

Editorial Department

According to the announcement made in the June issue of THE INITIATES, this number of the magazine is wholly taken up with the article on the *Rosierucians* and their understanding of the laws concerning Honor, Manhood, Freedom—Freedom from conditions that are undesirable.

This has become necessary on account of the large number of letters that are being received from all parts of the world, some of them asking for information, others containing pages and pages of criticism, still others containing pages of what their writers consider good advice.

Some think that the Rosierucian Fraternity is an Order that is based on Ritualism, because, forsooth, they have read some article in which the statement is made, or some article which informed them that one could be initiated into the Rosierucian Order and become a member through a ceremony of only a few hours.

Still others have an idea that, because of the statement that salvation is free, no outlay is required on their part to obtain the instructions and the guidance that will eventually help them to become, or grow into, a Rosierucian. They forget the fact that those who give instructions, those who guard over the interests of the student, can seldom find time to do anything else, and that the families of such must live as do the families of all other men, and that, in the present age, paper, postage, and books form big items, the expense of which must be met by some one.

It is true that there are Orders, called Rosierucian, which have nothing but a Ritual, no training whatever; but these are not truly Rosierucian. It was never the idea of the founder that the Fraternity should be merely a Ritualistic Order. Though the true Rosierucian Fraternity does possess a Ritual, it is only for those who have passed the Threshold.

Again, there are Orders, called Rosierucian, which, in the beginning, seem to accept students without any monetary consideration; but these students are taught a philosophy, which, in the end, makes them mere negative machines—men and women who have not an idea of their own, who

will, in time, depend wholly upon those who are called their teachers, and it is then that they pay the price.

The Rose Cross has ever been but a training school wherein the neophyte was taught a philosophy, a system of development, which, in due time, would make such neophyte an Individual, a Master of the self, and not a mere vampirized, or vampirizing, machine. Mastership over self and over conditions that concern the self, is the goal that the true Rosicrucian Fraternity places before prospective members, as it is the goal recognized by all true Fraternities that have in mind the development of the Inner Being.

That which is said in the present article is said in all love and kindness; and, though it may seem extremely harsh, it is so stated only that the reader may be aroused to serious thought.

Take not part of thyself for the whole,
Thou art neighbor to thy soul.
The ray from heaven that gilds the clod,
Love thou; for it comes from God.
Bear thou with thy human clay
Lest thou miss the heaven-sent ray.

—*E. S. Martin.*

THE ROSICRUCIANS*

Honor Manhood Freedom

MASTER OR SLAVE

Almost daily the writer of this article is the recipient of letters that read something like the following:

"Regarding the Rosicrucians, I have for years been an interested student, but do not believe that membership should require a fee as some of those whom I know, and who are Rosicrucians, inform me. The payment of a fee, which to me is impossible, debars many earnest and devoted men from uniting in the Order, which they in deed and in truth already belong to if motive and purity of life count for anything.

"In these days everything is commercialized, or so it seems. In Randolph's time initiates were able to contribute efforts, personal labor, or special talent, and these counted for more than monetary fees.

"I have long desired membership in that time-honored body of men and women, but feel that, if those who have given me information are correct, the principles of Rosicrucianism are being violated by a measure that prohibits many from joining."

This writing is to partake of the nature of a general article, pointing out why some men are successes in life and why some are failures. Failure is so plainly indicated in every line of this letter and the cause of it is so apparent that attention will be given first to the letter and then to a general treatment of the causes of success and failure.

That the correspondent is a failure in at least one respect is fully admitted by him in the letter, because he says frankly that he is not able to pay a small fee for necessary text-books, other printed matter, etc. The fact is, every word in this letter indicates the cause of failure, every line points to the desire to receive help and benefit at the expense of some one else. Every word indicates that he is willing to let "the other man pay for the benefits he desires to receive." This is the cause of failure.

No man can become a true success unless he first becomes a *man*. No one who is truly a *man* will ask for anything,

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no matter what may be the nature of the thing desired, without a willingness to render equal return. Even to think of obtaining a benefit, information, or help upon the unsound basis of "receiving something for nothing" makes one a beggar in his own soul; and beggars, no matter what their social or intellectual standing may be, are failures in the true sense of the word.

According to report, not long since a man made the statement that he thanked God there was one thing cheap in the world—that he did not believe his religion cost him more than twenty-five cents a year.

To this statement, Dr. Orison Sweet Marden, according to general verdict the greatest writer of Advanced New Thought, made the following reply: "He got just about twenty-five cents' worth out of his religion annually. *We get out of a thing what we put into it.* If we are stingy with God, He will necessarily be stingy with us because it is our acts that open or close the gates of our minds—the gates of appreciation and of happiness. Our religions are slot machines; and if we put in a quarter we get out only a quarter's worth.

"Some people expect tremendous things of their Creator. They expect God to be liberal, and pray for abundance of health and all good without stint. Yet they are very mean and stingy in everything that relates to their religion, contemptible in their charities, in their assistance of others, and in their help of the Church."

These statements are applicable not only to religious matters, but to all things else. It matters not whether we ask God for a thing that has to do with the soul or whether we ask man for help in respect to matters either of the soul or of the body; for God works through man, and we get exactly that for which we pay, or render service.

Just as the millions expect their Creator to be liberal with them, to give them life and light and love and all good things in abundance without giving anything in return, so do these same people expect others to be liberal with them, to point out the way to them, to guide them to peace of mind and to success in life with no thought of rendering a just return. They even condemn as commercialism a just and divinely lawful demand for a commensurate return in that which is required by a great work. In looking for free benefits, in asking for help without giving help, they are

sowing seeds of ill health in body, and failure in all lines of endeavor, which ends ultimately in slavery, simply because they beggar the mind and all its faculties.

All things are under an absolute, a just, an irrevocable Law—a Law that can in no wise be set aside, a Law that must be complied with even in minutest detail. If we were dealing with outside forces, then it might be possible to get the better of a bargain; but we are not dealing with outside forces. We are dealing primarily with the mind within us, with the soul within us. And if we lower ourselves through our desires to obtain help, religious or otherwise, with the idea that it shall free us, then we become beggars, we degrade the mind and the soul and the body. It is not only beggarism in that one thing; but it means beggarism in all other things that we attempt. The mind that desires to get something for nothing along one line doubtless is trying to accomplish great things along another line. Nevertheless, it is sowing seeds of failure even along the lines of its ambition; for it is a mercenary mind, and, through its selfish centering, is a failure before it attempts to do anything.

So much in reply to the general attitude of the correspondent. Now to the point in regard to the Rosicrucians.

