in the Physical World. It was to achieve this that humanity was separated into sexes. The Ego is bi-sexual.

The Mars metal, iron, is the basis of separate existence. The red, heat-giving blood would be an impossibility without iron, and the Ego could then have no hold in the body. On page 269 of the *Cosmo* we are told:

“When red blood developed in the latter part of the Lemurian Epoch the body became upright and the time had come when the Ego could begin to dwell *within* the body and control it.” But to dwell within is not the end and aim of evolution. It is simply a means by which the Ego may better express itself through its instrument, that it may manifest in the Physical World. To that end the sense organs, the larynx, and above all, a brain, must be built and perfected.

During the early part of the Hyperborean Epoch, while the Earth was still united with the Sun, the solar forces supplied man with all the sustenance he needed and he unconsciously radiated the surplus for the purpose of propagation.

When the Ego entered into possession of its vehicles it became necessary to use part of this force for the building of the brain and the larynx, which was originally a part of the creative organ. The larynx was built while the dense body was yet bent together in the bag-like shape already described, which is still the form of the human embryo. As the dense body straightened and became upright, part of the creative organ remained with the upper part of the dense body and later became the larynx.

Thus the dual creative force which had hitherto worked in only one direction, for the purpose of creating another being, became divided. One part was directed upward to build the brain and larynx, by means of which the Ego was to become capable of thinking and communicating thoughts to other beings.

“As a result of this change, only one part of the force essential in the creation of another being was available to one individual; hence it became necessary for each individual to seek co-operation of another who possessed that part of the procreative force which the seeker lacked.

“Thus did the evolving entity obtain brain consciousness of the outside world at the cost of half its creative power. Previous to that time, it used within itself both parts of that power to externalize another being. As a result of that modification, however, it has evolved the power to create and express thought. Before then, it was a creator in the physical world only; since then it has become able to create in the three worlds. (Physical, Desire, and Thought)

It was not until the end of the Lemurian Epoch that anything to which the name Race could be applied, appeared. But from that time on different Races succeeded one another through the Atlantean and Aryan Epochs, and the Race distinction will extend slightly into the Sixth great Epoch.

The total number of Races which will appear during our scheme of evolution, past, present, and future, is as follows: one at the end of the Lemurian Epoch, seven during the Atlantean Epoch, seven more in our present Aryan Epoch, and one at the beginning of the Sixth Epoch, making a total of sixteen Races. After that there will be nothing that can properly be called a Race.

During the Periods which preceded the Earth Period, Races did not exist and they will not exist during the Periods that follow it. It is only here, at the very nadir of material existence, that the difference is so great between man and man as to warrant the separation into Races.

It is a very easy matter to see that nascent humanity in this early stage was quite incapable of directing its own progress and growth. Turning to page 271 of the *Cosmo*, we will at once see that at this immature stage of man’s development, absolutely nothing was left to chance, for here we are told: “The immediate Leaders of humanity (apart from the creative Hierarchies) who helped man to take the first tottering steps in Evolution, after Involution had furnished him with vehicles, were Beings much further advanced than man along the path of Evolution. They came on this errand of love from the two planets which are located between the Earth and the Sun—Venus and Mercury.”

Some of the inhabitants of each planet were sent to the Earth to help nascent humanity and are known to occult scientists as the “Lords of Venus” and the “Lords of Mercury.”

The Lords of Venus were leaders of the masses of our people, and were known as “messengers of the Gods.” For the good of our humanity they led and guided it, step by step. There was no rebellion against their authority, because man had not yet evolved an independent will. It was to bring him to the stage where he would be able to manifest will and judgment that they guided him, until he should be able to guide himself.

It was known that these messengers communed with

the Gods, They were held in deep reverence and their commands were obeyed without question.

When under the tuition of these Beings mankind had reached a certain stage of progress, the most advanced were placed under the guidance of the Lords of Mercury, who initiated them into the higher truths for the purpose of making them leaders of the people. These Initiates were then exalted to kingship and were the founders of the dynasties of Divine Rulers who were indeed kings “*by the grace of God,*” i.e., by the grace of the Lords of Venus and Mercury, who were as Gods to infant humanity. They guided and instructed the kings for the good of the people and not for self-aggrandizement and arrogation of rights at their expense.

At that time a Ruler held a sacred trust to educate and help his people; to alleviate, and promote equity and well-being. He had the light of God to give him wisdom and guide his judgment. Hence, while those kings reigned, all things prospered, and it was indeed a Golden Age. Yet, as we follow the evolution of man in detail, we shall see that the present phase or period of development, though it cannot be called a Golden Age in any but a material sense, is nevertheless a necessary one, in order to bring man to the point where he will be able to rule himself, for *self-mastery is the end and aim of all rulership. No man can safely remain ungoverned who has not learned to govern himself,* and at the present stage of man’s development, that is the hardest task that can be given him.

The purpose of the Lords of Mercury at that time, and of all Hierophants of Mysteries since then, as also all the occult schools of our day, was and is, to teach the candidate the art of Self-Mastery. In the measure that a man has mastered himself, *and in that measure only,* is he qualified to govern others. Were the present rulers of the masses able to govern *themselves* we should again have the Millennium or Golden Age.

