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Foreword



There are three principal factors in the Drama of Initiation. In the process of attainment to Mastership, all other activities and interests must be subordinated to them. The necessary adjustments must be made to work out the problems in which the Soul of the Neophyte became involved during its previous journeys.

These factors are: Christification, Reincarnation and Karma. Perhaps these should be reversed and we should say: Reincarnation, Karma and ultimately Christification or Soul Consciousness.

The effort toward Christification presupposes Reincarnation and the accumulation of Karma, whether good or ill, but Christification is the goal, the headstone toward which all our efforts must be exerted. If we remove the *purpose in mind*, human existence *above the animal degree or state of consciousness* loses every true ideal and not one real life objective is left.

This may be questioned, but it is readily proven. *There is nothing in life itself or in this world that really counts in time. The only thing that is REAL and that plays a worth-while part in the human drama is the Soul.* The only question for the Soul to consider in its human existence is whether it chooses the Christic life, which will help to immortalize it, or whether it is satisfied to accept the things belonging to the "Tri-headed-devilhood," which include carnality, sinful and frivolous pleas-

ures, hypocrisy and deceit, selfishness, indifference to the sorrows and welfare of others, procrastination in duties, injury to and debasement of others, love for the world and its allurements and all the things which are, or may become, things of the carnally physical and finally destroy *both* body and Soul.

Everything in life has a bearing on these three principles. They constitute life's real meaning. All circumstances and experiences in life center wholly around them, because the Christ and the Devil, the good and the evil, construction and destruction in man and in the life of man are but two aspects of the same principle. The real identity is but one. The Devil is neither more nor less than a perverted "Christ." This explains the seeming mystery of man's right and power of choice. When he chooses evil he is really choosing the perverted aspect of good. There could be no progress nor advancement without change and no change without contrasts; no contrasts without the dual aspect. There must be the true and false; the good and the evil.

The *Adamic* FALL into matter, when the hosts of Souls descended into this plane (not the fall of Adam at a later period), buried the Soul in the false aspect of the material "Slough of despond," on this plane of illusion (because the Soul could only see as "through a glass darkly," having the gross body to contend with), degrading these Souls now in physical bodies with perverted, that is, sinful, desires, false outlooks, and perversions. Each of these Souls must now rise again into its true aspect and continuity of existence.

The Soul, having descended into a world of matter which is

in itself an illusion because it is changeable, and the Soul itself not being absolute until it has attained Consciousness or Christification, is at the mercy of the mind and the Will of the personality into which it has fallen (incarnated); but it still possesses the power of choice between the good and the evil. All the good chosen builds and adds to all that is *real* of the Soul, while all that is chosen of evil and of "the world, the flesh and the devil" brings about just that much "Soul perversion," is Karma, and demands reincarnation times innumerable until the debts have been paid "unto the last farthing."

Everything that is perverted is false, misleading and betraying. Everything that is false is unstable and therefore perishable and cannot be lasting. It is consequently doomed to disappear entirely. The fate of each Soul is thus dependent upon what its incarnated personality chooses, whether the real and true, which enables it to become greater, or whether it will choose the worldly attractions and shrink into nothingness and be no more. Choosing that which is perverse causes the Soul to likewise become perverted and perish as a consequence. The results always correspond perfectly with the choice made and the state of the Soul itself. Every unfortunate choice crucifies that much of the "Christ" in the individual, and that much of the *Christos* in the Soul. When the individual forgets his divine inheritance and chooses wrongly he crucifies the *Christos* and destroys that much of his own Soul; his own real self. By such action he creates that much new Karma and lays the foundation for the necessity of future additional reincarnations.

the secret of vital, spiritual and physical magnetic power. How deeply this subject has been veiled will be readily seen by a study of such books as *Alchemy and the Alchemists*. Transmutation is as necessary in the development of vital force as it is in the spiritualization of the body and Soul since there can be no physical health if the vital forces are low.

The combination of an abundant supply of both vitality and virility has been known as the *Elixir*. It is possible for the sincere student to develop both, and through this possession both mind and body can be *regenerated and life prolonged*.

But it is not only necessary to develop these forces, it is of equal importance to learn how to *direct* them to the various parts of the body, and to understand the method of both controlling and transmitting this force. Once this secret is understood even in part, the aspirant will begin to realize something of the wonderfulness of the forces of Nature and the provisions she has made for the maintenance of health and strength through the proper direction of these seemingly mysterious forces, as well as the good that may be bestowed by its possessor.

The cultivation of this Force is the most intensely interesting study imaginable and the application of the laws fit the aspirant for its wise direction as intended both by Natural and Divine Law.

