

“Exactly that. You healed yourself, and the stuff I smeared on was merely to help you concentrate. If you had had your arm blown off and had come over with only one arm you could have replaced your arm with as much ease as you have healed this wound. Matter on this side of the veil is wonderfully amenable to the power of the will and the task which I wish to set you about at once is that of meeting your comrades when they pass over and quieting them and showing them how to heal their wounds and also to draw them away from the battle lines.

“For those who pass over, the war has ended, and it is their duty as well as their privilege to help, not by fighting, but by getting others to stop fighting and to begin to turn their thoughts away from the earth plane and towards the great future and the tasks and duties which it holds.”

“But suppose the *bosches* make a raid. What shall I do? How can I help fighting?”

“By simply refusing to fight. You are not now on the physical plane where you could be compelled to fight. The Germans cannot hurt you even if they do make a raid and surround you. All you have to do is to obey orders; ignore the Germans, unless you can speak German, in which case it is your duty to help them to stop fighting and to heal their wounds just as much as it is your duty to help your own comrades.

“And remember that while you are doing this work you are doing the work of the Master and the power and the strength of the Master are with you so that nothing can hurt you. Only if you disobey orders and let your anger rise and attempt to injure anyone—only then could you be hurt. To put it shortly—obey orders and you are perfectly safe, even if your work takes you into the middle of the whole German army. Disobey, or let your passions lead you into hatred and anger, and you are not safe even if you are alone on an island in the Pacific Ocean. Do you understand?”

The Elder Brother drew himself up as if he were a soldier standing at “attention.” The sergeant was much impressed and clicked his heels together as he saluted, saying, “Your orders shall be obeyed sir.”

“Just a moment sergeant.” The Elder Brother stood very still for a moment, apparently thinking.

He had stood in this attitude for about a minute when the door opened and a man in the uniform of a Canadian regiment entered.

“You called, sir?”

“Yes. Please go with sergeant Strew, and show him how we do our work. You would not be called into active service so soon, sergeant,” the Elder Brother went on, addressing our friend, “but the Germans are about to start another drive and a great many on both sides will be killed and we need all our workers and many more. I am sure that you will do what you can to help those whom you can influence to quit the fighting and turn their attention to other things now that they are on this side of the veil.”

Sergeant Strew and the Canadian saluted and went out.

What happened to the sergeant and the manner in which he was inducted into the work of the great band of invisible helpers who are striving might and main to avert a grave disaster to the world Jimmie learned later. It was replete with adventure and many terrible things, also some that were almost comic, but that is not really a part of this narrative.

The Elder Brother stood for a moment lost in thought after the departure of sergeant Strew, and Jimmie watched him, waiting for him to speak. After a few minutes he broke the silence himself.

“You spoke of my having certain duties, too, sir?”

“Yes. But yours are different from those of the sergeant. You are to learn as much as possible because the field of your activity will not be here. You are going back.”

“Back?”

“Yes. You were not killed, but only stunned and when the time comes you will be sent back to work in your own body again on the physical plane. There it will be your great and high privilege to tell, so far as lies in your power, the wonderful things which will be shown you and taught you here.”

“But if I am not dead then is not all this a dream? And Marjorie told me I was dead. Did I only imagine I saw Marjorie?”

“No. You really saw Marjorie and talked to her, also, you are really over here now because it is not necessary that one die in order to come over to this

country. Marjorie was mistaken and very naturally so; the fact is that for some little time it was uncertain whether it would be possible to re-integrate your etheric body quickly enough. But your work is needed on earth; you have earned the chance in your former lives and as there is a very great necessity, special help has been given you. Neither you nor Marjorie stopped to think that you have not a wound."

"That's right," Jimmie said, "come to think of it I haven't any wound. I hadn't stopped to think of that before. And yet I remember that I've seen lots of dead men on the fields who had no wound."

"That is very true. They were killed by shell-shock and that is the very thing which *nearly* killed you by driving your vital body out of your physical almost to the point of rupturing the silver cord; only because you are needed and were given extra help you would be really and absolutely dead, as you call it. You would be on this side of the veil with no chance of going back. But because in your past lives you have made a start on the Path, have taken the vow of service and by your work have earned the opportunity for more service, it came to pass that when your etheric body was driven out by the explosion of the shell, the particles of your vital body were kept from utter disruption, and when the time comes for you to go back to the physical body which is even now lying in a hospital back of the lines, you will be helped to take with you the memory of what you have seen and heard here so that you can work to better advantage. In your sleep you have frequently seen and talked with Marjorie and you have had many gliding trips with her in your dreams. But this time you were quite different and it is no wonder that she was mistaken."

"But I have never dreamed of her, sir, it has always been one of the great regrets of my life."

"Yes. Although you never dreamed of her yet you and she met often and had many long trips together, for during sleep we are generally away from our bodies in Dreamland, though very few are able to take back the memory of their visits to this land of the living dead, and those who are beginning to be able to do so take back, quite often, only distorted and mixed up memories. One

of the things I hope you will soon learn to do when you go back is to be able to carry your consciousness through."

"You say it can be done?"

"Indeed yes, it is far easier than it would seem, and especially for souls that are well advanced. In fact it is a constant wonder to me that more people are not able to do it. You have earned the privilege of doing this during your last two or three lives and it will not be a very difficult task for you to acquire the ability."

"My last two or three lives? What do you mean by that? Do you mean that I have lived before?"

"Exactly."

"Where?"

"On earth. And your last life was spent not so very far from where we are now; that is, it was in southern Europe."

"But I always thought that when one died, he died; and that he either went to heaven or to—to the other place."

"No. The great scheme of human evolution is far greater and grander than that. And it is because it is so much more complex and because of the great amount of work to be done and the fact that you can be of great usefulness that you are to be helped to go back. But first I want you to take a little trip with me."

He beckoned to Jimmie who followed him outside and took his hand in obedience to a gesture. There was a period of rapid traveling during which Jimmie caught only faint glimpses of the parts of the earth over which they flew, and before a minute had elapsed they stood in a poorly furnished room where a woman sat sewing by a small table while two little children were playing on the floor beside her. As she sewed the tears dropped slowly down her cheeks, though she made no sound, only occasionally looking towards the table where lay an open letter.

The Elder Brother stood very quietly in a corner. His grave face showed the pity which he felt, while Jimmie moved towards the table and glanced at the letter. It was the terse, formal, Government announcement that Henry L. En. had been mortally wounded in battle.

Instinctively he drew back in respect at a grief so

terrible and as he did so a man in uniform entered through the closed door and stood there, his hands outstretched towards the woman who paid no attention to him. In his tunic, just over his heart, there was a little round hole and the tunic was stained with blood.

The newcomer broke the silence:

“Oh! Emma, Emma!” he cried, with a little break in his voice.

The woman did not answer but she seemed a little uneasy and raised her head as though listening for some expected or hoped for sound. The youngest child crept on all fours towards the man in uniform, uttering little gurgles of welcome which, with a few months more practice, might have developed into the familiar “Daddy.”