As the Lords of Venus worked on the masses of a long past age, so do the Lords of Mercury now work on the Individual, fitting him for mastery over self and (incidentally only, not primarily) for mastery over others. This work on their part is but the beginning of what will be an increasing Mercurial influence during the remaining three and one-half Revolutions of the Earth Period.

During the first three and one-half Revolutions Mars held sway, polarizing the iron, preventing the formation of the red blood, and keeping the Ego from immuring itself in the body until the latter had attained to the requisite degree of development.

During the last three and one-half Revolutions Mercury will operate to extricate the Ego from it, densest vehicle by means of Initiation.

(Continued on Page 160)

Nutrition and Health

* * * * *

How One May Feast and Starve

“Vita”

D*on't be sloppy and slovenly in your work.* The New England kitchens are models of tidy cleanliness, yet a great amount of daily routine work is performed within their inviting precincts. It is done so quietly and systematically that one never realizes how much is being accomplished. The Quaker households also furnish beautiful examples of orderly simplicity. The refined, spiritual graces of character are wrought out in the most menial labors and the entire household feels the restful charm. Those extremely practical and materialistic people who scoff at the finer ideals in the modern hurly-burly of western city-life surely need the influence of such ideals worked out in the daily routine of home-life. In short, it is impossible to be a real home-keeper and a good housekeeper without high ideals. One might be able to keep the house clean and have the meals on time, but the home would lack that which gives it its charm, its constraining and alluring power. The home needs the exquisite, dainty touch of the refined woman who has ideals and who works them out. Merely to have the ideals is not sufficient. Here is where many fine-souled women who aspire to spiritual things make a great mistake. They are intended to be home-keepers through the very circumstances which destiny places them in, yet they inwardly (and outwardly) rebel. They imagine that if they could only be free to pursue their ideals they would become great. They might—but possibly the outcome would not be in accordance with their pre-conceived notions. There are “*great failures*” and one would scarcely wish to be classed with them. The successful woman is the one who makes a success of whatever she undertakes. To shirk one duty for the sake of flying to another renders a character thoroughly superficial and flabby. It does not matter what the work or the duty is, if it be well done the soul grows thereby.

Don't make excuses for your shortcomings. Face them bravely and try to profit by the past mistakes. Nearly all excuse-making arises from cowardice, from shame at discovered inefficiency. There may sometimes be genuine and valid reasons for poor and incompetent house-keeping, but usually those who are the most ready to profit with a flourish or a whine to the extenuating cir-

cumstances are the least deserving of excuses. Those who have the ideals and long to make a practical demonstration of them in the home, but are debarred through ill-health or lack of strength usually are very reticent on the subject. The reality falls so far short of their ideals that they do not consider it worth while to hide behind subterfuges and excuses.

In some sections of the country the domestic cuisine is deplorable. One expects to find dirt and disorder among the slum-dwellers of our large cities, but (save under exceptional conditions) it is absolutely inexcusable anywhere else. These exceptional circumstances may be illness, or press of other work which demands time and strength of body or brain. We are not addressing those placed in unusual circumstances however. We are speaking to the average housekeeper whose duty clearly is to keep house. There may be some defense for the failures in the over-crowded tenements where existence is a mere animal function, but none for the average American housekeeper. Many among this class have husbands who provide well, whose income is above the average, whose ability and efficiency enable them to provide comfortably for the maintenance of a *real home*, but alas, in an increasing number of instances, the home is a makeshift through mismanagement and incompetency on the part of the wife. Many domestic tragedies result from this unfortunate condition of things. In more ways than one it is worth while to be a good housekeeper and the efforts put forth reap rich results in comfort and beauty. Disorder is sin for it not only wastes time and strength, but robs others who are entitled to it of peace and comfort.

Don't leave any piece of work unfinished—if it is possible to do otherwise. Half a dozen unfinished tasks weary and confuse the mind. Do one thing at a time and do it well—then turn to the next duty. Plan out your daily work as a general does his battles—then go quietly about it and you will be surprised to find how much time, strength, and nerve tissue will be saved.

Don't imagine that the house must necessarily be in a perpetual state of hurly-burly because there are children to upset things. It is much more difficult to keep a tidy home where there are little fingers to find mischief, but it may be done—like other things—by a little head-work.

The children must be properly trained—then the rest is easy. If the foolish young mothers who allow their children to do exactly as they please—not only in their own home, but in others—could realize just what this signifies, there would be fewer nervous wrecks. The writer was once astonished upon making an afternoon call to find her friend's erstwhile beautiful parlor (they had "parlors" in those days) quite dismantled. Her fine Irish curtains had been taken down, her costly bric-a-brac removed and painful evidences of preparation for a thorough housecleaning were visible on every hand. As that highly interesting season had safely passed into "innocuous desuetude" an interrogation point was visible in the writer's eyes, and the reply came quickly:

"No—I am not house-cleaning, but you see the children are getting so mischievous I simply was obliged to put things away. One cannot watch them all the time and they will get into mischief. When they are older I can teach them." The ages of the children in question ranged from three to six. The results of this absence of training, it is needless to say, were painfully apparent everywhere in the home. The children monopolized the conversation and the din was nerve-racking.