It is perhaps needless to say that a condition of perfect health is desirable on the part of the Aspirant. It naturally follows that if it is possible for one to advance when not in perfect health, he can make far greater progress if in health. This is true in any work and doubly so in spiritual endeavors. In the last analysis, the development of this Force is a spiritual work because both vitality and virility are gradually transmuted into the higher realms of activity such as the Soul or *Æth fires*.

The condition, both physical and mental, of *every* person depends upon the amount of vital force he possesses and upon

its uniform distribution. A person may possess an abundance of this force, but, if not properly distributed, he is in a condition of what is known as ill-health, or inharmony. The most perfect specimens of men and women are those whose bodies are filled with this force, each organ receiving its due share. Body and mind can then function properly, there is no abnormality, harmony prevails and it is really easy for such people to be happy or at least contented, morally and even spiritually inclined. Spirituality, after all, is based on physical and mental harmony.

The greatest generator of vital force is the lungs, the next is the stomach, though every organ and every part of the body plays a part in supplying this force. Care must be exercised to breathe only pure air and to eat natural though substantial food. Overloading the stomach, and insufficiently using the lungs, must be guarded against.

Every morning there should be a ritual of breathing deeply pure air for a period of ten minutes. Inhaling should be slow, so as to allow the air to enter the very depths of the lungs, the air held in the lungs for a few moments and then, with its load of toxins, more quickly exhaled than it was inhaled. It is also well to practice this exercise several times a day unless one has started with a special system of breathing for a definite purpose. Breathing in this manner will fill all the organs of the body with an equal share of the vital forces from which the *Elixir* is manufactured. To understand this fully the Aspirant should always bear in mind that the air breathed into the lungs enters the arteries, known as the air carriers, and then is chemically united with the minerals as supplied by food; next, through what is really an alchemical transformation, it creates flesh, bone, nails, and all the fluids of the body. This explains why it is all important that we breathe plenty of fresh air and eat plenty of foods rich in the organic or *vital* mineral elements.

An analogy to this process which taking place in the body turning air into such solid material substances as blood and bone, is the modern method of manufacturing nitrogen fertilizer from the air. Fertilizer is a *feeder* and in conjunction with air, moisture and sunshine, produces the food which in turn supplies the material for physical heat and the organic mineral elements so that these again, in conjunction with air, sunshine, etc., rebuild the body.

Every person who is moderately strong in mind and body would have, if he made effort to develop it, the *Alchemical power to cure himself and others of indispositions which we term illness*. In other words, by practice based on development, he could be an Alchemical Healer. Not only is it possible to develop this power, but to such a degree that there need be no lack of it, irrespective of how difficult may be one's position.

The advantage, however, of possessing this Force in sufficient quantity does not lie alone in the fact that one may be able to help others because only a certain type of people are inclined to become healers and teachers, but in the deeper reason that the person so filled with this Vital Force or *Elixir* will not become ill under the usual and ordinary conditions. The *Elixir* is the antithesis of sickness. If all the organs of the body are working normally, the vital forces need never run low, because the source from which they are drawn is real and inexhaustible.

As the sincere student progresses in his studies along this special line he will come to see the solution of much of the disagreeableness, illness and misery that is rife throughout the world. The understanding of natural law and the functioning of the Divine Law makes it possible ultimately to overcome all adverse conditions or to counteract the results of such conditions.

Health and strength, mentally and physically, should be the first direct result of coming into possession of the *Elixir*, and

as both health and strength are necessary conditions for the greatest success in the Great Work, the Aspirant should cultivate them. He must, in fact, possess the essential qualifications for the work he has set out to do.

The Master's one great aim in life is to aid as best he can in the promotion of the highest happiness attainable by mankind, and it is because he loves all Nature, including mankind, that he would make war on those conditions which in his judgment retard its progress. He is thankful when he feels that he has been able, in some small degree, to succeed in impressing the many seemingly new and useful truths upon those who have turned a listening ear to what he has to teach. Everything which he advocates has been weighed in the balance of experience, and has not been found wanting, and as it is his main desire that all Aspirants should attain Mastership, so it is all-important that they should heed his instructions to the letter and in the right spirit.

New laws of Nature are being discovered and developed into a science. These are being taught and will help to revolutionize the life of the student, transforming him into a new being of which he is at present no more than the image. He is offered the Key to all good things in life and all there is for him to do is to *apply* it as he is directed. For a student to *know* that a certain thing is best for him and then for him to fail to apply it, is *no better than complete ignorance*.