IN ROSICRUCIANISM, FIRST QUALIFICATION, MANHOOD

There is no fee for membership in the Rosicrucian Fraternity, there never has been. Membership cannot be bought with money. No one can become a member by paying a stipulated fee. Payment of money does not make a man a Rosicrucian any more than paying a fee for tuition in law makes a man a lawyer. Payment of tuition in law is only a preliminary condition to the study and the work and the practice that enable a man to make a lawyer of himself.

No one is debarred from becoming a member of the Rosicrucian Order. All have an equal chance. He who is willing to do his part and to "live the life" will become a Rosicrucian, or an Initiate, and no soul can say to him, "Nay." But he must be a whole man, not only whole of body, but whole of heart and of mind, whole in that he is willing to do his duty, no matter what others may do or what they may be.

It is true, an admittance fee is charged those who enter upon training; but this fee is neither for membership nor

for instructions. The fee is simply to cover the cost of textbooks, other expensive printed matter, time required in the preparation of letters of instruction, and other necessary features and expenses connected with a cause of this nature.

Rosicrucianism is not commercialized in this day any more than it was when Dr. Randolph founded the Order on American soil. The only thing demanded is that the seeker shall be man or woman enough to be willing to meet his or her share of the actual expense connected with an important undertaking. Those who are not willing to do this are not wanted; for they could never become Rosicrucians even if they were given all books and lessons of instruction and other necessary things free. They lack the one necessary qualification—manhood and womanhood. He who lacks manhood can never become a Rosicrucian, even though he is willing and able to donate millions toward the work; for Rosicrucianism begins and ends in manhood and womanhood. Monetary considerations do not underlie scholarship conditions in this day any more than they did in the time of the Egyptian Priesthood or in the time of Dr. Randolph. Personal labor or help in the work or any special talent is as acceptable as it has been at any time in the past. The only requirement is that each one who desires to receive the benefits of the Order shall be willing to render in some way benefits of equal value in return. The Law in regard to the externals of instruction-arrangements is: "An equal, lawful return for that which is given."

That this is a wise provision in the life of the Fraternity has been amply proved by past experience. Upon investigation, it has been found that of those who have been accepted without the payment of a scholarship not a single one has been successful. This fact is to be accounted for in the Law of Wisdom, which teaches that we get out of a thing just what we put into it, be it in money or in labor or in service or in effort.

Again, the wisdom of such a provision in the requirements of the Brotherhood is seen in the personal experience of Dr. P. B. Randolph. During his lifetime, he took many a man at his word, accepting a promise as a bond. Many who pleaded poverty he took without compensation. And those of us who are acquainted with his life know that it was made up chiefly of three things: first, sorrow brought about through the betrayal of those whom he trusted; second, suffering brought about through goodness of heart

in giving without receiving in return, being forced to pay for books for others with the money that he should have used for himself and those near and dear to him; third, humiliation brought about by those whom he had befriended and had taught without remuneration, some of whom stole all that was dear to him—his teachings and even the books that he had written—and gave his teachings new names, claiming them as their own, and posing as friends to humanity and as teachers of a new Philosophy. In the end, the founder of Rosicrucianism in America died broken-hearted, and defamed by the very ones that should have been his most loyal supporters.

Experience teaches that true respect is not won by making a man content to be less than the best of which he is capable. Experience teaches that, possibly with a few exceptions, it is an injustice to the individual himself to bestow generous benefits upon him unless there is some way by which he can reciprocate the favor. For these reasons, the Order is justified in establishing a condition whereby each student that enters upon training must share the burden of meeting its expenses.

It is a fact that in this age of printers' bills and other heavy expenses no work can be accomplished unless there is monetary power back of it. No matter how great, how sublime, how divine is a work, unless there is a way of reaching the people no good can be accomplished through it; and the work languishes for want of manhood behind it—manhood that dares and does. And, if a work is great and sublime and noble, and if individuals are receiving special benefits, who should be more willing to make remuneration than those who are directly helped through such a work? Who more than they should be willing not only to pay for that which they receive but even to go farther and to help the work along in every possible way?

To help a lone individual is indeed good; but to help humanity generally is sublime. He who desires to help humanity generally must have the means of reaching those whom he wishes to help. A man may have the desire and the inner prompting to help the millions; but it will end there unless he is able in some way to accumulate the means whereby to reach the multitudes. To demand a just return from each person benefited—a return sanctioned by Divine Law—will enable him to use that which he receives as a means of reaching others. That which he receives from

these in turn will help him to reach the many. Only in this way can he do a great work. In this age of commercialism a man can accomplish little without the monetary power with which to do. He desires money not for the sake of accumulating wealth as such nor for the sake of hoarding up material perishable treasures, but for the sake of furthering a good and righteous cause in the earth and for the sake of exemplifying a lofty Ideal and making it practical and useful to humanity.

NOT RITUAL, BUT GROWTH AND DEVELOPMENT

The external requirements that admit one to training merely mark the beginning of the work. Text-books must be studied so that the principles of the Rosicrucian Philosophy are understood. When the principles of the Philosophy have been grasped the training commences—a training that can be given to the student only as an individual; for every step along the way must be carefully watched, carefully guarded, by the teacher so that the student may not go astray.

If the student is willing to master the tasks assigned and to learn the lessons of life as they present themselves to him, if he is faithful in obeying the injunctions of the Divine Law, and has patience, gradually he grows into enlightenment, into Illumination, or Awakening of Soul powers. As growth continues he develops the faculty of Intuition; and as he uses Intuition in his search for knowledge, he will find “angels ready to render service to him and to give him the truth.”

The training aims at leading each individual to understand the Law of his own Being. Gradually, as the neophyte obeys the Voice within his own Soul, and as he follows the instructions, he becomes an Initiate; and the final opening of the Temple takes place. When he finds the Center from which comes all Light, in which the Fire burns continually as it appeared to Moses in the burning bush, then will he have reached Initiation, then will he have *become* a Rosicrucian. He is then a member of that august body—a body that does not make Rosicrucians nor arbitrarily elect them to membership, but that helps *men to become* Rosicrucians. Once a Rosicrucian, always a Rosicrucian; for it is not Ritual that makes Rosicrucians, or Initiates, but *growth and development*. Faithful work with body and mind and soul makes Rosicrucians.

WORTHY MOTIVES AND SINCERE DESIRES NOT ENOUGH

Motives and purity of heart have much to do with the divine work that leads to Initiation. It is in cultivating pure motives and a pure life that the training must begin; but motives alone will never make a man successful in his undertakings. Motives and desires are only the beginning of the work. Lofty motives and pure desires are necessary to make the start, they give stimulus and direction; but they alone cannot finish the work. *Work* accompanied by worthy motives and desires together with *growth of soul* make a man a Rosicrucian, just as motives and desires and hard work will make a man a lawyer or a physician.