With a sob the woman caught up the child, “No, no, dear! Daddy hasn’t come yet. He hasn’t come yet!”

“The baby sees him,” said the Elder Brother to Jimmie “but the woman does not, and perhaps it is just as well. When she goes to sleep tonight,” he said, turning to the man in uniform and touching him on the arm, “When she goes to sleep tonight, she will leave her body and will be with you until she wakes in the morning. Then you will remember but she will not. Every night you will be able to meet her and talk to her and so you can help her to bear the burden. In the meantime remember that your separation is only temporary and that you will see her and be with her and the children every night when they are asleep. You see, your parting is only temporary, after all. She has much the heavier burden to bear.”

The man in uniform held out his hand, “Thank you, Mister. You’ve taken a heavy load off my mind.”

The Elder Brother motioned Jimmie and together they left by the now familiar glide, passing through the wall as though it had not been there. Outside they found themselves in the environs of a large city and the Elder Brother chose a shaded side street and moved along it slowly, almost walking. Not many people were on the street and those they met paid no attention to them, evidently not seeing them, and it caused Jimmie no little exertion at first to dodge them as they walked unconcernedly along the pavement. The Elder Brother, however, paid no attention to the people, any more

than they minded him and walked right through them with as little concern as though they had been mere shadows. Jimmie watched him, then tried it himself and found to his relief that it caused him no inconvenience to walk through anyone on the street, but that it was the only reasonable thing to do.

“I have shown you a little of the suffering caused by the war,” the Elder Brother said at length, “not that you did not already know about it, but merely to bring home to you the fact that the greater part of the agony caused by this conflict arises from the idea that death means a complete and probably permanent separation. In spite of the fact that most people would tell you, if you asked, that they firmly believe in a future life, the fact remains that few of them believe in it to the point of realization.

“Death they can see and one half of it they think they understand, but as to the life beyond they are more or less uncertain. If they could only know, not as a theory, but as a fact, that they are spirits, children of the Great Father in Heaven, and as such can no more die than He can; if they could only know and realize that this life is not the only one on earth but that humanity lives again and again in constantly improving bodies and surroundings, that their progress is ever onward and upward, it could be so much accelerated and they could be spared so much suffering working with the Great Law. If they could only realize that they make their own troubles and that the misfortunes which they bear are not the visitations of a capricious deity but the results of their own disobedience to His Will (as shown in His great and just laws) either in their present life or in their past lives, and that just in proportion as they obey His moral law and practice the mode of conduct which Christ the Great Master laid down, in just so far will they spare themselves suffering and fit themselves to be helpers in the great work of uplifting their fellows.”

He ceased speaking, his face glowing with light, and as Jimmie noticed a nimbus or cloud of iridescent beauty and faintly flushing colors surround him there recurred to his mind an old verse which he heard as a boy somewhere,

“How bright these glorious spirits shine.”

“It is now nearly time for you to return,” the Elder Brother continued, “and I cannot talk with

you much more, so I will keep my promise and let you have a little time with Marjorie. But before we part I want to impress upon you that when you have recovered and are able to be about I would like you to call on me in Paris."

He mentioned a street and number.

"But I thought—I thought you were—er—I thought you had—you see I thought you lived here altogether."

The Elder Brother laughed.

"No, indeed. I am still in the flesh, and when you are well enough I shall meet you in Paris and that will be one of the guarantees to you that all this is not a dream but the reality."

He began to travel rapidly, and Jimmie, following in obedience to a gesture of command, soon found himself on the same gently sloping meadow where he had first recovered consciousness.

"Marjorie will soon be here and I shall leave you to her. She will explain some things to you, but you are not to look upon this meeting as our last nor on this as your only visit to the land of the living-dead. Your introduction to spiritual things has come in a different manner than is usual, but it is not a gift for you to have earned it and it will be your duty to work ten times harder from now on."

"He'll do it too, won't you, Jimmie?" Marjorie, who had come up unnoticed, stood smiling in front of them. Jimmie grasped her hand and smiled, too.

"Yes indeed, I will, sir."

"Goodbye, then, for a while."

Jimmie looked from Marjorie to say goodbye to the Elder Brother, but to his surprise they were alone.

"I've heard that you are to go back and I'm so glad, for it means that you will be able to work on both sides of the veil at once. Oh, Jimmie, how I envy you your chances to work!"

The rest of Jimmie's conversation with Marjorie, while of absorbing interest to themselves, does not particularly concern our story, and it would be an abuse of our clairvoyant privileges to set it down. Jimmie spoke of his disappointment in the fact that he had not been shown the great sights which had been promised him nor given any instructions as to the "work" which he was to do.

Marjorie reassured him, and so absolute was her faith in the wisdom of the Elder Brother and so

positive her assurances that Jimmie's doubts were set at rest.

His eyes had been growing heavier and heavier and an overpowering drowsiness began to steal upon him for which he tried to apologize, but Marjorie only smiled at him and his last recollection was the sight of her standing there, a faint glow surrounding her and a smile on her face as she said:

"You're going back!"

Then darkness seemed to cover all the Land of the Living-Dead.

(The fourth installment of this story will appear in the January number.)

Astrology

PRENTISS TUCKER

As one who from a mountain crag, looks down
 Upon a teeming valley, spread below;
 Sees all the fields and meadows, roads and lanes,
 Where each begins and why and where it ends;
 Sees the broad river through the valley wind,
 Dividing field from field and house from house,
 Meadow from pasture; in the summer sky
 Far spread below him sees the storm clouds burst
 And sunshine follow rain, calm follow storm;

So we, upon the map of life spread out
 By mystic art and time-encrusted lore
 Of long-forgotten seers and sages, gaze,
 Like valley view behold from mountain top,
 The strengths and weaknesses before us lie
 Of that poor, human soul. No single fault
 But lies revealed, no strength but can be gauged,
 No storm but can be watched, its coming known,
 Its ending seen, while to the one below
 The heaven seems black with anger and despair.

Then let us hasten from this mountain top,
 All-filled with charity and kindness,
 Pity, compassion and humility,
 To bring the star-writ message of God's love
 To those who suffer and who know not why.
 And so, perchance, of us it may be said,
 "How beautiful upon the mountains gleam
 The feet of those who come and, coming, bring
 Glad tidings of God's love to men below."

The Oracle at Delphi

RALPH SHIRLEY

(In *The Occult Review*)

THE history of the Oracle of Delphi is one that makes a peculiar appeal to those who are interested in the prophetic side of the religions of the world. The reputation of the Delphic Oracle, for reasons doubtless connected with the special circumstances of the case, stood higher than that of any other Oracle of the kind, and exercised on the Greek race a political influence which is comparable to nothing else in history than that of the Pope of Rome on medieval Europe. On many different occasions the policy to be adopted by one Greek state or another was submitted for approval to the Delphic Priestess, and the decision arrived at was dependent on the response of the Pythia. There was in classic times a total lack of political unity among the various Greek states. Under these circumstances the fact that the Oracle of Delphi was recognized on all hands by the entire Hellenic race as a sort of Court of Appeal on matters not only religious but also social and political, was necessarily of the utmost moment, as it typified, as no other concrete fact could do, the essential unity of the Greek peoples.