In sharp contrast to these "spoiled children," who are allowed to do as they please—a little tot of eighteen months was found one day standing before her grandmother's favorite Boston fern holding her hands tightly clasped together behind her back while saying in a tone of remonstrance—"NO-no, No-no!" As the temptation to touch one of the beautiful forbidden leaves grew in intensity her little hands tightened in their interlocking clasp behind her back and the baby voice reiterated with greater emphasis: "No-no, No-no." The victory was complete and the baby turned away from the coveted pleasure. Which was the *wise* mother?

Brains and common sense applied will save many a nerve-racking experience and hours of valuable time. The woman who fails in these great essentials will be a failure in any and every undertaking. Certain elements of character are needful to insure success in any field of labor. These are never found in the woman who is a failure as a home-keeper.

Don't imagine for a moment that housework is beneath you. If your lot in life necessitates manual labor in the home, that is your *immediate* vocation. If you can play a Beethoven Sonata, or paint a picture, or write a poem or a beautiful bit of prose, your art will lose nothing by adding to your accomplishments the art of good house-keeping. If you cannot afford to employ servants (the majority cannot) you have no right to shirk household duties. Your husband and children have a right to the "home atmosphere," which in its sweet orderliness and quiet refinement is always restful. It is your duty to cre-

ate it. Nay more, it is criminal not to create it. To fail in that duty is to defraud those nearest and dearest to you—who have a right to look to you to make a "home" in every sense. Remember, there are no trivialities in the deeper analysis of life and its requirements. The lesser is as important as the greater. Even the little apparently degrading or sordid duties become ennobled through the womanly ideal which exacts their faithful performance.

Don't be uncleanly in person, habits, or life. Cultivate a fine fastidiousness in every detail of your existence, and let its exquisite touch rest upon your household labors. Its charm will be felt by all and will linger over your work like a fine aroma. It cannot be mistaken nor simulated. Life may be full of beauty and charm, even in the midst of sordid drudgery—if we look deep enough to find its inner meaning and purpose. The slovenly artist in slip-shod feet, the unkempt musician whose long matted hair sweeps the keyboard when a brilliant fortissimo passage requires his concentrated energies, the dowdy literateur and the frowsy housewife all belong to the same category. It is neither their art nor their work which renders them so careless in personal appearance—it is lack of fastidiousness, lack of a certain fine spiritual quality which if one possesses will invariably show in work along any line.

Don't be superficial. One great trouble with our modern civilization is superficiality. We live only on the surface of things, where there is always friction. Our conversation when we meet shows this. We seldom get down below the trivialities of surface existence. If we could, our lives would show better results—they would be richer in values. If we could get at life's real values many house-keeping, as well as other problems would be solved.

A PROFITABLE INVESTMENT

Are you interested in a small investment that will yield a large return both from a financial and a health standpoint? If so the following suggestion will pay dollars and cents in health and saving of household expenses, give you some healthful exercise, and add a number of dainty dishes to your diet which are unobtainable in the open market and to be recommended for their health-promoting quality.

We have a number of times advocated the use of whole wheat bread in these columns as a substitute for the usual bread made from ordinary white flour because the whole wheat bread contains all the constituents of the grain, particularly the protein and is therefore much more nourishing than bread made from white flour. Furthermore, it is an irritant to the intestines promoting secretion of the intestinal juices and furthering peristalsis whereby the food is moved along through the bowels and evacuated naturally. It is thus a cure for constipation with all

that that implies of gain in general health and we are all aware that the prompt elimination of waste is the most important requisite to the maintenance of full physical efficiency.

But many people who are desirous of using this pure food product are handicapped because they cannot obtain it in the markets or if they obtain something which their grocer calls 'whole wheat flour,' those who know the genuine article are very soon satisfied that there is very little if any difference between that and the usual white flour. Therefore many have given up in despair trying to purchase this important article food.

It is to such that we would suggest the purchase of a small mill which may be obtained at a poultry or feed store for a few dollars. The wheat should be purchased at a seed store and it should be explained that the very best and also the very cleanest whole wheat is wanted. This costs considerably less than the present price of flour and offers of course a larger amount of nutrition pound for pound. If the whole family takes turns in grinding the flour this will afford them good healthful exercise. Some prefer the flour coarse, others like it finer. The different grades may be obtained by running it through the mill several times. Other grains may be ground in the same way. The most delicious corn bread and rye bread can be made by purchasing these grains and running them through the mill. It may be set coarse so that it cuts the wheat, oats, or barley, or other grain coarse and they may then be used as cereal. Coarsely ground whole wheat mush in which a few chopped dates are mixed just before serving is one of the most palatable and nutritious breakfast dishes imaginable and there are many others all of them cheaper and better than prepared breakfast foods. Besides, it should not be forgotten either that grain which has been freshly ground possesses an exceedingly delicate flavor which is lost after a few days or a week. There are a number of advantages in having such a small mill particularly if a fireless cooker is used to prepare the grain foods which are not baked.