The desire to obtain membership in the Rosicrucian Fraternity is good; simply to wish is not enough. It is necessary to *work*, to *dare*, to *do*, and to *keep silent*. Effort and sacrifice are required in all things in which success is concerned; and success is proportionate to the effort and the sacrifice made. As with all things else, so with this work, except that this has the higher recommendation of pertaining not only to material interests, but to eternal as well.

The command, "Render unto Cæsar the things that are Cæsar's," is in force to-day as it was when Jesus taught the Divine Law. The statement simply means, "Render in proportion to what you *desire to receive*." Note the logical order: Render first, receive second. As you give so will it be given unto you. Remember this: Do not expect to receive first; but give first, and have faith that the Divine Law will give you a just return. If you have such faith as this, the Divine Law will see to it that you are not disappointed. No matter with whom you deal, you will find that the Divine Law makes no mistakes, but that it renders to each man according to his deserts. Worthy motives and sincere desires must be supplemented by effort, sacrifice, work, and "by rendering to others."

Your personal attitude toward a thing, your opinion of a thing, is the measure with which it will be measured out to you. This is true in all matters of life. It makes no difference whether it is concerning Rosicrucianism or anything else you might desire.

In the present age, a man is not gauged by what he desires to do, by what the heart would do if it could. No matter how good and sublime the desires may be, they are not the final test of success. Man is gauged by *what he actually does*. He is not remembered for his goodness; but

he is remembered for the good that he does. This is an age in which desiring is to be given its full value; but it is an age in which works count more than anything else.

DEFECTIVE DESIRES A DETRIMENT TO SUCCESS

Not only is it true that sincere desires and pure motives are not of themselves sufficient to win success; but it is to be expressly emphasized that impure and defective desires are a detriment to successful accomplishment. A desire that is tainted with selfishness, a desire that is defective in respect to nobility and generosity, permeates the thought atmosphere of the individual, and leaves its traces in the activities of his mind and in his personal demeanor. This very attitude of mind leaves a subtle impress on those with whom the individual deals. They may not dissect and analyze the cause; but they are none the less unconsciously influenced by its presence.

If a person desires help, personal guidance, or assistance of any kind from a school or a sect or a person or an Order or a Fraternity, without conscientious willingness to render just and adequate returns—by that very attitude of mind he lowers his self-respect because in his soul he admits that he does not wish to be fair. Such a thought pollutes the mind, it degrades the soul. And no man or woman that degrades the self or any part of the self is truly man or woman. Nor can such an one be a true success, for the simple reason that when a fundamental standard of life is lowered, the whole mind with all its ideas is tainted by the erroneous standard. The error manifests itself in word and in act and in the movements of the body. Not only does one fail in the cherished desire of one's life, but failure results in other departments of one's interests.

To illustrate: Here is an artist, an artist of no mean ability. He has not, however, been able to achieve success; for although his work is good no one seems to desire it or seems to have interest in it. On searching the why and the wherefore, it is found that the artist entertains a special desire—a desire for the achievement of some special thing—but that he is not willing to pay the price, either in money or in labor, for the desired object. He thinks it should be free to him, no matter what the cost in labor or in sorrow or in suffering to the one who is able to give him what he needs.

Now, this type of desire on his part will fail to bring him

that which he desires because it is defective. It lacks life, vitality, success-drawing qualities. It lacks the attributes of generosity and nobility. More than this, the desire is unjust; consequently, it degrades the mind and the soul and even the talents of him who entertains it. This internal degradation in time poisons the body and lowers the vital magnetism of the being. This internal non-manhood unconsciously manifests itself to those with whom he comes in contact; and, as a consequence, he fails in the things he undertakes. His mind is not positive, but negative; not attracting, but repelling.

If one desires to buy a picture from this artist, he will want a certain amount of money, not only for the time required to make the painting, but also an additional amount for the knowledge and the ability required to do the work. Yet this same artist expects the teacher of the Higher Laws to give him instruction without money and without price. He does not realize that a man never becomes a teacher of the Higher Laws without great sacrifice in his effort to acquire the knowledge and the power and the ability to give instruction and training. The Master Jesus said that he who longs for that which is not his, already hath committed sin in his own heart. Sin, wrong, loss, is not a matter of the physical being, but of the mind and the heart and the soul.

WORKING, NOT MERE WISHING

Each and every one is the captain of his own ship. The man is the ship, the mind is the captain, his forces are the sea through which he sails, and opportunities are the ports into which he enters. He has the opportunities, there is no man who does not have them; he has body, he has mind; having body and mind, it is but a question of what use he will make of them.

It is not possible for any one, no matter how great he may be, to desire, or to wish his way through life. Nor is it possible to reach greatness in any line of endeavor, no matter what it may be, without work. To desire great things is commendable, to wish for them is good; but it is only through thinking and *working* that we can come into possession of any gift or any desired object.

We must bear in mind that the reward—which is also to say, the remuneration that we receive—is not according to what we *think* we should receive; but it is according to

reason, according to the Divine Law, which gauges all things well.

We may think that we should have all good things, which is indeed a worthy thought; but, unless we set forces into motion, unless we get to work and do things, we will never obtain the things we think we should have. And when we set the standard high, not only the standard of what we want to have, but more especially the standard of what we will accomplish, and the standard of the work that we will do; and when we act in accordance with the standard set—then do we receive the reward that is justly ours, not only because we desire it, but because we *deserve* it, because we have earned it, because we have become worthy of the good things that we have long desired.

No matter what you now are, no matter where you are, that is of no consequence. The thing that counts is what you wish to do, what you wish to become, and above all, what you are willing to give in return for that which you want.

Are you willing to give up this, that, and the other? Are you willing to give up all minor things for the sake of taking hold of the one great thing? Are you willing to give up part of your dreaming and exchange it for hard work and harder study? Are you willing to dream *and* to work, instead of dreaming only? Are you willing to believe and freely admit that the "other brother" has just as much right in this world as you have, just as much right to health and happiness, just as much right to possess that which he desires as you have to that which you desire?

Being willing to admit this and to admit that, will you acknowledge that to the "other brother," who has the things you want, for which he had to work and make sacrifice, you should render full return for that which he can help you to gain, to accomplish, to possess? If you are willing to admit this, then there is every possibility of your coming into possession of that which you desire; for you are then coming into harmony with the Divine Law, you will then get to work, you will take as your motto, "I will," instead of "I can't." This is the first step. He who takes this step and keeps on, will never give up until he has won the things that he desires, or has become that which he wishes to be.