To how early an age the Delphic Oracle dates back, it is impossible to say; but it seems clear that the original shrine was not that of Apollo but of Ge, or Gaea, the Goddess of Earth. We shall probably be right in saying that Apollo superseded Gaea when the Greek or Hellene race took possession of the country and subjugated the earlier inhabitants. Thus Pausanias tells us that "in the most ancient times the Oracle was an Oracle of Earth," and his statement is confirmed by Plutarch, and also by Diodorus Siculus. Plutarch adds that the Temple of Ge stood to the south of that of Apollo, near the waters of Castalia, and the fact of the existence of this temple has been confirmed by a recently discovered inscription in the locality. The python of tradition was apparently the dragon, the guardian of the shrine of Ge, which, according to the ancient legend, Apollo vanquished and overcame. The Pythia, being originally the priestess of

the earth goddess, drew her inspiration from subterranean sources, receiving through a cleft of the earth the vapor which threw her into a prophetic trance. There was obviously in their origin nothing in common between such methods of divination and the atmosphere surrounding Apollo, the god of the sun and of day. The story in regard to this chasm attributed the discovery of it to a certain shepherd named Coretas, who drove his flock of goats across it, and noticed how they became intoxicated by the vapor and emitted strange cries. Doubtless this story is legendary and merely given in explanation of the peculiar association of the goat with Delphic worship. It was customary to sacrifice goats before consulting the Oracle, and the goat figured on numerous Delphic coins. The python of Delphi was also alleged to have been nursed by a goat. Evidently the goat was the Delphic totem, or mascot as it would now be called. It is curious to note in this connection that the sign of the goat, Capricorn, is still traditionally related to Greece in astrological lore.

With Ge, as patroness of the Oracle, was associated her daughter, Themis. Themis, no doubt, originally indicated the decree of the god, and this in a sense personified Prophecy as manifested in the oracles.

Among other gods whose worship was associated with Delphi was the sea god Poseidon, a relationship probably explained by his familiar epithet of the "earth-shaker," Delphi being near the sea and subject to volcanic disturbances. Mr. Dempsey, the author of *The Delphic Oracle, its Early History, Influence and Fall*, holds that the cult of Poseidon was originally Pelagian, i.e., pre-Greek. His worship would thus be associated with that of Ge at Delphi. When later on Apollo superseded the earth goddess we find him encouraging the worship of Dionysius in association with his own. Perhaps the Bacchic phrenzy was credited with a prophetic character. Otherwise it seems difficult to understand the close association of the

Dionysiac with the Apollo cult. The oracles, however, were solely attributed to Apollo. The Pythia, who was held to voice Apollo's responses, was always a freeborn woman and native of Delphi, the only stipulation with regard to her being that she should have spent her life in a virtuous manner. Originally virginity was a *sine qua non* for holding this office; but afterwards, we are informed by Diodorus Siculus, married women were chosen by preference, owing presumably to some scandal that had arisen with the Pythia.

Before mounting the tripod and uttering her oracles, the Priestess had to prepare herself by fasting and bathing herself in the Castalian spring. In the event of the omens proving favorable, she also chewed the leaves of the sacred laurel, drank from the water of the spring Cassotis, and burned laurel leaves and barley meal in the never-dying fire on the altar of the god. It is clear that the conditions required for divination and prophecy were the same at Delphi as those recognized to be necessary for the purpose by occultists in all ages and climes; for Plutarch tells us that before the Pythia ascends the tripod she must have her soul free from perturbation; in other words, she must attain that placid and tranquil state of mind which has been compared to a mirror, or again, to a still pool of motionless water. As Ruckert says in verses which are steeped in the atmosphere of occultism:

*There are two mirrors wherein bliss reflected lie
The sun of heaven and the spirit-sun most high.
One mirror is the sea, o'er which no storm-wind
blows;
The other is the mind that no disquiet knows.*

With regard to the source of the Pythia's inspiration, there seems no reason to question the statement of both Pausanias and Strabo that this was in exhalation or natural gas ascending from a chasm in the earth, over which the prophetic tripod was placed. It is true that the chasm in question is no longer to be found; but this is readily to be accounted for by the seismic and volcanic conditions of the neighboring country, even if we discredit the dubious story that Nero had the fissure in question closed up.

That there was room enough for fraud in the

interpretation of oracles, admits of no doubt. The priest, whose duty it was to give to the world the replies of the Pythia in hexameter verse, might well transmute their meaning in the process. There is obviously no reason again to suppose that each successive Pythia was equally endowed with the requisite psychic qualifications for her office. Moreover, the priesthood at Delphi was the recipient of many rich gifts on the part of supplicants who hoped for responses in conformity with their interests or ambitions, and, where political advice—for it amounted to this—was what was requested, it is easy to see how the officiating priest, if not the Pythia herself, might have been swayed by external influences. The wonder rather is that the reputation of the oracle under the circumstances remained as high as is known to have been the case. Then, too, there was the obvious temptation to hedge; i.e., to give responses susceptible of a double interpretation, so that, in the event of the non-fulfillment of the prophecy, the priest might be in a position to reply that the oracle had been misunderstood. Such, of course, is the case with the reply sent to Croesus when he inquired if he should attack the Persian monarch: "Croesus, having crossed the Halys, will destroy a mighty empire," the empire proving to be his own.

There is no doubt that this oracle lured Croesus to his doom. He had already taken every precaution in sending a preliminary test to six different Greek oracles, and the oracle of Delphi was the only one which was equal to the severity of the test submitted. He felt, therefore, justified in relying upon its advice as regards his projected military expedition. The story is, however, very characteristic of the powers and limitations of psychic temperament. Those who have had most experience in connection with it know well how extraordinarily accurate it may prove in one instance, and how hopelessly at sea in another. For though doubtless the ambiguity may have been intentional, it is hard to believe that the Pythia's real meaning was other than that which appeared on the surface.