THE ADVANTAGES OF DEAFNESS

Ten years or more ago, when the Editor was lecturing in the northwest, he made Seattle headquarters from which to visit different towns. On his return to Seattle from such a trip he found one day a notice that a lecture and demonstration of wireless telegraphy would be given in a certain large popular hall that evening and being anxious to obtain more information about the then little known invention he went to the appointed place with a friend who was forced to use an ear phone to hear, therefore a front seat was taken. It developed that the purpose of the lecture and demonstration was to sell stock and while the physical demonstration was exceedingly interesting the

young man whose oratory was supposed to attract prospective purchasers had evidently forgotten all the grammar he had learned in school and picked up instead such an extensive vocabulary of slang that he belched forth such a volley of unparalleled phonetic monstrosities that the Editor was in misery during the hour and a half the lecture (?) lasted. Not so his deaf friend. After listening for a few moments he smiled to the Editor saying, "This is where I have the advantage of you." Then he took off his ear phone and sat serenely looking at the demonstration while the Editor was in fear every moment that his own ear drums would crack. We were reminded of the foregoing incident by the following item found some time ago in the *Los Angeles Times*:

Deafness and Seasickness

"There is one place where deafness has its advantages: this is on sea voyages. For deaf persons do not become seasick readily; and persons who suffer from congenital deafness are absolutely immune to this ailment.

"The peculiar manifestations of seasickness have been observed ever since the dawn of history; and for centuries efforts have been made to locate the organ in the body that is definitely responsible for this condition, and to find a means of preventing it. Yet, despite the number of observers and the long time period of observation, one vital but entirely commonplace fact escaped detection—the fact that deaf and dumb people do not become seasick. This observation was first made a few years ago by Dr. W. James, and indicated conclusively that the structures of the ear, not the gastric apparatus, are responsible for seasickness.

"This discovery has been confirmed by various experiments, during the course of which it developed that there is a direct relationship between the sensitiveness of the internal structures of the ear and the tendency to seasickness. It was found, for example, that persons who are nauseated by ear douches are peculiarly susceptible to the rocking motion of a boat.

"The discovery of the seat of the difficulty stimulated efforts to find a way of overcoming it. Thus, it was found that douching the ears with cold water would relieve the symptoms, but only during the actual douching process, so that the remedy was quite as bad as the disease. Indeed, none of the newer remedies seem to be any more effective than the old, although some persons are said to get relief from plugging the ears with cotton at the beginning of the voyage."

It was rather a surprise to us to see this article as we thought that doctors were aware of the influence of the ear on sea sickness, car sickness, elevator sickness, and kindred nauseating feelings which are connected with motion. It is the fluid in the semi-circular canals which are like delicate spirit-levels in each ear that causes the

nauseating feeling experienced when descending rapidly in an elevator or moving swiftly in a railway car, or worst of all, when tossed about now in one direction and the next moment in another such as is the case when on board a ship in the rough sea. In the case of the descending elevator the pressure is only experienced in one of the canals which feels the pressure or the lack of it, according to whether going up or down. In the moving car the pressure is felt in another of the canals so pointed that the fluid therein registers the pressure commensurate with the rapidity of forward motion. But in the case of the ship caught in a rough sea, both of these canals are af-

fectured and also the third one which registers motion side-wise. Therefore the ship's motion has a cumulative effect and produces the distressing symptoms known as sea sickness, a malady which is laughed at but which is not infrequently a serious matter, as the Editor can testify from personal experience both in his own person and from having seen a number of others prostrated for weeks after the ship reached harbor, and the sensitive semi-circular canals have, to his knowledge, caused two fatalities, so that from that point of view it appears indeed as an advantage to be deaf. Nevertheless, personally, we would rather have our hearing and take our chances on .

Menu from Mt. Ecclesia

Breakfast 7:30 a.m.

Canned Pears
Shredded Wheat Biscuits, Poached Egg on Toast
Whole Wheat Gems, Butter, and Honey
Coffee or Milk

Dinner 12 Noon

Vegetable Consomme
Baked Lima Beans, Stewed Tomatoes
Apple Fritters
Milk

Supper 5:30 p.m.

Potato, Egg, and Celery Salad
Italian Cream Cheese, Ripe Olives, English Walnuts
Hot Corn Bread and Maple Syrup
Tea or Milk

Recipes

Vegetable Consomme

Chop one large onion, one turnip, two carrots, one-fourth head cabbage, one leek, and one parsnip, in chopping bowl, the size of one-fourth inch cubes, fry these cubes in two tablespoonfuls of oil until brown, gradually add two quarts of water, boil for two hours. Half an hour before taking from stove add one potato sliced fine and one cup of tomato juice. When all vegetables are boiled to pieces, strain, and add flavors preferred, mace, celery salt, pepper, etc. The success of this soup depends on the flavoring, a little browned butter will improve it greatly.