The proper method to pursue is to *think, determine, act*. If you will do this, then you will find the value of the Great Work beyond your expectations, particularly as regards the *Elixir* and what it will do for you in the way of leading you to the goal of self-attainment known as Initiation or Mastership. The development of all our latent powers is the true wealth of mankind, powers which hold at their command opulence of every description, including even those possessions which society

values beyond all other things desirable.

There is no mistake made in Nature's workshop. A law that is immutable and eternal holds all things in a Divine grasp, working by a plan that dates back to creation's morning and moves forward to eternities yet to come. It is the Master's desire to teach the Aspirant these Laws and gradually to help him to grasp the meaning of the plan and the secret of harmonizing and working with it so that he shall have youth of body and Eternal Youth of Soul.

The world has entered upon a new age. The seed time is giving place to ripeness. The upward trend of the great evolutionary spiral has begun. This is soon to be generally recognized and man must either harmonize himself with the new age or be swept aside and be lost in nothingness. The legend in the book of Revelation of the saving of the 144,000 is symbolic and has a deep meaning. It indicates that the many will refuse to recognize the immutable law and will be ground under as is the wheat under the miller's stone, while the few will listen and bring themselves to obey the Law so as to work *with*, instead of *against* it.

The secret of all personal influence depends upon an inner development of the *Elixir*. This secret was known to the ancients. This *Elixir*, its manufacture and direction, in turn depends upon Natural and immutable laws which have always existed. The Fraternity under whose guidance is the Great Work, is able to explain and make clear these laws to the Aspirant, and by strict obedience to them he will find himself comparatively rapidly approaching a more ideal state of being.

When, through Evolutionary Development, the Aspirant has attained his innermost and highest condition, he will be enabled to accomplish by natural processes that which hitherto in the thought of the uninitiated, has been relegated to the realm of the marvelous, the mysterious and even the miraculous. His

entire life will be rounded out and perfected by a recognition of these latent powers, and, when he has secured control of them, they can be employed and directed in cultivating every desirable faculty and character.

This system of human culture secures the desired end through cooperative exercises together with a discipline of the Spiritual. The existence made possible by these teachings is a New Life, as compared with the ordinary race life. This new life is beautiful, healthful, intellectual, influential, successful and *conscious*. Although the methods adopted are those used in past ages, they cannot be improved upon. They represent the study and experimentation and practical verification of the past Masters. The working plan is so arranged as to bring the Aspirant into consciousness with his true self as well as with the Hierarchies which govern the invisible spheres, and thereby helps him to develop all his latent powers and talents, and place them under such control that he can direct them as is best for all concerned.

The infinite latent mind in the *inner* nature of each and every responsible person is capable of being awakened in such a way as to enable him to live a better, healthier, nobler and happier life. Right thinking, with the consequent correct action, has commensurate rewards, and those who have earned them and enjoy them are abundantly blessed.

In entering this new life, begin with the dawn of day. Follow the poetic thought:

“Start first with the beginning of day,
Start it *right* and the rest will take care of itself.

Take your time getting out of bed. Learn to wake up slowly. Yawn and stretch and give the vital organs a chance to resume their daily work gradually. Do not hurry, but follow the

method of the healthy baby; yawn, stretch the arms, limbs, the entire body; let your awakening into consciousness be a luxurious one. This will refresh you as much as your morning bath and you will soon be wide awake and lungs, heart, and stomach begin to function properly. There is a Biblical injunction which says in effect that: "Unless you be as little children ye cannot come unto me." This can be nicely and profitably applied to the ritual of awakening from the night's rest.

Cultivate a habit of sleeping in an attitude conducive to health. Use a very small pillow, and lie upon the back or right side with the shoulders thrown sufficiently back to insure deep breathing, the constant inhalation of fresh air, admitted freely from open windows.

After yawning and stretching for a few minutes, throw aside the bed clothes and give the nude body an air bath. While doing this, rotate the arms and limbs, flexing and stretching the muscles. Following this, take the morning cool or tepid bath, which ever appears to you the better. Follow with the breathing exercises which should be taken immediately on stepping out of the bath and without drying off the body.

Your reaction to these apparently simple instructions may be the thought: "I knew all that before!" Possibly you did, *but have you regularly practiced what you knew?* Remember: To know and not to practice is *no better than complete ignorance.*

The Sabeans and Star Temples

Ali ibn Husein, al-Mas'udi—Baghdad, 943 A. D.

Translated by Anita Maris Boggs, A. M. L. H. D., F. R. G. S.

The only source of modern knowledge of the Sabeans is Mas'udi's work, "Fields of Gold and Mines of Precious Stones," an Arabic writing of 943 A. D. Chapters 63 and 64 of this work summarise all Mas'udi's allusions to the subject. The work has never appeared in English and the two chapters printed here are part of the translation of the entire nine volumes being made by Dr. Boggs. All rights are strictly reserved.