The characteristic receptivity of the psychic temperament is well illustrated by another instance. When the Athenians were threatened by the advancing hosts of Xerxes, they naturally sent envoys to consult the Delphic god. The first reply

was a counsel of despair. It proved that the Pythia had been hypnotized by the general panic and she bade the envoys who had come for comfort to “fly to the ends of the earth leaving their homes and the topmost heights of their wheel-shaped city.” The horrified envoys did not dare to bring home to Athens so portentous a response to their appeal. In their difficulty they took counsel of the Delphians, and in particular of an influential citizen of the name of Timon. Timon realized that in the case of Greek deities, as in the case of women, it is by no means invariably necessary to take “No” for an answer. He advised the envoys to take supplicatory branches, for the god’s decision was not immutable, and to approach the Oracle in the guise of suppliants a second time. They acted accordingly, and on their arrival at the temple begged of Apollo to “Vouchsafe some better response regarding our country, reverencing these suppliant boughs wherewith we are come to thee, else we depart not from thy shrine, but remain here till death.” This time they received a more propitious reply. Olympian Zeus, it appeared, had turned a deaf ear to Athena, but still there was a way of escape. “For when,” said the Oracle, “all is taken that the boundary of Cyclops encloses, and the recesses of sacred Cithaeron, wide-seeing Zeus gives to the Triton-born a wooden wall to be alone impregnable, which shall preserve thee and thy children. Nor do thou quietly await the cavalry and infantry that in a mighty host are now advancing from the mainland, but turn thou back and withdraw. Thou shalt yet live to fight another day. Oh, Salamis divine, thou shalt cause the sons of women to perish when the corn is scattered or gathered.” Themistocles interpreted the wooden walls alluded to by the Oracle to refer to the Athenian navy, and counselled the Athenians to act on the Pythia’s advice, abandon their city and make preparations for a naval engagement. As a consequence Greece was saved by the triumph of Salamis, and the Athenians, grateful for their deliverance from the imminent disaster, offered first-fruits to the Delphian god. It was certainly a case of the Oracle’s second thoughts being best. Doubtless, on the first occasion, they had not found the Pythia with her mind in a sufficiently tranquil state.

It stands to reason that the Delphic Oracle was constantly consulted in matters of religion and religious ritual. In fact, Delphi was a kind of supreme tribunal to such questions. But other matters of a far more practical kind came within the scope of Delphic guidance and control. Two races, and two only in the history of the world, have proved pre-eminently successful in colonial adventure—the Greeks in the ancient world, and the British in the modern. The Greek colonial empire may be almost said to have been built up under the aegis of the Delphic god. In matters of legislation and political dispute the Oracle was wont to show rare worldly wisdom and acumen, but in no sphere of action was its influence so beneficial as that of the founding of Greek colonies. At the inception of any such project the Oracle was consulted as a matter of course. It was not merely asked for its approval of the enterprise, but for advice as to the locality to be colonized, and the conditions of the new colony’s establishment. Nay more, it even pressed the founding of colonies on reluctant states. As Callimachus says in his hymn to Apollo, “Phoebus ever delights in the founding of Cities, and with his own hand lays their foundation.” We may compare the text from the Psalms of David, “Except the Lord build the house, their labor is but lost that build it.” Herodotus attributes the disasters which befell Dorieus to the fact that he led out a colony without having consulted the Oracle of Delphi as to what land he should go to, or having conformed to any of the customary regulations. “A new colony,” as Mr. Dempsey well says, “was in reality a new sanctuary in which the gods of the mother city would take up their abode.” We still use the phrase “moving our household gods” as an expression for changing our abode, but the phrase originated with the Greeks and Romans, and with them represented a real religious sentiment. Thus, when it was decided to inaugurate a fresh colony, it was Apollo himself who was looked to to point out the spot where the new home of the Greek race should be established. A curious instance of this insistence of the Greek Oracle on the importance of colonizing is to be found in connection with the founding of Cyrene by the Theraeans. Whenever Grinus, King of Thera, consulted the Oracle on any matter of general interest, or the citizens of Thera applied to

it in regard to advice in case of drought or other trouble, the invariable response was that Battus, a prominent citizen of that city, should found a colony in "sheep-feeding Libya." Finally the persistence of the Oracle was rewarded, and the founding of Cyrene was the result. The advice proved pre-eminently wise, for the site was one of the finest in the world, and the city eventually attained to great wealth and prosperity under the dynasty of Battus and his descendants.

It will be obvious from cases like this that the Delphic Oracle did not depend merely on divine intimations received by psychic means. An Oracle which was capable of giving such wise advice on such a vast range of different matters, political and social, must have been in a position to collect information of a most valuable kind from all sources. As a matter of fact, Delphi, through its Oracle, was in touch with all parts of the then known world. Envoys came to the shrine of Apollo with offerings not merely from Greek, but also from Barbarian countries, and the Delphic priesthood made the best use of the knowledge thus obtained. The discrimination shown in the advice given through the mouth of the Priest enhanced the credit and fame of the Greek race and redounded to the glory of the Delphic god. Delphi, in consequence, enjoyed a form of religious suzerainty in all the countries bordering the Eastern Mediterranean as far as Italy and Sicily, and this suzerainty was constantly acknowledged in a practical form by tithes of produce and other rich gifts. In matters of legislation, too, the assistance and intervention of the Delphic Oracle was frequently sought, and while the tradition that the Spartan constitution of Lycurgus was dictated to him by the Pythia is doubtless an exaggeration, there seems little question that the Spartan lawgiver, in introducing his code, sought and acted upon the Pythia's advice.

In social matters, no less than in matters political, the Delphic Oracle played an important and generally creditable part. A curious custom associated it with the enfranchisement of slaves. The slave could deposit with the god a certain sum according to the estimated value of his services—a sum which was eventually paid over in the presence of witnesses to his former master. He thus

became liberated from his master and by a legal fiction became the slave of the god. The god, however, merely accepted his nominal dependence upon him for the purpose of setting him free. The slave, it is worth noting, having no rights against his master, according to Athenian law, could not have purchased from him direct his own freedom, but the fact of his entrusting the sale to the god invested the transaction with a kind of divine sanction which his owner would hesitate to violate for fear of incurring the displeasure of the deity.

When the independence of Greece perished at the hands of Philip of Macedon, the Delphic Oracle lost caste and no longer enjoyed that sense of freedom and security which had enabled it to exercise its religious functions with such eminent success. It had already lost some credit in the Peloponnesian war, owing to its open partiality for the Spartan side, for which it quite correctly, but with too much obvious satisfaction, predicted the victory. The Temple at Delphi was destroyed, apparently by earthquake, about 371 B. C., and was not rebuilt for more than half a century later. Delphi was next assailed by the Gauls under Brennus (279 B. C.), who had previously overrun Macedonia, sacking the Temple, though stories were told of the miraculous intervention of Heaven in behalf of the Oracle. In any case, the Gauls retreated, having apparently suffered eventual defeat, in spite of damage done, and in gratitude to their celestial deliverers the Greeks instituted a feast in honor of Zeus, the Savior, and Pythian Apollo, which was celebrated every four years at Delphi with musical and poetical contests, as well as athletic sports. A partial revival of its former fame followed these events; but Greece was an impoverished country, soon to become a province of the Roman Empire, and the credit of the Oracle had decayed with the decadence of the Greek race, with whose fortunes it was identified. Later on certain of the Roman Emperors, notably Trajan and Hadrian, set themselves to revive its ancient glories. Hadrian's own sympathies were strongly Greek. He himself twice consented to be elected honorary Archon, and the cult of Apollo was fostered under his auspices by a series of legislative enactments. This revival was, however, only for a time. The triumph of Christianity involved the

degradation of all ancient forms of religion, and the Temple itself was despoiled for the purpose of embellishing Constantine's new capital in the East. Julian, doubtless, had he lived, would have re-established the Oracle on its old basis, recognizing in it a symbol of a regenerated paganism; but his reign was cut short before he had time to achieve any of his cherished projects. Tradition tells of his sending his quaestor and physician, Oribasius, to consult the Oracle on his behalf, when departing for his ill-starred Persian expedition. The Temple, however, was in ruins, and the Pythia sadly bade his envoy: "Tell the King, to earth is fallen the gloriously wrought palace. Phoebus possesseth no longer either shelter or prophetic laurel, or fount of

speaking waters." Finally the Emperor Theodosius ordered the Temple to be closed, and his successor had it demolished.