To become a Master requires, first of all, to become a man. And one will never become a man until he is willing

to admit that every other man has as much right to possession as he himself. While all things are for you, you can obtain all things only by giving, in some form or another, an equal value for all the things that you desire to possess; and this exchange must not be made under protest, but through "right good-will."

STEPPING STONES TO SUCCESS

What matters it though you have failed all your life? What difference though you have tried an hundred different things, and have failed in all of them? What if you are a failure now? What if you have just made the statement that the things you desire are not for you, that the dreams you have dreamed will not come true? All these things count for naught except to show you that in some way you were not in harmony with the Law, that you simply did not earn the right to success in that in which you were trying to succeed.

Possibly, like millions of others, you were trying to win at the expense of the "other brother." Possibly you were trying to win success by bringing loss to another, or to others. Possibly you thought that the things you desire to have, or the gifts that you desired to secure, should be given to you without any consideration as to what you should give in return. If so, then you deserved to get just what you did get—failure.

Failures are simply stepping stones to success. If you are worthy and openminded, you will examine your failures and find out your weaknesses. Then, when you remedy the fault, you will climb toward success. Search for your weaknesses; do not fear to uncover them. They may hurt when you find them; but never mind that. Let them hurt, simply continue to uncover one after another, the wounds will heal. When you have discovered errors and failings, be sure not to make the same mistake again. Be a man.

Now that you have failed in your desires, and now that you know the cause of failure, make up your mind that you will not only wish and desire, but that you will also *think*, and *work*; that you will be willing to give that which is in your power to give, whether it is in labor or in money, for that which you desire to have, for that which you desire to become. And rest assured that, when you have fully made up your mind to *dare* and to *do*, to *give* and to *receive*, then you will succeed.

It matters not how often you have failed, nor does it matter along what lines you have failed. The main thing is whether you wish to succeed, and more especially, whether you are willing and glad to pay for your success. If you do this, if you try again, then there is no force in creation that can hold you back. Once you make up your mind to succeed, no matter what happens; once you make up your mind to obtain the things you desire, no matter what the cost—then you are beginning to *create* success, you are placing yourself into harmony with the great Law that gives man the things he needs.

But do not stop here. *Get to work.* No matter what you may not be able to do, the main thing for the time being is to do the thing, however small it may be. Do the one thing that you can do, and use the proceeds from it in obtaining the thing or the faculty that you desire. This is creating success, it is building success. It is not something that comes to you through mere wishing, and then leaves you *because you have not earned it, nor paid for it.* That which you have earned is yours, *yours to keep and to hold,* to do with as you wish.

Fate holds no man back. Fate prevents no one from becoming a Master. If you are in the arms of fate, it is simply because you deserve to be there. This may seem to be a mighty hard doctrine; nevertheless, it is the doctrine, the standard, set by every Master that ever lived. Even the kind-hearted Nazarene said: "As you sow so shall you reap."

THE SIN OF OMISSION

It is not only that which we do that holds us back, but more often it is the things that we do not do. The sin of omission is as great as the sin of commission; and in the case of trying to become a Master the sin of omission is even greater. A man may readily be forgiven a mistake; but he is not easily forgiven the sin of not doing that which he should have done.

One of the greatest things in the universe is the power of thought; for thought even precedes desire. Nevertheless, though a mighty power in itself, thought will accomplish nothing unless the things that we think of become manifest through works. Thought is but the beginning of any great work. Following thought comes the desire to possess, to be, or to do. Then comes the imagination, which designs how this should be; but if we stop here, or if we think the "other

brother" should do it for us, should do our work, or give us that which we desire, we will never accomplish. To depend on thought alone is one type of the sin of omission.

It is through thought that man is different from the animal in the field. Only through thought, reason, and work, is he superior to the animal; and, although he may think great thoughts, if he does not act and work in harmony with them so as to exemplify them in his life, he is not so very far removed from the animal plane after all.

Many who think themselves Mystics have made the mistake of believing that they could so focus the thoughts as to receive the things they want, or become that which they desire to become, simply through a process of focussing the thoughts. The writer of these words is willing to admit that those who understand the Law governing Occult Magic can do this; but even in this case they would be forced "to pay the price" in some other way, and very seldom indeed is it advisable to *force* conditions through power of thought.

Having believed that by a process of thought-force they could obtain the things they desire, and having followed that process to the best of their ability, and then having failed in their undertaking, they have become skeptics and disbelievers, and even condemn the doctrines taught by New Thought, Occult and Mystical teachers. In fact, the fault was wholly in themselves because they were not willing to meet the conditions of success, but wanted to win success at the expense of others. Theirs is the sin of omission. They fail to *work*, to *will*, to *do*.

One meets this class everywhere; and when you meet them you hear little except condemnation of everything that is good and true. They will tell you that they were too liberal for the church and consequently had to give it up; that they took up New Thought, or Mystical teachings, and that, although they have studied everything along advanced lines, they have never been able to manifest anything as taught.

The pity of such a thing! Not only are they poor representatives of success, but they turn others—those who are just beginning the search—away from the truth.

The fact is they were not too liberal for the church to which they belonged; they were too narrow, as all their works afterward indicate. They thought the fault was in the church when it was in themselves. The truly liberal person can be among the most narrow-minded people and

not be annoyed by it. His own liberality excludes all narrow-mindedness from him. His own generosity of soul gives him gracious manners even among those who are cynical and exacting. Those who claim so much for their liberality, who condemn the Church because she is not liberal, because the Church turns away the child that goes wrong, are the very first ones to condemn the brother in the New Thought or the Occult field who makes a mistake, or whom they consider to have made a mistake.

It is this class that sets a standard for others to live by. The person whom they judge may be a Master, and in his works may be actuated by the Divine Law; yet if his ways are not according to the standard of this self-righteous class, they consider his actions wrong and to be condemned. These are guilty of the sin of omission. They lack true manhood and womanhood; they think that all things, all faculties, all gifts, should come to them merely because they want them, not because they are worthy of them or have earned them.

It is thought that makes the modern man different from the men who dwelt in caves. It is also thought that makes a man a greater failure to-day than men were in the past, for the reason that in the past there were no such opportunities as there are to-day.

Man is more finely organized to-day than he has been for centuries past. Consequently, being more finely organized, he is capable of doing greater things provided he is willing to work as he thinks. But, if he gets the idea that all other human beings should be at his service; that they should give him the things he desires because he desires them; that, if there is a gift he desires to develop, others should show him the way, no matter if he gives nothing in return—then he has come to use his finely organized being, his thought forces, his very soul, for obtaining that which does not belong to him, that which he has not earned. Although he may possibly secure the object of his desire in some unworthy manner, it will not long remain with him. With all the dormant powers that he possesses and with all the powers that he has wrongly used, he is not a fit representative of true success.