In India, China and other countries many peoples give to God a body and to the angels, a material form, then consign them all to residence in the sky. So they fashion figures and idols in the image of the Creator and His angels, varying in size and subject. Some resemble men, others have different forms, and the images become the object of cults to which sacrifices are made, prayers addressed and vows paid, with the conviction that they serve as intermediaries between man and the Creator, whose presence is recalled by the statue. One such cult, lasting through long ages, teaches that of all visible things, the stars and the celestial spheres approach nearest to the Divinity; that the celestial bodies are endowed with wisdom and judgement; that angels act as intermediaries between them and God, and that all events of the world are accomplished with the permission of God by the revolution of the stars. From the time of the conception of this doctrine, homage began to be paid to the stars, sacrifices made, to render them favorable to man.

The occultation of stars during the day gave rise to the making of idols, according to the number of planets observed.

Each people had its particular planet, with a distinct cult and order of sacrifice. But it was universally believed that due to the idols man fashioned the planets were compelled to fulfil the prayers addressed to them. Each idol had its temple and altars bearing the name of the planet to which the people were vowed. With the lapse of centuries the idols themselves began to be adored as the symbol of the Divinity and the star-cult fell into the discard until Boudasf appeared in India, his native land. From India he travelled to Sind, Sedjestan and to Zaboulistan, the land of Firouz, son of Kebk (Persia). Returning to Sind he announced himself as a prophet, an envoy of heaven charged with the role of mediator between God and man. King Tahmourte was reigning in Persia when Boudasf preached to men the renouncement of the world, and the intimate contemplation of the superior worlds whence emanate souls and even this visible world about us. By conjectural cults such as this he aided in the restoration of the idols and the attendant ceremonies and sacrifices, employing ruses and tricks of all kinds to make the cult acceptable, appealing and understandable to human intelligence.

When Amr, son of Lohayi, usurped the power of Mecca he travelled to Balka, a city in the Damascus province of Syria, where he saw the people adoring idols and he asked what it meant.

"These are our gods" they replied. "When we demand victory of them they give it to us; rain, and our need they supply. In short whatever we require and ask for in our prayers they grant."

Amr asked for one of the idols. They gave him Hobal which he transported to Mecca, placed in the Kaabah on the Asaf and Nailah side. He invited the Arabs to pay homage to it, a thing evidently agreeable to them for they continued doing so until the day God revealed the true faith and charged his

Prophet to purify the world and to uplift fallen man.

The Kaabah, (at Mecca) according to these idolators, was one of the seven temples placed under the invocation of the stars—the sun, moon and seven others. The second temple was located in Ispahan on the summit of the mountain called Maris. When King Youstasf (Hystape) adopted the Magian religion, he abolished the idols, closed their temples and built instead pyres. Three parasangs from Ispahan was the site of this second temple, later a Magian Pyre. It is today greatly revered by the Magians. The third temple called Mandousan was in India and is still the object of an assiduous cult by the Indians and many sacrifices are made there. It contains magnetic stones with power to attract and repulse bodies. This temple is one of the most celebrated in India. Naubehar was the fourth, built by Menoucher at Balkh in Khorasan, consecrated to the moon. Its high priest commanded the respect of the kings of the country who obeyed his orders and submitted to his judgements. He also administered the wealth given as offerings at the temple. The name of the high priest was Barmek, a name since given to all who occupy the high office. From this name comes the appellation, Barmecide, for Khaled ben Barmek was the son of one of the high priests. The Naubehar temple was noted for its high elevation and solidity of structure. About its coping lances were surmounted with flags of green silk which floated free in the air.

The fifth temple was the Goumdan at Sanaah in Yemen, built by Dahhak and consecrated to Venus. It was destroyed by Otman, son of Affan. Today, 332 A.H., naught remains but a bit of ruins forming a considerable mound. The vezir Ali, son of Usa, son of Djerrag, being exiled in Yemen went to Sanaah, and built a sakya and dug a trench in the ruins of Goumdan.*

*I personally visited the ruins of this temple.

Its fallen pinnacle forms a vast tumulus, a regular mountain of earth that today looks as though it had always been there. Asad son of Yafar, master of the fortress of Kalhan where he lives, the present ruler of Mikhlaif of Yemen and the most important sheik of that land, wished to rebuild the Goumdan but Husein el Hasani dissuaded him. Abou's Salt Imayah whose real name was Rebyah wrote a verse about this temple:

"The wooden facade gleams like a diamond, these summits of Goumdan. The vine entwines about its walls."