Thus perished from the earth the most remarkable monument that has ever been erected to the belief of mankind in the reality of divine inspiration. and its practical importance in the guidance of mundane affairs. The modern skeptic may indeed argue that the whole edifice of Apollo's Oracle was erected on a basis of ignorance and credulity. Socrates, however, and Plato thought otherwise, and after all, among the many notable achievements of Science, there is none more significant than this one signal triumph of Superstition."

Good and Evil

Arline Cramer

"We Are The Eternal Choosers."

You have the power to choose which, of a countless number of thoughts, you may send forth to work by its kinetic energy, constructively or destructively, by attraction or repulsion, to bless or to curse.

Do you want someone else to choose your thoughts so you can blame that other for the consequence? Do you want a school of philosophy upon which you can shove the responsibility for your acts? Think slowly and search your heart and mind to answer those questions to yourself.

*Know Ye Not That Ye Are Gods?
What You Do Is Important
To The Entire World*

We have the free will to hold or to let loose, but the exercise of that free will is weakened by our recognition and acceptance of any other factor of control, be it error or truth; otherwise, we could remove mountains by an act of will.

Thus Jericho Fell

You have the power to generate any one of a countless number of feelings, emotions, desires at any time, for any cause, flooding the aura with the murky, poisoning emanations of ill-will, hate, lust, craving, fear; and under the same exciting condi-

tions you may respond with the bright, blessing emanations of patience, good-will, renouncement, forbearance, compassion.

You have the power to do or not to do. You always have a choice, whether you recognize it or not. But having *done*—the deed goes under the law of cause and effect, and all your supplications cannot make this solar system, this universe, the same as it was before you acted.

Not all your prayers can stay the fatal effects that ripple out to the infinite, nor all your better work make the future what it might have been had you not let loose the evil or, in like manner, the good. Such constitutes some idea of our personal responsibility.

Sometime, Somewhere, We Reap As We Have Sown. With God, There Is No Such Limitation As Time, A Thousand Years Are As But A Day.

What happens to you is the effect of past thoughts, feelings, acts, of which you have been a creator. Nothing can happen to anyone that has not been richly deserved. We appreciate in a measure God's divine love, sweet mercy, and justice when we begin to reason in the abstract, think cosmically, work with natural law.

Each thing that you do is a cause set going to

create the qualities of your later environment. Think, then take a stand for a principle. Be not dismayed.

Seek not justification before man (who is yet spiritually blind), but seek ye justification before God, and ye shall see the heaven, which is freedom from the consciousness of sin, and ye shall not see the hell which is consciousness of sin.

We have an ideal for each thought, it is *Service*.

We have an ideal for each feeling, it is *Fellowship*.

We have an ideal for each act, it is *Humanitarianism*.

Could we let nothing emanate from us but love-prompted principles or forces we would be justi-

fied before Christ who said:

“I am the *Way*, the *Truth*, and the *Life*, none can come unto the Father but by me.”

The being that finds itself surrounded by discord has, at some time previous, created causes that led to these conditions. But these conditions, temporarily painful, are spiritually good, and by harmonizing the conditions, without piling up other discords, we will be reborn in the fruits of our present labors.

Sometimes we have to destroy old ideals, institutions, and convictions. There is always a protest, but nothing is destroyed that matters very much, when we think cosmically, and thus we gain wisdom from life to life.

Asphodels

I have worn this day as a fretting , ill-made garment,

Impatient to be rid of it.

And lo, as I drew it off my shoulders

This jewel caught in my hair.

A STILL, hot summer day in Southern Seas, the air palpitates and quivers under a sky of brass. Lying in a tiny harbor, with sails hung loose, is a small schooner, her whiteness and generally leisured look proclaiming private ownership. Nature herself seems to long for the gilded tormentor to go to his rest.

“How many more hours to sunset, Olia?” from a pale, thin man under the yacht’s awning, “Will this heat never cease? ’Tis surely hell’s foretaste.”

“Six, mister,” answers Olia, a well-made native girl, who looked pityingly on such specimens of white men, who could not endure the tropic heat. As she spoke, Olia sprang lightly down the hatch and returned with a cooling drink.

“Thanks, that was worth a fortune! now you may fan me.” Obediently the girl fanned him, and as she sat beside him, the warm color flowed beneath her olive cheek. Her devotion was evident, equally so that the man regarded her with indifference.

“Olia! what will you do when I leave here? My orders have come, and I must go, and glad shall I be, glad, glad, to get out of this hole.” The girl,

half-savage though she was, was proud, and although her lips whitened with the effort to keep back a sob, said nothing.

“You may leave me,” she thought, “but you cannot alter our bond. It was written in the sky long before I saw your dear face, which I love so well. Old Astrea said that my stars and yours came together, and that we can never be parted really.” Then she mused. Later . . . night drew a wondrous curtain over the flaming day, and to a chorus of insect and bird warblers, our lady of the evening came on the stage.

The little port, a low-lying collection of huts, embedded in the luxurious foliage peculiar to the south, showed as a silver chain of scattered lights with ruby and emerald points at pierhead. On the bosom of the harbor lay the schooner, her lights reflected in the still water by long rays of yellow and orange—herself a jewel of rare beauty in the nocturne.

Olia, the incarnation of graceful, healthy womanhood, lay dreaming in her hut, while Derlin, the invalid official who had spent five years (at first happily, later with increasing ill-health and demor-

alization) ill in his luxurious cabin, also slept.

And this was Olia's dream—She felt her soul rise and leave her body at the bidding of an unseen messenger. Along the River of Stars they passed to a wondrous garden, of a beauty unequalled even to one like Olia, to whom nature had opened her choicest stores. Here were flowers ethereal, opalescent, standing like living lamps; each petal seemed to vibrate and change color in response to zephyrs, faint and insistent; groves of palms, vistas through which one glimpsed an amethystine sea, and mountains of azure, while above floated clouds of roseate vapor through which played sparks and rays of gold, interwoven like threads of some magic tapestry. "What are these radiances?" asked Olia of her guide.

"They are the thoughts of men, their love-thoughts; it is of these that the garden is made. Those exquisite blooms are the prayers of little children."

As they walked along, Olia's heart full of wonder and delight, she noticed other figures also, some of great dignity and loveliness, and presently she heard a voice, "What seek you, maiden?"

"I am searching for my lover, he who is about to leave me, I want to tell him that the tie between us cannot be broken."