Baked Lima Beans

Soak one quart of lima beans in cold water over night, pour off water and start beans to boil in fresh cold water until done, adding salt fifteen minutes before taking off stove. Drain, spread beans in shallow baking pan, sprinkle with grated bread crumbs, drop two tablespoonfuls butter in small pieces on top, cover with milk, and bake until browned on top.

Stewed Tomatoes

Boil one can of tomatoes for twenty minutes, add one-half cup of cake crumbs, one tablespoonful of butter, a small bit of grated nutmeg, salt, and pepper.

Potato, Egg, and Celery Salad

Boil three large sized unpeeled potatoes in salt water until soft. When cold peel and slice, mix with one cup of chopped celery, add boiled dressing. Serve on plates garnished with parsley, slice one hard boiled egg on each dish before serving.

Italian Cream Cheese

To one cup of cream cheese add salt, one-half of a small cove garlic grated, work well with a fork until flaky and light, serve in balls on plate garnished with parsley.

Apple Fritters

Peel soft, tart apples, core, and slice i)1 round thin slices, roll in sugar, and sprinkle lightly with ground cinnamon. Prepare batter by mixing one cup of flour with one teaspoonful of baking powder and one-half

(Continued on page 159)

Echoes from Mt. Ecclesia

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Rosicrucians--True and False

SOMETIME ago we received the first number of a magazine called "Azoth" with a request that we review it in our columns, but as our space is all too limited for the regular articles we regret that we cannot comply. In looking over the pages of "Azoth" we found an article under the above caption, however, by "N. B. I. L." which we take the liberty of reprinting with some comments, for it brings out a point which we have been for years trying to impress upon students of our philosophy.

ROSICRUCIANS—TRUE AND FALSE.

"How the name of "Rosicrucian fires" the blood of all Occult students! The imagination runs riot. The Soul reaches out to—it knows not what, yet in its deepest recesses it is always seeking for Truth and Light. How many Neophytes have been asked the question "What do you wish?" and have given the answer "Light, more Light, and Truth!"

"How have these earnest seekers after truth been answered? Has the Light been unveiled to their uplifted eyes? Has the longing of their souls been satisfied? Has the information been given to them without money and without price, or, has the "master" charged so much a lesson? And after all, what has the enquirer gained?

"On this vast Western Continent there is today a great unrest, a people running hither and thither, after this teacher and that. There are Schools, Circles, Classes, Lodges, Ecclesias, Assemblies, Fellowships, White Societies, and so on, *ad infinitum*. But, where are the Brethren of the Rosy Cross, "The Rosicrucians?"

"Again, you ask me: Are there any in existence today? Where do they meet? Do they advertise? Where can I find them, and, how may I know them?

"Let me answer these queries as I have recorded them.

"Rosicrucians are in existence to-day.

"Their meeting places are secret, none but the members of the Order knowing of the places and times of assembly.

"They do not advertise; nothing is more repugnant to their teachings.

"It is not permissible for me to answer the remaining queries. A member may be sitting next to you in the car, or at your elbow in your office or workshop. You may

discover him by your earnestness in seeking to live a right life, by your endeavors to attain true spiritual equipoise and knowledge of yourself. And you may know him by his unassuming life, by his endeavoring to live up to the injunction, "Let him that is greatest among you become the servant of all."

"He that seeks earnestly, shall find.

"To him that knocks, the Door shall be opened. To him that asks, if he be of good report, it shall be given in great abundance.

"Oh, yes," you reply wearily, "I have neared all this before, but tell me, how, out of these numerous Societies and their various claims upon the credulous, I am to know which is which. You say that the Rosicrucian wears no emblem on the lapel of his coat, no charm on his watch-chain, no signet ring on his finger. Then how am I to know where to seek, or to knock, or to ask?"

"The reply is test, Test, TEST, all. When you are ready the teacher will appear.

"Testing the authenticity of an order is very simple. If you are contemplating the purchase of a house you do not rely upon the mere word of the vendor. The first thing you do is to fully examine the title; then to make doubly sure, if you are wise, you call in an expert from a title insurance company. If his report be adverse, you refuse to complete the purchase.

"If purchasing a piece of jewelry, you turn it about to find the assay mark; if it be 14 carat, you pay 14 carat price, and if 22 carat, 22 carat price. If it have no assay mark you put it down as false.

"In buying diamonds you go to a reputable firm and get a guarantee of their genuineness and weight.

"If you wish to become a Free Mason you go to someone you have reason to believe is a Member of that Order, you tell him your desires and ask from him his authority and the status of his Lodge, whether legally instituted or clandestine. You assure yourself by the most rigid scrutiny that all is absolutely correct and upright. Then you are ready to associate yourself with the Masons, if you are acceptable to them.

"These are the methods you should use in testing the genuineness of the claims made by any society that seeks your affiliation with them. If they will not stand the acid and microscope tests, reject them.

“The false order blazons its trade-marks all over the columns of such newspapers as it can get to take its “copy.” The editors are just as ready to take the stuff as is the gullible reader to believe it. I have been amazed at the utter stupidity of some editors in lending their columns to so bold and flagrant a mass of Baron Munchausen fables.