It is said the light from the torches of the encamped kings of Yemen on the terrace of the Goumdan were visible at night for many days journey away.

The sixth temple, called Kaousan after Kaous the founder, was noted for its remarkable beauty. It was consecrated to the sun, the supreme motivator of the celestial corps. Located in Ferganah in Khorasan, this temple was destroyed by Motasem Billah. The seventh of these temples was at the extremities of China, built by a descendant of Amour, in honor of the first cause that came to birth in that empire and spread its light over all the world. Another tradition makes this temple the work of a Turkish king who constructed it seven stories high, lighted by seven large windows. Facing each window was an image of one of the seven planets. Each window also was decorated with the precious stones proper to the planet, such as ruby, cornelian, emerald, etc. Many mysterious legends attach to this temple. Here the Chinese preserved their knowledge of the conjunction of the stars, their action on the earth and its people, the revolution and phenomena pertaining to the march of the celestial bodies across the heavens.

To make comprehensible the spirit of the secret influence of the stars on the world, the Chinese have evolved a material

symbol, a wooden frame on which one weaves the gold tissue of brocade. The workman skilled in his art, with his bobbins of silk combines and multiplies the movements of the shuttle through the warp and woof, forming under his fingers an image as he weaves. Now the shuttle gives birth to a wing, again a head appears or legs or what he wills until the image complete finally stands forth, born at the desire of the weaver. From this combination of thread on the loom, of the varying movements of the weaver, the Chinese have drawn the symbol of the celestial bodies and their action on the earth. One movement of a star forms a bird, the next an egg and the third the chick. In short, nature entire, mobile and inert, living and inanimate, the attractive and repellant forces, the union and separation, belief and disbelief, minerals, plants, man and all living things—all, they say, are due to the sidereal revolutions, as the design results from the preconceived plan of the weaver. Moreover those interested in astrology do not hesitate to say Venus gives such and such a quality, Mars gives a pure clear tint of skin and hair of golden red, Saturn a lean face with eyes near the top of the head, etc., etc.

Among the Sabeans of Harran, are temples consecrated to the intellectual forces and to the stars, among others is the one to the First Cause and the temple dedicated to Reason. The Sabeans have a temple to the Link, one to Matter and one to Spirit, three edifices circular in form. The holy house dedicated to Saturn is hexagonal, Jupiter triangular, Mars oblong, the Sun square, Mercury triangular and the Moon octagonal. These diversified forms are symbolic and the Sabeans interpret from them mysteries they never under any circumstances divulge.

A Christian Melikite of Harran named El Harit, son of Sonbat, has written of the teachings of the Sabeans of Harran, of the victims they offer in sacrifice, the incense they burn to the various stars and many other interesting facts.

Of all the religious buildings of the Sabeans none exist today in 332 A. H. 993 A. D. except the temple called Maglitya in the city of Harran near the gate of Rikkah called by the Sabeans the "Azar." The Kadi Ibn Aichoun of Harran, a man well informed and learned who died in 300 A. H., composed a long poem on the beliefs of the Sabeans. Speaking of the temple and the subterrean quarters where are located the idols made in the image of celestial bodies, he divulges to us the mysteries of the idols. He says young people were introduced into the subterrean chambers where they were placed before the idols. A sudden paleness followed by a blush would expand over the faces of the children when they heard strange sounds and unknown words that seemed to come forth from the lips of the statues, thanks to the hidden mechanism and secret conduits fashioned to produce the effect. The priests hidden behind the walls pronounce different words, the sounds of their voices are transmitted by tubes and by an apparatus of reeds and pipes ending in hollow statues made in human form so they seem to emanate from the idols themselves. By this trick borrowed from antiquity, they captivate the mind and assure faithful obedience to the priests, thus dominating both the king and people. The majority of the opinions of the people of Harran are eclectic, far from the original opinions of the sages but these Sabeans have some of their own philosophy.

At Harran I have seen on the door frame of one of the Sabean temples, an inscription in Syriac characters, taken from Plato:

"Man is a celestial plant, indeed he resembles an inverted tree whose roots are turned towards the sky and whose limbs are plunged into the earth."

The aura of the reasonable soul, whether it is contained in the body or the body surrounded by the soul as a light within the light, has been discussed and treated profoundly by phil-

osophers. The Sabeans have also been described by Abou Bekr Mohhamd son of Zakaria er Rezi the philosopher and Malik son of Okboun, himself a Sabean. Many of them have admitted certain facts about the sacrifices while others have denied them, such as the ceremony of the black bull that one sprinkles with salt, after it has been blindfolded, which is slaughtered by having its throat cut to examine its members and to ascertain in their contractions and quiverings, future events. They reject this ceremony according to some writers.