It is this class with which it is so hard to deal; for, notwithstanding their failures, they pose as "beings who know it all." They seek more power to use; and when the thing they want is not laid at their feet without question, they

always have the cry of "commercialism" ready, and fling it boldly in the faces of those who are trying to do good and to obey the Divine Law at the same time—a task that is often thankless.

It is this class—men and women of "little minds with the idea that they are as gods"—which is a menace to all good work; for they turn all true seekers aside if they can possibly do so. They are failures with the idea that they are a success; in their own minds, "mighty beings among little men."

NO ROOM FOR DISCOURAGEMENT

On the other hand, we have the man who is a failure and admits the fact; the man, who, having tried again and again, has failed in everything, not because of a desire to take advantage of his fellow-men, but because, though honest and desiring to do the right, he does not know how to do, and does not understand the Law. Not understanding the conditions of success in that which he tried to do, he has failed. This is the real man or woman. This is the man or woman who, given any kind of a chance, will prove to be a success. To these we say:

Do not be discouraged. Do not let discouragement enter the heart. *Look up, not down.* See that there is light and life and love round about you. Take fresh courage, make your failures stepping stones to success, and know that in good time success will be yours.

No man, no matter how many the failures, should be discouraged. Where there is a will, there is a way. True, very often we think we have found the way, only to discover that we were too hasty in our acts; but this does not matter. If we search ourselves and examine the truth we find that we did not really lose through the experience. We gained strength to make greater efforts and to do greater things. On the other hand, had we actually succeeded in the first attempt, we might have been content to abide there; we might never have reached higher and might always have remained in the commonplace class.

He who has been a failure, but who makes up his mind to win, and who, having made up his mind, gets right down to work, seeks for the help he needs, and accepts the help when it is offered, no matter what the price, is the man that is going to succeed. There is nothing in heaven or on earth that can keep him from it; for he is gradually drawing all the forces of success to his aid. If he is truly a man, these

forces will be his willing slaves, his co-workers in everything that he attempts to do; but he must first prove that he is true and worthy, that he is well prepared and well qualified.

Remember this: there is a reason for the condition that you are in at this very moment. No matter what that condition may be, no matter what the circumstances, you can blame no one but yourself. If the cause were some outward force, you must then admit that you were negative, and a negative is always a failure. If the cause is neither within you nor in outer forces, you would conclude that God, or the Divine Law, is unjust, and that is impossible. If you are a failure, it is because, possibly and even probably, for some reason, you deserve to be; then it is your duty, being in a world of opportunities, to seek the cause and to remedy it.

Possibly you are your own worst enemy, possibly you refuse to accept help when it is offered you, possibly you think that others should be at your service. Possibly you forget that the Divine Law teaches that he who is to be served must first serve.

You and I, no matter what we may be, are the architects, the builders, of our future. No one can build for us. Others may be able to make plans for us, to show us how to build; but we must do the building.

And this shows us the Law. If we are not builders ourselves but desire a house built, we are not foolish enough to order the material needed, or that we think we need, and then tell some one to go to work and build us a house, some one who knows nothing of the building art. Instead, we use our reason, we go to an architect and tell him what we want, how the building is to be. He draws the plans for us; and, when they are according to our idea, we accept them, and, what is more, we *pay for the plans*. When we have plans that suit us, if we are not builders ourselves, we will employ some one that is by profession a builder; and he orders the material required in the building.

Being reasoning beings, if there is a certain thing that we desire to accomplish or to attain or to become, we should seek for some one who understands how to design the ideal of what we want to become, and who is, moreover, able to tell us just what to do and how to do it and to guide us while we are building. If we do this and if we are willing to pay the price both in service and in the requirements of

the developing process, then in good time will we be able to build up that which we wish.

MASTERSHIP DEMANDS BACKBONE AND STAMINA

And what of the opportunities to become great in any line of endeavor, or to become a Mystic, an Occult Master, an Initiate, or a Rosierucian?

The opportunities are as great to-day as they ever were. In fact and in truth, never in the history of the world were they greater. In all lines, whether in the field of labor, the arts, or the professions, the demand is greater than ever before.

What is demanded more than anything else is the man who can do *one thing well*. The time was when the dabbler, "the Jack of all trades," was considered a smart fellow, when he was able to make himself useful no matter where he was. That time is past, and the time of the specialist is here. No longer are men wanted to know a little of everything, and not much of anything. Man is supposed to have a knowledge of the ordinary happenings of the day; yet he is supposed most of all to be thoroughly proficient in the line of work he follows and to understand every aspect of it and to take care of every department of it. In other words, he is supposed to be master of his art, his profession, or his business.

In like manner, he who desires to become a Mystic must devote his all to that aim, and must not dabble in every doctrine that meets the eye. By this, the writer does not mean that a man should give up his whole life to a study of Mysticism along one line; for the true Mystic, or Initiate, devotes his day to some useful labor, to some worthy business. When his duty in the practical affairs of life is finished, he gives himself to the study that interests him; and the duties of a practical life are the medium through which he manifests the knowledge and the benefits that accrue from his mystical studies. However, he who desires to become a Rosierucian must study Rosierucian doctrine and practice the tenets as taught by the Order. It is not wise for him to waste time in Eastern doctrines of all kinds; for, like promiscuous tampering in other lines, it is liable to interfere with his becoming an Initiate.

To become the master of a profession requires backbone; for while the opportunities to-day are greater than ever before, the requirements are more severe. The man

who wants to become the master must be willing to meet with all the requirements. To "flunk" in one, means to fail; for he who breaks one commandment breaks them all. He must have backbone, a backbone that will neither bend nor break, no matter what may come. If you have these qualities, if you are determined, if you have a positive will and a brain that can think, you will succeed. No matter what may be the demand upon you, be a man, see that you pay all obligations as you go, whether they are monetary or moral obligations, and your Mastership is assured you.

Remember one thing in your fight for supremacy, in your work toward Mastership: the world neither loves nor pities the coward. The world has no sympathy for the one who cries, "I can't" or "It is impossible for me to do this or that." The world no longer asks whether you can or cannot, the world simply demands whether you *will* do it. And bear this in mind, the world generally has more sympathy, more honors for the man who succeeds, even though unworthily, than for the man who fails; for failures are not in great demand.

