



tuate this tendency, and the Sun square to Uranus, which is the great inculcator of personal freedom and liberty, shows that Henry will always be looking for a change, always hastening toward the far fields that look so much greener than the ones where he happens to be. This is so ingrained in his nature that we believe it will be useless for you or him to combat it and it is not a bad tendency either for it certainly gives breadth of view and experience. It makes life interesting. People with such tendencies are rolling stones that gather no moss in the shape of worldly possessions, but they usually accumulate a fund of knowledge that is very valuable to the soul and after all is said and done that is what counts, for no one can take their material possessions along with them when they pass through the gate of death but whatever knowledge we have acquired will stay with us through all eternity. The trine aspect between Mars and Neptune shows however, that Henry will enjoy the roving life and find a happiness therein so that even from the standpoint of present conditions there are no regrets necessary. Mars, the planet of dynamic energy, rising in its own sign, Scorpio, will give Henry an abundant fund of physical vitality but

it will also give him the tendency to be quick-tempered and impatient with others. This tendency is modified by the mental significations, however, which are quite interesting. Mercury, the planet of mind and reason, goes before the Sun which is good, but it is too close to the Day-star and square to Jupiter which is bad. The Moon also, though placed in the mercurial sign Gemini, is unaspected. Thus Henry will never be a good reasoner. If he should rely upon that faculty in his dealings with the world, he would always be subject to trouble and loss. But Venus, the planet of love, is sextile to Uranus, the planet of intuition, and Jupiter, the planet of benevolence. This modifies the other mental significations and smooths out the temper indicated by Mars on the Ascendant in Scorpio so that Henry will intuitively and without the use of his reasoning faculties arrive at conclusions which will generally be found to be correct. We say generally because the square aspect between Jupiter and Mercury affects this indication in a slightly adverse manner; but he will grow up to be an exceedingly bright young man with an inclination toward invention, particularly in the line of electricity and aerial instruments. The square aspect of Jupiter to the Sun and Mercury in the twelfth house shows that he ought to be careful in the way he handles these forces for otherwise they will be somewhat dangerous to him.

With respect to health, we find that Saturn is in the sign Cancer, which rules the stomach. This shows that Henry ought to be careful in his diet or indigestion will result in time. If you teach him frugality by your own example and also preach this doctrine to him during childhood it will undoubtedly have a beneficial effect and save him much misery. Mars in Scorpio on the Ascendant shows a strong tendency toward constipation which is an adjunct of indigestion. The child should be taught from the earliest years to be regular in his stools and always follow the call of nature no matter where he is. Save for these two weak points, the constitution is strong and the general health will be good, if he is taught to overcome the weaknesses indicated.

Vocational Readings for Young Men and Women

Vocational indications of the horoscope are outlined for the benefit of young men and women between 14 and 25 under the same conditions as those governing childrens' horoscopes; which see.

MORTIMER S. S., born September 20th, 1902, New York City.

The first glance at this horoscope would indicate that there are watery signs on the second, sixth, and tenth houses which have particular influence on the question of vocation. But a closer inspection reveals

the fact that there are only ten degrees of Scorpio in the second, only two degrees of Pisces in the sixth, and only four degrees of Cancer in the tenth. As a matter of fact there- fore, and for the purposes of reading we judge that these three houses are occupied by the fiery

(Continued on Page 160)

“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”

Don'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

* * * * *

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.