The ceremonies and philosophy of the Sabeans are difficult to obtain for they consider them great mysteries.

The June Convocation

The Annual Spring Convocation which has convened regularly ever since the foundation of the Rosicrucian Fraternity in America is again called to convene at Headquarters beginning June twenty-fourth and ending June thirtieth. All Neophytes in good standing who have been enrolled for six months or longer, are invited, aye, even urged to attend.

Great changes are in view which will make the work of the authentic Order greater and more far reaching than it has ever been before and the handwriting on the wall seems to indicate that the days of clandestine organizations which have so deeply degraded the Great Work are numbered. We look forward to a large gathering of students.

IDEALS

CONTINUED FROM PAGE ONE HUNDRED AND NINETY-SEVEN, VOL.3

Know thou fully, then, that the Devil Duality in thee is one with the whole mighty forces of destruction, decay, death; that it partaketh more strongly of thy physical nature, and hath more intimate relation therewith, and more control over thy carnal senses than hath the Angel of good in thee, inherently and without any volitional effort if thou resist it not. That being of the disintegrative forces it carryeth thee downward without effort on thy part from sheer force of its inherent, potential-lowering, destroying direction of momentum, if thou yield to it which is all thou needest to do to be carried by it downward. That thy physical nature, being prone to seek after ease and gratification of its desires, is strongly drawn toward the things of its carnal senses which come to it so easily, and of its physical pleasures which appeal to it all powerfully, and are constantly offered to it on all sides in this material and sinful world; that it filleth thy mind with false Ideals which lure thee toward destruction and eternal death.

Know also, that the Angel Duality in thee, being so far above thee whilst thou art in the clay, ever beckoneth thee upward toward the far heights and the Celestial Land beyond, Land of everlasting beauty and spiritual bliss; but, howsoever, when thou seekest to follow, behold not one step canst thou take upward until thou both resist thy Devil, and put forth strenuous effort on thine own part, which thy physical nature bitterly rebelleth against; and thy senses and feelings blindly

fail to perceive the needs, and law, and reasons thereof of thy efforts.

Not until thou hast raised thy plane of Life upward, and followed thy Angel far upon the Path, and thy higher spiritual vision hath opened, canst thou understand the whereof of need for all thy effort to redeem thyself. But nothing can be raised in this whole Universe to higher expression or being, unless there be put forth effort and energy commensurate with the degree of progression. For what, then, wert thou loaned thy senses, and why shouldest thou not enjoy them, and why art thou so exposed to the destructive forces? If thou hast been loaned attributes, why are they not wholly for thy good, and why must thou harbor faculties which tend toward thy destruction? I will in part answer these questions for thee.

When thy Father sent thee out in the "far country," He loaned thee and endowed thee with physical senses like unto the physical aspects of that country wherein thou shouldst sojourn, that thou mightest be well equipped the more completely to fulfill thy mission of Saviour to mankind; and also through the proper exercise of these senses and faculties, gain such experiences, and overcome such problems, as thy Father sent thee to do, that thou mightest return to Him laden with thy accumulations of conscious realizations upon the far plane, and thy Soul enriched through thy ministry on earth. But as, according to the Law, nothing can exist or manifest except in duality, and as duality must ever balance, so thy physical attributes of good wherewith thou mayest fulfill thy mission of thy Father on earth, must needs also balance through their duality of evil.

Now, thy Soul is over and between these two, thy Angel and thy Devil. And behold, the Angel is one with and repre-

sentative of the whole and entire good in the whole Universe; likewise, thy evil nature and Devil, is one with all evil, and all evil is within the scope of the evil represented in the evil of thy nature and related directly therewith. So also thy Soul is typical of and doth represent and is with, in principle, and is one with the Soul of the Universe and of all things whatsoever.

Canst thou now realize the vast and powerful influences to which thou art related? When thou yieldest to thy physical nature and hast thy good time and enjoyment, as it may appear to thee, behold thou hast exposed thy body and Soul also to all there is of evil in the world, and hast opened thy inner door and invited the horde of black influences within thy Holy Sanctuary, and hast made a direct "live wire connection" with the forces of disintegration, of ruin and decay and destruction, and how long wouldest thou survive were it not for thy faithful and watchful Soul, which ever strives with thee lest thou destroy it, and it goeth no more back forever to thy Father who sent thee forth?