Failures are of two kinds, each equally guilty. One is the man who has no backbone, who has ever ready the "I can't." He has all the required forces which could be developed into a mighty success; yet he has cultivated a point of view which causes him to think that mankind generally is against him and that no one is willing to help him. There is no reason for this point of view except that he has never tried to help himself, he has never made sacrifices, and has simply been content to wish and to wait. He is the man that thinks others should come to his aid, offer to help him, to give him lifts along the whole line, showing him what to do, and how to do it. He has made himself cheap because he desires all things at a cheap price or altogether for nothing, and he manifests this cheapness outwardly.

On the other hand, there is the man who has been willing to pay the price; the man who, though possessing nothing at all, had it in him to become a success; the man who, in his search, found and accepted and paid for that which he required in order to succeed. But, through some mistaken idea of righteousness, he has been foolish enough to give help to unworthy ones, help financially and morally; and, receiving nothing in return, he was gradually drained of all that he had, until he manifested failure through loss.

The first one is a failure; but he does not cause others to

fail. The second is a success; but, through mistaken ideas, he helped others without a just return. As a consequence, he not only interfered with his own best interests, but caused those whom he helped to become still less self-reliant. They should have been spurred on, to success through a refusal to help them at a time when they might have helped themselves. The one commits the sin of omission in that he never does the work, never makes the effort to accomplish that for which he came to the earth plane. To the other, belongs the sin of commission. He does that which, though it seems to help others, is really not a help to them, but makes them less self-reliant and more cowardly, and gives them a more unnatural view of mankind and of God.

If, to the man of physical health and vigor who appeals for help, financial or other, a curt reply was given and some stinging, though sound, advice; if he was thrown upon his own resources, in many instances he would become a success. Nor is this in contradiction of the Divine Law; for, while the Father gives us the earth and all things on the earth, He never does the work for us. He allows us to work out our own existence; and, even if we should plead with Him through what is falsely called prayer, He would not for a moment give us help unless we help ourselves.

This does not mean that we should tear out all charity from the heart, but rather that we should have more charity, and then give it where charity is really necessary. Deserving objects of charity we find in the child that is hungry and suffering and not yet able to help itself; in the child that is abused and made to suffer through brute humanity; in the countless women throughout the world who are not able to help themselves or those depending upon them; and in men who, through illness, are not able to use the faculties which a just God gave them. But, when the strong man, the man in his right mind, appeals to us for gifts, for charity, or for free help, we must turn the deaf ear if we want to be just to God, to him, and to ourselves.

This world of ours is full of those who think right but who never do according to the way they think. They think right, they plan right; but they are always waiting for a better opportunity. They hold the right thoughts, they know what they want to do, what they want to accomplish, they know where they can get the help they require, and

who can show them the way; but they are not willing to exchange what they have for what they need.

They lack stamina, they lack backbone, they are slaves of that which they have. The personality is too strong. Rather than give the little they already have for the great that may be theirs, they retain the little, they bury the talent. Eventually, even that is taken, or stolen, from them. Then they cry against fate, condemn the rich, and teach equality, when in fact, had they the power, they would take all from others and give nothing in return. Now that they have not the power, they simply ask for help from others, and condemn others, crying "commercialism" when a just return is asked, boasting of what they would do, had they the power to do.

DOING, AND DOING NOW

The men and the women that succeed in life are always the ones who make up their minds that they are going to do things. They are the people who think for themselves. They do not say this is too narrow or that is too liberal, they care not for either side. They seek that which they want to attain or obtain. With their image-making power, they design an Ideal; and, when they have perfected the Ideal as they think it should be, they set to work to find out how the Ideal may be materialized.

When they find the means to the end, or when they find one who can help them, it is not they who play the beggar's game, not they! They are too big, there is nothing small about them. They demand the best, they will have nothing but the best, and they are willing to pay for the best.

It is not a question with them whether they can do a thing, whether they can obtain the thing or the help they need because of a lack of money. The whole question with them is, "Where can I get the help that I need?" Answer this question; and, though they are the poorest of the poor financially, they, Napoleon-like, will find a way. When told that the Alps were in his way, Napoleon simply said, "Then there are no Alps"; and he crossed them.

In the game of life, "Now" is the only time; and those who wish to play the game, play it now. To them, the overcoming is the part that gives the greatest satisfaction; for the great soul is not satisfied with overcoming the small things that every one can overcome. Theirs is the work of

overcoming the difficult, the intricate, things that obstruct the way to greatness.

“Procrastination is the thief of time.” It is, in fact, the thief of all good things. The one who says he cannot do the things to-day; who says, for the present, he will have to pass this and that good thing—he is the one that will always pass them. If we want a thing, and want it badly enough, we will arrange to get it *now*, and there is nothing that will prevent us.

CAST OUT FEAR

If you hesitate to attempt any great work because you fear failure, then virtually you have already failed; for the one fear of failure will so charge the vibrations of the being that failure is vibrated from every pore of the body. If you want to do a thing, there is but one way: *Do it*, and be man or woman enough to take the consequence if it should not be the right thing after all.

To do the things that your intuitive powers tell you to do, is but one way of gaining still greater powers of selection and discrimination. Only by obeying the Intuitive Voice do we gradually come to understand the Voice in all cases and select only the best that is placed before us. Like the child learning to walk, we will at times misunderstand the Voice of Intuition while we are learning to obey it. All things worth learning must be learned through personal experience; and all things that we learn demand a high price, whether it is paid in a monetary consideration or through experience that more often causes pain than pleasure.

The main thing is to learn. If a high price must be paid, pay it with a smile. If there is suffering connected with the experience, suffer in patience; for learn you must, and the sooner you gain the necessary knowledge, the better for you.

Cast out fear. No matter what your desires may be, no matter what you wish to attain, after knowing what it is that you want, after finding out how you may attain it, whether through your own endeavor, or through the help of another, cast out the old desire to wait until some other time. Throw away the inclination to fear, and act *now*.

If you are not altogether inert, surely the thing you desire is worth a price—not a price that must be paid in money, but a price that must be paid in some manner, in labor, in suffering, in self-denial, in giving time to develop-

ment at the expense of some sort of pleasure. Whatever the price demanded, *pay it*, and do not wait for what you think might be a more favorable time and opportunity; for that may never come your way.

In the Great Fraternities of old, no matter what their name may have been, especially in the Osirian and the Rosicrucian branches, the watchword has always been: To Know, to Dare, to Act, and to be Silent. Why? Simply because action is always for the man who dares; and the man who dares is the man who will do, who will succeed, who will make good, no matter what his desires may be.