“In your search, you will discover that the Rosicrucian Order never asks anyone to join. You will speedily find that it is like looking for a needle in a haystack to learn where they meet.

“I have read a Report that there are thousands of Rosicrucian Temples throughout the world, and that hundreds of thousands of members are ready to welcome Rosicrucians from this country who may be visiting France, Italy, Egypt, India, and England. There is not an authentic Temple the world over that would receive one of the members of any organization which publicly claims itself to be Rosicrucian.

“The Heads of the Rosicrucian Order are not generally known, and there is no authority given to anyone to tell an outsider who these are.

“I saw printed in a publication, some months ago, a list of twenty or twenty-five names of men and women Rosicrucians presumably prominent throughout the world. Being jealous for the honor and integrity of the true Rosicrucian Order, I wrote to these persons whose names and addresses were public property, with the result that I had returned to me, through the Dead Letter Office, the majority of my letters marked “Not Known”; and they are still coming back one by one.

“By their fruits ye shall know them.” Any so-called Rosicrucian Order that dabbles in spiritualistic seances or hypnotism, is bogus.

“If any High-Degree Mason is a member of a fraudulent Rosicrucian Order he can readily learn for himself its lack of genuineness. Whether he be a 32nd Degree member or a Knights Templar, he will soon discover that the authentic source of these Orders is lacking. In the *True* Rosicrucian Order there is no mistaking the Origination of Masonry.

“This was not written for the man in the street; he will pass it by; it holds nothing for him. He may term it twaddle, simple, inane, or any other name that suits him. But, to the Truth-seeker who asks to be led aright, there is much hidden.

“Go search, and you will find the message.

N. B. I. L. is right in a number of his points. There is a great unrest and hungry souls are running hither and thither seeking the bread of life. They are also often caught by a name that has nothing to back it, and given a stone or even a serpent that turns to bite and poison them.

But just as there must be a genuine dollar before there can be a counterfeit, so there must be a real Rosicrucian Order before a pseudo Order can be formed, and in order to give our students a proper conception of what the real Order of Rosicrucians is and to guard them against misconceptions as to their own status and the status of the Rosicrucian Fellowship, we have made some very explicit statements from time to time. We quote the following from a lesson published in 1911:

“It is essential that the student should understand exactly who and what are the Rosicrucians and their relation to the Rosicrucian Fellowship, for there are many people who foolishly or ignorantly call themselves Rosicrucians and even the student of the Rosicrucian Fellowship might commit the same mistake in their enthusiasm over the teachings....There are upon earth seven Schools of the lesser Mysteries, and five of the Greater Mysteries, and the whole is grouped under one central Head Who is called *the Liberator*.

“In the Schools of the lesser Mysteries the pupil is taught to understand his past evolution upon earth (as thoroughly explained under the chapters on Initiation in the *Rosicrucian Cosmo-Conception*) and is also shown the future development during the remainder of the Earth Period. The Rosicrucian Order is one of these Schools and its teachings are particularly suited to the people of the Western World. The other Mystery Schools are variously graded to meet the spiritual Requirements of the most precocious among the earlier races with whom they work.

“We know well that when a boy has graduated from Grammar School he is not therefore fitted to teach. He must first go through High School and then through Normal School or College, and even after that training he may not feel the call to teach, but desire to take up some other vocation. Similarly in the School of Life, because one has graduated from the Rosicrucian Mystery School, he is not a Rosicrucian, but merely an Adept.

“These Adept-Graduates of the lesser Mystery Schools advance into the five Schools of the Greater Mysteries. In the first four they pass the four Great Initiations and in the last reach the Liberator and receive knowledge concerning other evolutions. They are then given the choice of remaining here to assist their brothers or entering other evolutions as Workers. Those who elect to stay are given various positions according to their tastes and natural bent. The twelve Brothers of the Rose-Cross are among those Compassionate ones, and they, with their august Head, (the Thirteenth), are the only ones who have the right to use the name “Rosicrucian” as applying to themselves. Neither the “Lay-Brothers” or “Lay-Sisters” who have received one or more Initiations at their hands, nor the “Adepts,” who

have graduated from their School, are entitled to use that name, much less, of course, the students in the Rosicrucian Fellowship, who have just commenced a study of their sublime teachings and started to live the life which, if persistently pursued, will eventually bring them in direct touch with the Elder Brothers of the Rose Cross.

Unfortunately N. B. I. L. is right, there are many people who sacrilegiously desecrate the name "*Rosicrucian*" and there are also thousands of people who commit sacrilege by applying the name "*Christian*" to themselves, and while it may be pedantic to always harp upon these distinctions, it is well to hold them in mind and upon occasion enlighten those who are not aware of the facts.

But N. B. I. L. is emphatically wrong when he says that "a member (of the Rosicrucian Order) may be sitting next to you in the car or at your elbow in the office or workshop." The Elder Brothers are not riding around in street cars nor have they time to work in a shop or office. That may apply to the "Lay-Brothers," and very few of them even are so employed at any time, nor are the "Adepts" to be thus found; they have a greater work to do. Nor does N. B. I. L. give the test by which the true Teacher is known and which we have given time and again to protect our students from imposition by unscrupulous charlatans and self-styled teachers who offer to initiate them into this, that, and the other thing, though they have nothing to give and leave the credulous who think they can substitute dollars for soul-growth and buy their way into heaven. Poorer in pocket but richer in experience, they are lucky if they do not find themselves on a hospital cot or in an insane asylum.