Why art thou so exposed? Behold the Universe hath been constructed upon fixed laws. One of these, of prominence, as I have told thee, is the Law of Duality. This being true, whither there is safety, there must also be danger; where happiness, also sorrow; and, most important of all to thee, where there is *immutability* of Law, its duality of *free will* must surely exist. For, if there be a principle with one aspect of immutability, and if every principle must exist in duality, then this principle having one dual aspect of immutability, its opposite dual aspect must of necessity be free agency. But a principle can only fully manifest in a complete and perfect whole, and there are but two such: one being the entire Universe including its Creator; the other being,—Man. All things besides of manifestation, what-

soever, are incomplete.

When thy Father sent thee as His "Only Begotten Son" into the "far country," He endowed thee with physical organs and senses and attributes that thou shouldest be well equipped wherewith to acquire knowledge of all things pertaining to that country (plane of the physical world) and of thine own physical self; and also express thy being outwardly whilst thou shouldest remain in that country, and whereby thou mightest gather thy harvest of experience wherewith thou shouldest build within thy Soul; whereby also events and manifestations transpiring in that country couldst reach thy consciousness, thy Soul; and whereby thou shouldest be provided with instruments and faculties with which to carry out the transmission of thy will, and express the Ideals of thy mind upon the environment of the far country; and whereby thou mightest conceive of and form judgments of the states of manifestation, the qualities, appearances and problems of thy surroundings; and also that thou mightest be amply provided wherewith to perform thy mission of Saviour to mankind, and thus fulfill in whole thy embassy from thy Father.

However, on account of the Law, thou findest the "far country" filled with danger; for there cannot be safety where danger is not also found in duality. True, there may not be seeming danger in many things and places; likewise there are places and things where there seemeth no safety but all is danger. However, if thou wilt look deeper than mere appearance thou shalt find that these seeming aspects of safety and danger are of form only, and that the Law is ever operative.

So now thou wilt the better understand how that both safety and danger are in the "far country;" both the constructive and destructive forces also, and that these may either integrate thee

and thy Soul, or disintegrate thee, even as thou thyself shalt elect and act. Likewise, both thine Angel and Devil are in thee, and thou shalt find opportunities on every hand for either of these, to accept or reject on thy part, and, according as thou dost choose, so shalt be thy Karma and thy Soul's fate. So shalt thy Father in Heaven (thine own Spirit) finally judge thee when thy cycle of lives has closed (if indeed thou hast not already destroyed thy Soul ere this) and thou essayest to return to thy Father and abide with Him. Then shalt He judge thee of thy "embassy and Sonship," and thou shalt be to Him either as "the sheep or as the goats," and He shall either say unto thee, "Come unto Me and I will give thee rest," or, "Depart from Me thou accursed for I never knew thee" (fails to recognize thee as His Son).

If thou hast attributes, why are they not all and wholly for thy good? (Or why is thy nature not all of good?) The Law of Duality answereth all of this as I have told thee before. For why the Law of Duality? Without it there could be no manifestation for there would be no motion; there could be no quality or dimension, and there must be differences and opposites to all things, else there could be no change and all would be at a standstill; no principle could exist, for principle dependeth upon the Cosmic Law and this upon the Infinite Essence. Without opposites, all forces of attraction and repulsion must cease; without contrasts all must be homogeneity, and thus, without duality, no manifestation. Principle must therefore ever manifest in duality. Principle itself hath but one aspect which is truth—undeviating, unvarying, unchangeable, undefiled, eternal; and canst neither be created nor destroyed. Its manifestations may be prostituted, perverted, defiled by man through his power of free agency, but these ever to his final injury or

destruction, though he may escape for a time the consequences.

An Ideal representeth and dependeth upon one or more principles. All manifestation dependeth upon one or more principles and is operative through causes set in motion and under the direction of Mind, finite or Infinite. Man hath ever mistaken his own created Ideals for principles, and forms and ceremonies for facts. One Ideal of man's creating, productive of vast evil and suffering, and of many mistakes, and the false Ideal of perchance more wide import to him than any other is that of his false notion of his separateness as an individual from all other individuals. True it is that no visible cord or connection can be perceived by his physical sense binding each man to other men; yet he can not perceive by his physical sense of sight even so material a connection between objects as the ordinary atmosphere. Yet, though no actual material connection mayest be perceived, all things which exist are surely one and inseparable through connections far more real than any superficial material relationship could possibly be. (*Matt. X:29*) (*Matt. X:39*). So thou, O man, in thy blindness and falsely created Ideals of thine own forming, dost regard thy fellow man as of an altogether separate individuality, and accordingly thou dost act toward him and treat him as though thou hadst no responsibility toward his welfare, as though thou couldst treat him selfishly and cruelly, and as though thy chief aims were to gain as much or all of his goods and of his service as thou canst by any manner of means fair or foul, whilst seeking to give him in return as near nothing as by any unfair advantage thou mayest be enabled to do.