The man who wants to be successful, is the man who must have cast out fear of failure, fear of being a dupe, fear of everything. He is the man who, having an idea, will work in harmony with that idea; and he will continue to work either until he achieves the desire of his heart or until he is convinced that the undertaking is not feasible.

The average man is just about one-fourth alive. The rest of him is made up of material that is either dead or dormant. Such a man will never be successful until he casts out the dead material. He must begin house-cleaning, and he dare not stop until the house is thoroughly cleansed.

The man who has reached no farther than simply to wish to be a Master is the man who is just about one-half alive. He is still inert, the mind is awake enough to think, awake enough even to desire the accomplishment of a certain object; but the rest of him is dead, he dares not act, he puts off until a more favorable time that which he should begin to do *now*. And, usually, the *now* never comes for him.

Get rid of the dead material within you. Free yourself of that which is inert, that which will hold you back, enslave you. Be free. Think for yourself. Act. Do things. Plan great things and then start right in to do them. That is the only way to achieve. It matters not whether you want to be a successful farmer, an artist, a physician, a Mystic, or a Rosicrucian, it is all the same. The start is the same, though the finish may be somewhat different.

Fear is negative, it is for this reason that fear is a destroyer of all power. Negative thoughts always repel. Negative conditions always cause us to be inert. We take a hot bath if we desire to relax. Why? Simply because the hot bath is negative. Some people are always in a hot bath, they do not have the back-bone to take a cold bath, it is too chilly, they fear it might kill them.

Change the poles of the mind. Root out the negative pole and plant it in the right location. Make the mind positive, have the mind so that it will see the good things in life, the beautiful things, the roses on the bushes instead of the thorns. Some people are so negative they always look for the thorns. They take hold of the thorns and then complain because the thorns prick them.

They are always complaining instead of doing, and when those who do things reap the benefit of doing, they cry out that God, Nature, and governments are partial, that some get all, and others get nothing. It is true, but most of them do not get because they do not do. Others do and do not get; but they are usually paying either for something they did not do or for something they did do and should not have done. But if man does, and continues to do, then the time will come when he will also reap a good harvest; for the Law is absolute, and he who will not give up will become the master in good time.

What man thinks has much to do with what he will be. But what he does is the thing that will really count. Think right, and then act right, and see that you act immediately after thinking right. If you think a thing should be done, do it. Do not wait because you think that there may come a better time to do it in. *Do it now.* Thinking is the first step; but, if you put into action that which you think, and if your thoughts are of the right kind, then you will accomplish great things.

SELF-RELIANCE

Do not expect help from others, depend upon yourself. Not that others cannot help you; for they can unless you are already a master, but do not expect them to help you unless you will help them in turn. That is depending upon yourself; for you are asking no favors, you are simply asking an exchange. The man that asks favors is usually the one who does not do things; but he who gets to work, who, having something he can part with, and seeing the "other brother" with something he needs, is willing to exchange, through the exchange achieves success.

Do not think that the Law is partial. It is not. It will give you the same kind of a deal that you give to it or to others. The Law is absolute, and you answer not to the man with whom you deal dishonestly, you answer to the Law.

If there is anything that you wish to achieve, then now is the time. Do not let the Sun go down before making the start. Do not say that you cannot do so, that is already to fail. Do not say that you would take up this or that study if you were financially able. Remember that better men than you have worked their way through college and have become the world's greatest physicians, lawyers, statesmen, and that many of the greatest Occult and Mystic Masters worked as laborers for their Masters while they were under training.

If you will to do, you can do. But so long as you use the "I can't" and make other excuses, you will never be able to accomplish anything. Act *now*. Get busy, make up your mind that you are going to do, that you are going to start now and that you will not give up unless you must give up.

Napoleon used to go days at a time without eating, simply to find out how much he could stand. He used to cut wood for old women in order to find out what strength he had. He used to sit up many nights at a time to see how long he could keep watch and do without sleep. The author of these lines does not recommend this. He does not tell you to do this, but he does say: "Get to work, begin doing things, be a man, pay the price for that which you want to possess."

Become a master of something, no matter of what it may be; a master of yourself, no matter into what channels your desires may run. Cease to be a slave. And you cease being a slave only when you make up your mind to do a thing, come what may, and to possess that which you want if you must go without food.

If you charge your mind with vibrations of this kind, then you will not only be able to reach Mastership in the Mysteries, but you will be able to succeed in that which you are now trying to accomplish, be it as an artist, an architect, a physician, a lawyer, or a statesman. But, remember, you cannot be a Master of the Mysteries and nothing else. To be a Master of the Mysteries demands that *you shall also be a useful member of society*.

THE DAUNTLESS SPIRIT OF RESOLUTION

I CAN, I MUST, I WILL, I DO

God gives man only one time, and that time is *now*. Tomorrow it may be too late to start, yesterday is gone and belongs to God. If you have an ideal that you wish to manifest, to personify, then do not wait, do not say you

“can’t” accept the opportunities that are offered you, that you must wait. If you do, you lose, and you will keep on losing.

Admitted that you are not personally in position to accept that which is offered to you, there is then the test, the test to find out whether you are worthy; and if you are worthy, if you are made of the right material, you will say, “*I will*,” instead of “I can’t,” and you will soon find some one to help you get that which you desire.

Some of the most successful men living at the present day have seen the time when everything looked dark to them, when they did not know which way to turn; for they had not the money to go a step farther. There was but one way for them, either to give up and say, “I can’t,” or for them to risk all they had, obtaining a little money and risking their all. By going ahead and taking the risk, they started on the upward path which led them to success. They did not give up, theirs was the dauntless spirit of resolution. It was all or nothing; and this spirit of daring, this dauntless resolution to do or to die, made them the successes they became.

Others, seeing their success, and not knowing the fires they had to go through, cry out against them, accusing them of unfair dealing, of being destructive powers, when in fact they are not destroyers, but builders—men who have faced the extreme darkness of failure, but, being dauntless, fearing nothing, they succeeded in spite of everything.

This spirit of overcoming, this resolution not to be repulsed, not to forego anything offered them which they desire, has made the masters in the different lines of endeavor. They were slaves neither to their own fears nor to the ridicule and the “say-sos” of others; and this innate power is what made them what they are to-day—men of power, men who do things.

When you know what you want, then go ahead and get it. Do not expect to win in a day. It may take time, months, possibly years; but, if you stand firm, if you say that you will have the best, and only the best, and if you never give up, risking all that you have and all that you are—then you will become the master, and the slave that is within each man will slink back and become lost in the darkness that is left behind.

The fear of failing is the traitor that is within each man; and it is this traitor that makes the millions the slaves of

the few. It is this traitor that always whispers to us that "we might fail" and that in the failure we might lose the little that we have. The little that we have is worth very little; and it is better to lose even that than to be the slave of circumstances and conditions, because we did not dare.