"Daughter, your lover has no place here, he has fallen to a lower level, and it will be your duty to bring him home. You must learn that while Love is indeed as strong as Death, it is not the physical but the spiritual tie which binds for eternity. You can only perpetuate that love by sacrifice, and the time has now come in which you must give up your bright hope of an earthly union; only so can your spiritual affinity be woven more closely. To wed now would be to debase him further. Satiety follows passion, but spiritual love is ever unsated, being reinforced hourly from the one Supreme Love which overshadows all. Do you take my meaning? Are you willing to make the great sacrifice for your lover; to let him go to his own people?"

"Is there no other way, O Master?" Grey veils of the Sorrow of Woman at that tragic moment descended and enveloped her, and Olia hesitated.

"There is no other way my child."

"Then let it be as you will, for in truth I love him

more dearly than my own happiness. But how shall I know that this is not a dream or an illusion?"

"Take this flower with you as a token, and my blessing be upon thee, for truly thou art a child of heaven."

As the master of the garden spoke, he plucked an exquisite bloom, which flamed in her hand like a torch.

On the lavender sky floated fairy-cloudlets of rose and amber. The dawn wind was breaking the sea into little waves. Olia awoke. In her palm lay a withered blossom, its, fragrance spent, and as she peered through her open door, a vessel, sails filled with a freshening breeze, vanished in the mist. . . . and then she remembered.

—S. A. *Women in Council*

Retrospection

EDGAR S. GUEST in *Detroit Free Press*

Is anybody happier because you passed his way?
 Does anyone remember that you spoke to him today?
 This day is almost over and its toiling time is through;
 Is there anyone to utter now a kindly word of you?
 Did you give a cheerful greeting to the friend who
 came along,
 Or a churlish sort of "howdy" and then vanish in
 the throng?
 Were you selfish, pure and simple, as you rushed
 along your way,
 Or is some one mighty grateful for a deed you did
 today?
 Can you say tonight in parting with the day that's
 slipping fast,
 That you helped a single brother of the many that
 you passed?
 Is a single heart rejoicing over what you did or said?
 Does a man whose hopes are fading now with
 courage look ahead?
 Did you waste the day or use it, was it well or
 poorly spent?
 Did you leave a trail of kindness or a scar of dis-
 content?
 As you close your eyes in slumber do you think
 that God would say
 You have earned one more tomorrow by the work
 you did today?

The Spiritual in Things

G. VERE TYLER

The most deadening of all things is to come in contact with the man who deals in hard facts, denying or ignoring the influence or the spiritual or supernatural.

It is far better for one to believe in ghosts, or to be illumined by the thought or the presence or guidance of the spirits of the other world, than that he rely entirely upon the bare, cold, cruel facts of our material existence.

The shadows the trees throw upon the ground are as real and as much a part of them as the branches and leaves. And they are as much considered by the artist who paints a tree as the tree itself. And so it is with the impressions of the spiritual; these shadows of the real that are necessary to the development of our lives into harmonies.

We need never fear that in the pursuit of the intangible, that which we try to see in the spiritual, will ever encroach upon the daily facts of life. Facts are so self-evident, self-assertive and persis-

tent, that in order to endure them we should attempt to escape them, while that which is of the spiritual order of things is so intangible and elusive that it is advisable that we keep ourselves as far as possible tuned to the highest key in order to get either its imaginary or real benefit.

How much more there is in the sun's rays than light and warmth! Do we not DEMAND of the sun that it give us, quite apart from these things, good cheer, health, strength, laughter and joy?

How much more we demand of a person than the material benefit he may be able to bestow! After all, do we not cry out—it may be in the bitterness of humiliation—it is the spirit of the giver that we want.

It is the soul's response to the spiritual in things and persons that establish the true values of life, and all things and all persons contain a hidden spiritual value that may or may not be applied to ourselves. In every reality lies the invisible dream that leads us up and onwards.

A Fairy Tale

ELLA VAN GILDER

ONCE upon a time a little child wandered out into the beautiful, wonderful world and with him went his faithful companion and body-guard, his dog.

They sauntered on until they came to an enchanting forest, into whose cool and shady hallways the little sunbeams drifted and played hide-and-seek with the gentle breezes that lingered there.

Being tired with walking and enticed by the quiet of the forest the child and the dog lay down on a large rock underneath a giant oak and soon fell fast asleep; and while their bodies were resting the Spirit of the Child and the Spirit of the Dog and the Spirit of the Tree fell atalking!

"I wonder," said the Spirit of the Child, "why the Spirit of the Stone does not wake up? It sleeps all the time and never moves."

"It sleeps," answered the Spirit of the Tree, "because it is the youngest of all our brothers and

has just begun the march along the Path that leads us back to God; it will be centuries before he is able to advance to the next step, and so he sleeps the trance-like sleep and only knows he is."

"But does he not wish to move and grow?" queried the Spirit of the Child.

He only feels the sunshine and the rain, but has no desire to breathe or grow."

"And do you, dear Tree, never wish to leave the forest and go out in the world?"

"No, Spirit of the Child; for centuries I have stood here and watched the march of Time and seen the World change from chaos to order, but all I wish is to grow big and strong; to drink in the raindrops and breathe the golden sunshine; to fling my branches upward to the stars, and let the wind bend and twist them as it will; to send my roots deep down into the heart of the Earth from which I get my nourishment; but no desire for anything

else have I, and so for centuries more will I stand here, forever guarding the Spirit of the Stone in its trance-like sleep.”

“And how is it, dear doggie, that you stay with me?” asked the Spirit of the Child.

“I am next to you in the march along the Path, and in the next step I will be like you, and so I stay close by to learn all I can and I love you and care for you. My great desire is to be like you, but always my vision is clouded; I cannot see distinctly; all day I dream of what I would do, but never are the pictures clear.

“You are our oldest brother and to you alone is given clear vision, the knowledge of good and evil, the power of communion with God, the chance to be His friend.

“To you alone is given the power to will a thing and execute it, to fashion with your brain and hands the things you plan, to draw from nature and the air the secrets hidden away in order to make man work.

“You alone are able to study the firmament and know of the glories there; to you alone was given the gracious gift of the Son of God and by following his footsteps and serving your fellowman even as he did you may reach the highest goal”

And from out the boundless space there came to the ears of the Spirit of the Child the voices of all the Spirits of the younger brothers:

“Be kind to us, O elder brother,” murmured the Spirits of the Stones.

“Be kind to us, O elder brother,” breathed the Spirits of the Trees, “and tend and fashion us as seemeth best.”

“Be kind to us, O elder brother,” whispered the Spirits of the Animals; “we will serve you well, you are our master.”

And the child waking and refreshed from sleep, walked out of the dim forest into the glare of the work-a-day world, knowing in his soul that unto him was given the power of consciousness and knowledge.

A Proverb

THEN shall the Kingdom of Satan be likened to a grain of tobacco seed which, though exceedingly small, being cast into the earth grew and spread, and became a great plant so that huge and vile worms made their habitation thereon.