All this may be avoided if the student will only use common sense and realize that though the Elder Brothers are human, they are vastly exalted above our own status and that a considerable period of intensely zealous life as a "*visible*" Helper must be *lived* by the aspirant before he has evolved his soul-body to such a degree of luminosity that it attracts the Teacher. No listless, easygoing study or dreamy contemplation will bring him; he is himself a SERVANT in the highest sense of that word, and no one who is not serving with all his soul need expect to meet him.

When he does come, he will need no credentials, for the very first sentence spoken by him will carry its conviction and so will every other word he ever speaks to the pupil, for being endowed with the consciousness which we will all possess in the Jupiter Period (see *Rosicrucian Cosmo-Conception*), each sentence creates in the listener a series of pictures which accurately illustrate his meaning. If he undertakes to explain the method of death the pupil sees inwardly the passing spirit leaving the body, he may note the uncoiling of the Silver Cord, he sees the rupture of the seed-atom in the heart and how it

leaves the body and clings to the spirit.

No charlatans can produce these effects, and if only people would "judge them by their fruits" instead of falling for their baseless claims, they would soon go out of business. But, alas, it is easier to pay \$25 or \$100 for "Initiation" (?) than to live the life, and we are afraid that people will continue to demand the services of the imposter. However, the students who have digested the facts here stated know how to differentiate.

WHAT IS TRUTH?

After writing the foregoing article on "Rosicrucians-True and False," we came across the following letter written to students February 1st 1914, in answer to the question "*Where shall we seek Truth, and how shall we know without doubt when we have found it?*" The perception of truth is a matter of education. This letter has a bearing on the subject in the foregoing article and also a general interest so we print part of it herewith:

"To be absolutely certain about this matter is of very great importance. For many who accidentally find their way into the Desire World, such as mediums for instance, are enmeshed in illusion and hallucination because of inability to know Truth. Moreover, the Elder Brothers of the Rosicrucian Order give probationers a definite scientific teaching on this point; and in order to guard against the danger spoken of above, they make an actual test before admitting anyone to Discipleship. All must come up to a certain standard in that matter. It may, of course, surprise you that this discussion is not reserved for Probationers or Disciples, but the Rosicrucian Fellowship does not believe in secrecy or mystery. All who wish may qualify for any degree; and this qualification is not a matter of *form* but of living the life. In regard to the first part of the question, then, where shall we seek Truth? There is only one answer: *within*. It is absolutely a matter of moral development; and the promise of Christ, that "If we live the life we shall know the doctrine" is true in the most literal sense. You will never find Truth by studying my own or any other books. So long as you run after outside teachers, myself, or any one else, you are simply wasting energy. Books and teachers may arouse your interest, and urge you to live the life, but only insofar as you make their precepts a part of your inner self, are you really seeking in the right direction. The Elder Brother, whom I, perhaps mistakenly, speak of as Teacher, has never taught me directly since the first short period when that which is embodied in the *Cosmo* was given. And in the last year I have learned not to ask questions either, for I had noticed that whenever I did so, he simply gave me a hint as to how I myself might obtain the desired information. Now, instead of asking questions I ask for direc-

tions how I may solve a problem. So you see that it is by using our own faculties, which may be compared to the talents spoken of by Christ, that we get the information of most value to ourselves.

“The second part of the question, ‘how may we know the Truth,’ is best answered by referring the student to the evening exercise, given in Lecture No. 11, “Spiritual Sight and Insight.” It may be performed by anyone regardless of whether he or she is a Probationer of the Rosicrucian Fellowship or not. The Teacher said, at the time of giving it, that if it were possible to prevail upon the most depraved person in the world to perform this exercise faithfully for six months, he would be permanently reformed; and those who are faithful have found that it sharpens all mental faculties, particularly the memory. Besides, by this impartial judgment of one’s self night after night, one learns to discern Truth from Error in a degree not attainable in any other way. Not all our students may feel inclined to take up Probationer-ship, and we never urge anyone to do anything in the Western Wisdom School, but if you really want to know Truth, I can honestly recommend this method. For it develops an inner faculty and no matter what statement is made to you, once you have developed this, you will know at once whether it rings true or the reverse.

Yours in Fellowship,
Max Heindel.”

Our Motto: A Sane Mind, A Soft Heart, A Sound Body.

LIBRARY PROPAGANDA WORK

Motto: “A *Cosmo* in every Library.”

During the past month we have placed *Cosmos* in the following libraries:

Otis Library, Norwichtown, Conn.; Carnegie Library, Georgetown, British Guiana; City Library, San Francisco, Calif.; Honolulu, Hawaii; Carnegie Public Library, Phoenix, Ariz.; Nottingham Mechanics Library, Eng.