Do not even allow the thought of failure to enter your mind. Whatever you do, go ahead in it as though you were already a success. Plan and work as though your work was a great, big, throbbing success, as though everything was coming your way; and if you do this your plans will be successful plans because they are made to meet the conditions of success. If you were to make them as though you might fail, they would be the plans of failure and would never bring you success. Forget the past failure, wipe out the record of them, remember only the things that you have learned through them. Remember that there is no such thing as "impossible" to man; for God has made him in His own image, and has given him the same power that He Himself possesses, though in less degree.

Remember that you are in His likeness, that you are a little god, a god in the making, that you possess all the powers and capabilities of creating success, of creating new conditions, new worlds for yourself and those with you. Bear in mind that you are a Master in the making, that you are a Man and not the slave of men.

Whatever you ask for, see to it that you are willing to render a just return then and there. If you want a thing and have not "the wherewith" to get it, secure the means from some one who has it. That is business; but *men* do all things in a business-like manner, they do not beg, they ask no favors, they ask only to do business, and to do it in a business way.

Remember this, it is far better for you to attach a mortgage on that which you possess, or even on that which you hope to possess, than it is to attach a mortgage of fear, of failure, of "I can't," on your Soul. It is for you to say whether you will be a master or a slave. You are the judge, you must decide the question, it rests entirely with yourself and with no one but yourself.

The opportunities to-day are greater than ever, they are being offered to you from every point of the compass; but if you say that you can't, that it is impossible, they will pass you and they seldom come back.

Search history and read the lives of the men who did

things—men who had nothing to start with, no money, no profession, nothing that could possibly help them. And yet, to say that they had nothing is not true, they had no money, no earthly possession, no opportunities to earn money; but they did have an ideal, they had an idea. And for that ideal, for that idea, they were willing to risk all friendship, ridicule, the sneers of friends and enemies alike; but in each case, they were successful because they asked no favors, they were not afraid to try, they were not even afraid to risk all, and even part of that which they expected to be.

Among these men may be named Fulton, with his paddle-wheel; Farraday, with his bottles and tin pans in the attic; Whitney, with his crude tools in a cellar; Howe, with his needles and shuttles, inventing the first sewing machine; Bell, experimenting with his apparatus; Edison, in the baggage car with a crude printing press; and many others in the field of invention.

In literature and in Mastership, we have Tolstoi in the field following the crude plow, a man who belonged to royalty and might have had the command of millions; Bunyan in prison for many years; Boehme, a cobbler; Randolph, a bootblack, and then a barber, and then a physician searching the world for new ideas.

These men had not the fine things of the earth, they had no money, no influence; but they had faith in an idea, faith that they might attain. They believed that it was "up to them" to give before they could ask to receive; and they proved the idea to be right, they caused the ideal to become personified, manifested to all the world.

Success can come to all, and will come to all those who are willing to pay the price. But if you "flunk" in the school of experience; if you think the "other Brother" should give you before you give to him; if you are ready to cry "commercialism" when you are asked to give a fair return for help, or an idea, or instruction—then you are already a failure, and the chances are that you will always remain a failure. Unless you persist with dauntless courage, you can never become the Master, never the Rosierucian, but will be the slave of conditions, circumstances, and forces which other men, with less personality and less opportunity, overcome.

No matter what you may be interested in, whether in some business, some profession, some simple occupation, or

whether you want to be a Healer, a Rosicrucian, a Teacher of Soul Science, or one of the Æth Priesthood, the Law is absolutely the same; and, if you want to succeed, you must live in harmony with the Law and obey the Law.

The exposition of the Law, as given in the foregoing, may seem to be cold; but you must remember that the Law neither respects nor shows partiality to any one, no matter who or what the condition. If you are ill, the Law will have no pity on you, but says: Thus must you do if you wish to be well." And indeed you must do so. So does the Law say to the one who is a failure in any line of endeavor: "Thus must you do or remain a failure." And there is no pity in the Law.

The statements made may seem cold, cruel, and utterly devoid of sympathy; but they are so expressed in order to show you what to do in order to pass from disease to golden health, from failure to success. They are thus clearly and plainly stated because the writer desires to help you in every possible way.

What is it to be master or slave? Yours is the privilege of giving the answer, be that answer what it may.

WHEN THE GOOSE HONKS HIGH

BY HOMER CLARK, BENNETT, M.D., LIMA, OHIO.

When the earth is wet and muddy, and a chill is in the air,
And the weather seems determined to make trouble every-
where,

Then at night if you will listen, late in fall or early spring,
You can hear the stealthy rustle of the migratory wing
Of the wild goose in his passage, to and from his breeding
ground,

As he flies low in the darkness, giving forth no throaty
sound,
For his instinct gives him caution, to keep silent in his
flight,

And to go his way in safety, under cover of the night.

When the earth is dry and dusty, and the air is warm and
still,

And the weather man is resting from his work with right
good will,

Then at noon if you look upward, you may strain your eyes
and see,

Two long lines of fluttering pinions, spreading out in a
great "V."

If you hold your breath and listen, you may catch the
distant sound,

Of the honking of the wild goose, on his journey, homeward
bound,
Swiftly moving cross the azure of a clear and cloudless sky,
For when everything is lovely, then it is the goose honks
high.

The old adage is a true one, which we all may put to use,
That two heads than one are wiser, even if one is a goose.
God made geese, and God made people, let us learn the
lesson then,
To the geese He gave an instinct, He gave reason unto men.
But how many men are foolish and neglect the higher
theme,
Keeping on the lower levels, where things are not what they
seem,
When they fail in their endeavor, rail at fate and call it
luck,
Never reason out their actions, take no thought of grit or
pluck.

When our days are dark and gloomy, and things seem to go
all wrong,
All the good things going elsewhere, naught but discord in
our song,
Then's the time for us to reason, that the cloud which hides
the light,
Has a silver lining somewhere, and the other side is bright,
And there surely is a method, by the which we may pull
through,
If we only will have patience, and do as the wild geese do,
Then when all our fret is over, we can smile and not half
try,
For when everything is lovely, then it is the goose honks
high.

This old world is full of trouble, let us meet it with a smile,
Troubles do not last forever, and it is not worth our while,
To worry over difficulties and obstructions in our way,
For we somehow can surmount them, and remember that
some day,
When we reach the higher lever, we will smile, and wonder
how
We ever let the molehills seem like mountains, and that now
When our troubles are forgotten, that is just the reason
why,
That when everything is lovely, then it is the goose honks
high.

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