And it came to pass that in the course of time the sons of men beheld it and thought it beautiful to look upon and much to be desired to make lads look manly. So they put forth their hands and did chew of the weed and some it made ill and some to vomit most filthily.

Yet they returned to their chewing and it grew on them so that they became weak and unmanly and said we are enslaved and cannot cease from chewing it. And the mouths of all that were enslaved became foul and were seized with violent spitting, and they did even spit in ladies’ parlors and in the House of the Lord. And the Saints of the Most High God were greatly plagued thereby.

And in the course of time it also came to pass that others snuffed it and were taken with violent nasal spasms and did sneeze with mighty sneezings, insomuch that their eyes were filled with

tears and they did look exceedingly silly. And yet others cunningly devised the leaves into rolls and did set fire to one end thereof and suck vehemently at the other end thereof, and did look very grave and calf-like and the smoke of their defilement ascended up forever and ever.

And the cultivation of the plant became great and mighty business in the earth and the merchantmen waxed rich by the commerce thereof. And it came to pass that even the ministers of grace defiled themselves therewith, and the poor who could not buy bread nor books for their little ones, spent their money for it.

And the Lord was greatly displeased therewith, and said Wherefore this waste? Why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat and put this evil thing from you and be temperate and defile not yourself any more, and I will bless you and cause My face to shine upon you.

But they all exclaimed with one accord:

“We cannot cease from chewing and snuffing and smoking. We are slaves to the weed.

is just the reason for studying Astrology; by that we know what is coming, and if we see something evil, we can say, "I know there is such an influence going to come and I am not going to allow that." We have seen, however, so many, many cases where people are ruled by their stars, in spite of all, we have told people such an influence would come up and they would act rashly to their great hurt if they weren't careful, and at the very moment predicted they would go and do just the very thing they had been warned against. But there is this great comfort: the stars impel but they cannot *compel*, and that is where we should work with the stars to bring out all the good of our horoscope. When we see the good aspects coming in, something that makes for soul growth, try to work with it by all means. People are too prone often to let good aspects take care of themselves, as well as the evil, and whether we are going to take up our part, that is something that can't be foretold. Have we any right to change destiny brought over? Certainly, that is the way we are supposed to change it. We had drifted into that stellar position, we had to bring it over with us, but now we are here just for the purpose of learning to guide ourselves and rule our stars, and that is just what the science of Astrology is given to us for. We must all try to do the best we can with this knowledge, otherwise it may become a curse. There are people for whom it would have been better had they jumped into the ocean than to have studied Astrology, because they always watch their horoscope for evil: "I am going to be sick and I can see death is certain," etc. If that is the way they are going to use it, it is better not to study Astrology.

THE SON OF MAN

Question: Why was Jesus called the Son of Man?

Answer: He was not really called that; He called himself that. "Who do people say that I the Son of Man am?" He was called the Son of Man in the respect that He had the human body, but there is a hidden reference there to the sign Aquarius which we are soon to enter. Then the Son of Man shall come again. There was a time when humanity worshipped the Bull, at the time when the Sun by pre-

cession went through the sign of the Bull—Taurus. Every year the Sun comes northward and about the 21st of March it reaches the equator; that is then called the first degree of Aries, then it goes around the circle and the next 21st of March it comes again to the equator *but it comes a little bit earlier*, it precedes, and the vernal equinox when the Sun passes the equator will be a little previous to the first of Aries of last year, and so by precession it goes all around the signs. When it went through the sign of the Bull as said, people worshipped the Bull; then it went into the sign Aries and it became a deadly sin to worship the golden calf. God called to His people: "Come out of Egypt, don't worship that Bull, *but by the Blood of the Lamb* shall you pass over," and so the door posts were sprinkled with the blood of the lamb and they passed over by the blood of the lamb. Then Christ was born, and He tells those that He wants to be His disciples, "You come away from that place where they worship the lamb, I am going to have you fishers of men." He thus prepared for this age while the sun goes through the sign of the fishes, which it has been transiting the last 2000 years. And during these 2000 years we have been eating the fishes on Fridays, during the season of Lent, etc. Just after the time of Christ there was a great controversy: Should His symbol be a lamb or should it be a fish? Hence we see the Bishop wears a miter on his head in the form of a fish's head. Thus the Savior is indicated by the sign the Sun goes through by precession. It is now coming close to the cusp of Aquarius, the great intellectual sign. It is soon leaving the devotional sign Pisces where people have lived by blind faith; we are nearing Aquarius and we are beginning to feel its influence, the great intellectual sign of the Son of Man. And if we read our Bible right and not with preconceived opinions of what doesn't stand there, we shall find that the first miracle He did was to change water to wine at the marriage of Cana; but when He had come to the end of His ministry He abrogated the old covenant by sending His disciples to a place where He would eat the passover. He said to them: "Go into that city and walk around until you find a man bearing a pitcher of water (that is the symbol of Aquarius), follow him wherever he goes, in that

house (the house of Aquarius) will I eat the passover. They did as He told them, and He went there and He broke the bread and gave thanks and He passed the cup and He said "Take, drink, this is the sacrament of the new covenant, I will no more drink of the fruit of the vine." There is the point, He told them to look for a man with a pitcher of water—the sign of Aquarius. There is only one sign in the whole zodiac that is a man, and Aquarius sits there with the urn pouring out the water. Jesus called himself the Son of Man because He brought the religion of the Aquarian Age.

ASTROLOGY A RELIGION

Question: In some of your literature you say, "To us, Astrology is a phase of religion." Please tell us wherein Astrology co-ordinates with the Christian teachings.

Answer: The preceding question ought to answer. The Seven Spirits before the Throne are the planetary spirits of the marching orbs, we cannot separate them from religion. Even in the earliest times we find everywhere the stars are a part of religion and without them there could be no religion.

ASTROLOGICAL SYMBOLS

Question: Would you tell us what was the origin of the symbols, and the shapes of those symbols representing the different signs of the zodiac, and also of the planets, and why some are quite easy to decipher, whilst others are just the reverse?

Answer: There seems to be about three factors in the signs that make up the planets. There is a circle which means spirit, and the half circle which we may take as a symbol of the soul, and the cross which we take as a symbol of matter. If we apply that key, we have in the Sun symbol (☉) a circle which stands as a symbol of spirit. Then we have Mars (♂) which is composed of the circle and *the cross above*. The spirit is under the cross, which we may take to mean that the spirit is in bondage to matter and to the body. Thus we find the Martial people very material. They usually do not believe in anything supernatural, as they call it—nothing but what they can see, and might is right with them. The higher, finer and nobler feelings are held in abeyance; there is mainly the physical side

expressed. Everything is for self. Mars always asks: "what can I get for *myself*, and how much pleasure can *I* get? What is the best I can do for *myself* and how can I oust everybody else?" Venus is just the reverse. Mars will fight, but Venus doesn't fight. Her symbol (♀) has the spirit above the cross of matter. The spirit has got the balance of power and therefore she is the planet of love. She says, "*How much can I do* for somebody else? I want to help somebody. I want to attract everybody to myself that I may do them some good."