If our students could realize the vast amount of good that is being done through the placing of our Rosicrucian literature in the libraries of the cities, we feel sure that more orders and subscriptions would pour in from every quarter. Numerous letters are received by us from people who have been attracted to the teaching through their introduction to the *Cosmo* in the circulation department of the various libraries. Their testimony is the same—“I have long been seeking the higher truth and have tried different schools of thought, but nothing quite satisfied or explained the problems of life until I read the *Cosmo-Conception*,” Orders are continually pouring in as a result of these placements in the libraries and we feel that it is a great work for our students to take up—one that will accomplish much in helping humanity to a knowledge of the truth.

The library subscriptions are increasing rapidly, but we are desirous of having the good work go on and would, therefore, ask those of our students who can do so to make a special effort to further this propaganda work.

NUTRITION AND HEALTH CONTINUED FROM PAGE 155

teaspoonful of salt, one-half cup of milk, two eggs, and one tablespoonful of salad oil. Mix the dry ingredients, add the milk slowly, then the oil, and last the

eggs, beat for a few minutes. Roll the sliced apples into this batter and drop into hot oil, fry until brown, serve while hot.

The Rosy Cross Healing Circle

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour being between 6 and 7 p. m. The virtue of the Cardinal Signs is dynamic energy, which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6 p. m., meditate on Health, and pray to the Great Physician, Our Father in Heaven, for the restora-

tion to health of all who suffer, particularly for those who have applied to Headquarters for relief.

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

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

March 2—9—16—23—29

April 6—13—19—26

May 3—10—16—23—30

Tellico Plains, Tenn
January 8, 1917

Denver, Colo.

Dear Friends:

I came east to see my mother who has been ill and then came here to visit Mr. L's mother, who is seventy-seven years old, and has also been ill.

Mr. H is so much improved since I last saw him; he was not responsible for his actions when I last saw him nearly two years ago, and now since writing to the Fellowship for help, he is so much improved and is running a general store here and doing very well—able to attend strictly to business.

Very truly yours,

C. L.

Department of Healing
Rosicrucian Fellowship
Oceanside, Calif.

Dear Friends:

I am so happy to say that I really seem to be perfectly recovered from all my ailments, and feel as if I had a new body. I am so grateful to the Invisible Helpers, and hope and pray the day may come when I shall take part in this blessed work.

Sincerely,

A. F. P.

STUDIES IN THE *COSMO* CONTINUED FROM PAGE 151

Incidentally, it may be noted that, as Mars polarized the iron, so Mercury has polarized the metal bearing its name and the workings of that metal will show very well this tendency to take the dense body away from the spirit—to liberate the latter from the former.

The Lords of Mercury taught man to leave and re-enter the body at will, to function in his higher vehicles independent of the dense body, so that the latter becomes a cheerful dwelling house instead of a closely-locked

prison—a useful instrument instead of a clogging fetter.

Mercury, now being in obscurity, is exercising very little influence on us, but it is emerging from a planetary rest and as time goes on its influence will be more and more in evidence as a factor in our evolution. The coming Races will have much help from the Mercurians, and the people of still later Epochs and Revolutions will have even more.

(To be continued)

THE ASTRAL RAY CONTINUED FROM PAGE 149

signs, Aries, Leo, and Sagittarius, indicating an occupation having something to do with fire or the mechanical arts. This testimony is further strengthened because of Mars, who is the ruler of the sixth house, indicating the work you are called on to do, is in the tenth house, showing an occupation of a martial nature or one having to do with metals or with fire. And we find the Sun, ruler of the tenth house, trine to Saturn. This shows that you have good mechanical ability and plenty of persistence to carry you through whatever you undertake. So it seems that you are best fitted for some mechanical occupation where fire and metals are employed. We find that Saturn is square to Mercury on the Ascendant and this is apt to interfere with your education. You may form an idea that an education is not necessary in such an occupation, but if you do you will make a great mistake. Try to get a technical education first, if possible in some recognized institute of technology, and when you have obtained a theoretical knowledge of the engineering or other mechanical profession you will very soon pass those who have only their shop experience to rely upon.

Ralph F. J., born June 3rd, 1895, 9 :30 p. m.,

Minneapolis, Minn.

In your horoscope we find Capricorn rising, Saturn, the ruler, being in the ninth house, which governs the mind and conjoined to the Moon. This gives you considerable depth of mind and power of concentration, also mechanical ability. Uranus, the planet of originality, is in the tenth house in Scorpio; therefore, this will probably work itself out in some successful invention, because Uranus is trine to Jupiter, the planet of opulence, which also governs Pisces occupying the second house. As the watery sign Scorpio occupies the tenth house and seven of the nine planets are in watery signs, you will find your success in mechanical or electrical pursuits *that have something to do with water*. This watery tendency in your horoscope also points toward the occult and shows that you have latent abilities in that direction. The Sun conjoined with Neptune, the planet of mysticism, in Gemini, the scientific, literary sign, shows an ability to write on such subjects, when once you have gained the necessary experience by study and practice; your mathematical ability is unusual, and for those who possess that faculty there is only a step to the occult which, however most of them refuse to take.