Next we have the symbol of Saturn (♄). There is the soul, or instinctual mind, symbolized by the half circle, under the dominance of matter, represented by a cross. Therefore the Saturn people are materialistic in the extreme. They are very selfish also in every way. They are grasping everything for self. The heart and better nature are put underneath. When you take the opposite combination, you have Jupiter (♃), the soul *above* the cross of matter. The Jupiter person is the jovial, good-natured fellow, saying, "Well, how are you, is there any way I can assist you?" He is always trying to be philanthropic and help somebody. Thus we see how well the planetary symbolism expresses the nature. We also have the half circle by itself, the Moon (☾), but that is just the soul. The lunar people are emotional, but they haven't much backbone. Finally we have the planetary symbol composed of all three factors. This is the planet of mind, Mercury (☿), uniting all the attributes of body, soul and spirit. It is the pivot. Mercury enhances the good of both the reason and the reasoning mind but is of no value except as colored by the other planets. If we combine the planets the symbolism is also seen, the Moon with Mars makes the person still more foolhardy and hare-brained than he would otherwise be. The Moon together with Venus makes that person more emotional and devotional than otherwise. If Mercury is with Mars, it gives a keener intelligence and reasoning power; with Saturn it gives him deeper thought and a grasping and selfish mind. But Jupiter with Mercury enhances the good of both the reason and benevolence and they work together for philanthropic purposes. So with all the planets, because they are composed of these constituent parts of the symbols.

Studies

iii

The Rosicrucian Cosmo Conception

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The Rosicrucian Catechism

ALFRED ADAMS

(Fifth Installment)

THE DESIRE WORLD

(Pages 38 to 48 *Cosmo-Conception*.)

Continued from November Number

- Q. What is the lowest region of the Desire World called?
- A. The region of Passion and Sensual Desire.
- Q. By what name is the second subdivision known?
- A. The Region of Impressionability.
- Q. What is the effect of the twin forces of Attraction and Repulsion in the Region of Impressionability?
- A. Here they are evenly balanced. This is the neutral region.
- Q. In which region and under what conditions do the twin forces come into play?
- A. In the fourth region, and then, only when the twin feelings are brought to bear.
- Q. What relation does the mere impression of anything bear to the feeling it engenders?
- A. The impression is entirely separate from the feeling it engenders. The impression is neutral.
- Q. What is the force of Attraction?
- A. It is the integrating, upbuilding force in the third region of the Desire World.
- Q. Which is the dominant force in this third region?
- A. The force of Attraction. It has gained the upper hand over the force of Repulsion with its destructive tendency.
- Q. What is the mainspring in the force of Repulsion?
- A. Self-assertion, a pushing away that it may have more room.
- Q. By what other name is the third region of the Desire World known?
- A. The Region of Wishes, a desire for other things.
- Q. To what may the Region of Coarse Desires be likened?
- A. To the solids in the Physical World.
- Q. To what may the Region of Impressionability be compared?
- A. To the fluids in the Physical World.
- Q. And to what may the fluctuating nature of the Region of Wishes be likened?
- A. To the gaseous portion of the Physical World.
- Q. What substance do these three Regions give?
- A. The substance for the forms which make for experience, soul-growth, and evolution, purging the destructive forms and retaining the materials which may be used for progress.
- Q. What is the fourth Region of the Desire World?
- A. The Region of Feeling.
- Q. What comes from the forces of this Region?
- A. The feeling concerning the forms already described, and upon the feeling engendered by them depends the life which they have for us and also their effect upon us, whether good or bad, whether of interest or indifference.
- Q. If we meet an impression with a feeling of Interest, what is the effect?

- A. It has the same effect upon that impression as sunlight and air have upon a plant. The idea will grow and flourish in our lives.
- Q. And what is the effect if we meet an idea with Indifference?
- A. The impression withers as does a plant when put in a dark cellar.
- Q. At the present stage of our development, what do the twin feelings of Interest and Indifference furnish?
- A. They furnish the incentives to action and are the springs that move the world.
- Q. At a later stage in our development what will be the result?
- A. These feelings will cease to have any weight. Then the determining factor will be duty.
- Q. Is there any difference between the action of the force of Repulsion and the mere feeling of Indifference, and how can you illustrate it?
- A. There is a difference. For instance, three men see a sick dog by the roadside and it is evidently suffering from pain and thirst. This much is evident to all three men. Then the force of feeling takes action. Two of the men take an "interest" in the animal, but in the third man there is a feeling of "indifference," and he passes on, leaving the dog to its fate. The other two are interested and remain. The interest of one man is sympathetic, helpful. The other man's interest is, different. He sees only a loathsome sight and advises killing the animal and burying it. In the first man the force of interest impels him to care for the poor beast and nurse it back to health. In the second man the force of interest generates the idea of destruction.
- Q. What is the ultimate result from the battle between the twin forces of Attraction and Repulsion?
- A. All the pain and suffering incident to wrong doing or misdirected effort, whether intentional or otherwise.
- Q. Is our feeling for anything an important factor, and why?
- A. It is, for upon that depends the nature of the atmosphere we create for ourselves. If we love the good, we nourish all that is good about us; if the reverse, we people our path with demons of our own breeding.
- Q. What are the, names of the three upper Regions of the Desire World
- Region of Soul-life, Region of Soul-light and Region of Soul-power.
- Q. What activities abide in these Regions?
- A. Art, Altruism, Philanthropy and all the activities of the higher soul-life.
- Q. Into what are the qualities of these Regions radiated?
- A. Into the three lower Regions, of Passion and Low Desire, Impressionability, and Wishes.
- Q. May soul-power be used for evil purposes?
- A. It may for a time be used for evil as well as for good, but eventually the force of Repulsion destroys vice and the force of Attraction builds virtue upon its shattered ruins.
- Q. To what end, ultimately, do all things work?
- A. They work together for good.
- Q. Are the Physical and Desire Worlds separated by space?
- A. They interpenetrate each other, just as solids, liquids and gases are all together in our bodies, so are the different Regions of the Desire World within us also. They are invisible but everywhere present and potent.

THE WORLD OF THOUGHT

- Q. Into how many Regions is the World of thought divided?
- A. Seven Regions.
- Q. Into what two main divisions is the World of Thought divided?
- A. Into the Regions of Concrete and Abstract Thought.
- Q. What relation does the World of Thought bear to the five Worlds from which man obtains his vehicles?
- A. It is the central world. Here spirit and body meet.
- Q. What else can you say of the World of Thought?
- A. It is also the highest of the three Worlds in which man's evolution is being carried forward at the present time.
- Q. What does the Region of Concrete Thought furnish?
- A. It furnishes the mind-stuff in which ideas generated in the Region of Abstract Thought clothe themselves as thought-forms.
- Q. What is accomplished by the thought-forms?
- A. They act as regulators and balance wheels upon the impulses engendered in the Desire World.