O foolish man! Knowest thou not that for every advantage thou robbest from any man, every whit thereof shall be required of thee through the operation of absolute Law? And why?

I will teach thee thereof.

Behold, I have heretofore told thee of the Law of Compensation which it pleaseth some to call Karma. How can this Law affect thee in the advantage taken of thy neighbor?

To Karma is also related the eternal principle of *balance*. Hast thou ever weighed aught in the balance of a scale? Lo, the scale balance is but the symbol of this principle which is wide as the Universe itself. Know also that the manifest forms of this principle are many, even as many as there are differing manifestations; that the balance beam is but one of countless forms, visible and invisible, of this principle of balance. Mark thee well while I teach thee of this.

What is the nascent state of elements but the disturbance of balance between their atoms? What is electricity but the unbalance of magnetic polarities? What is gravity but the balance between material bodies? Thou thyself being one with and a portion of the Universe and all things therein, there must also be a balance between thee and all other things in this Universe. The chief relationship between all things is one of balance. Thus thou art a part of thy neighbor's very self in all things, no matter wherever he may be distant from thee apparently; and he likewise is also a part of thee. The balance between thee and everyone of thy neighbors and all men, whosoever and wheresoever they may be, even in the uttermost parts of the earth, cannot be broken or destroyed.

Moreover, the exact relationship of this balance between all things doth not always remain identical between the self-same individuals and things, though the measure against the individual arising through his acts is unchanging, no matter how often the relationships between himself and others may be forthcoming in change, for the balance is ever one between the

man and the whole, irrespective of the things and persons involved. All things are in continuous change and the relationships of today are tomorrow no more, yet thy balance for thy deeds is inseparable from thee.

Now man hath ever created the false Ideal of obtaining without compensation. It hath seemed to him in his limited vision that any advantage gained from other men or from any source, without his return of compensation therefore, that he was the better off and the more the gainer thereby, and that it behooved him to gain such advantage upon every possible opportunity.

Poor finite Ideal! Doomed to react bitter experiences for them that follow after thee! Would that I might reveal thee fully in all thy hypocritical and sophistical falsity!

Canst the atom attract its neighbor atom without itself being attracted and thereby yielding to its neighbor atom as much of its own energy as it hath attracted from its neighbor atom? And canst the atom attract from the great whole more than it returneth? Canst this planet attract from its Systemic Sun more of solar energy than it doth return, not in kind but in equivalence? And if it did so draw more than it returned, how long would the balance be maintained between them? So it is in all things whatsoever. Yet thou, O silly man, dost dream that thou canst override immutable law and by obtaining "something for nothing" maintain a state of unbalance between thyself and thy fellow men.

True it is that there are instances in which some men seem to succeed in this mistaken Ideal during a whole lifetime. But I say to thee that the Way is long. How knowest thou but that in some past incarnation these Souls, perchance through their former personalities, have builded a mighty balance of humility

and self sacrifice and unselfish service to mankind, and are thus spared in this life from swift recompence for their misdeeds? Yet though these may have builded such a balance, lo, it may reach its limit at any time and compensation for misdeeds be required of them even during this lifetime.

Again: perchance there is no such balance builded for good but the Law is withheld from claiming its own on account of certain work which such a man is required to do in the world, and it may be that great worldly prosperity, even while he may practice cruel tyranny and over-balance of power over others, arrogance of manner toward his fellow men, and be puffed up in his own esteem, which is because of his ignorance of the cause of all this advantage to him; he knows naught of the true meaning of these advantages so placed in his hands and that the Law hath spared him for a season, even perchance for an entire lifetime, that the work to which he is called may be carried on for the good of the world.

Again: the man who gaineth all things from others and giveth little in return, or who obtaineth undue advantage or power over other men, and thereby taketh advantage over them to harm them, behold he also may be spared, and on account of and for the place of relationship he holdeth with others, whereby great harm would surely overtake these so intimately connected with him, were judgment for his Karma to be too early foreclosed, for the relationship of these with him may also sustain the balance for him for a time. (*Matt. XIII:29*). But though the deeds of his present days are left unbalanced, yet I say unto thee, for all of these, every overdue account shall require from the Law full payment; conditions will not forever shield them; though the reckoning be long deferred yet shall it be required of them; each one of his deeds, no matter how small, shall be

weighed in the balance, and even as Belteshazzar, of whom the balances showed so great over-balance against him and his people that the Karmic reckoning demanded the total destruction of all to restore something of equipoise between them and the whole, so shall every man be required to render compensation and to restore the balance between himself and his over-drawn account.

All these and many more of mistakes, great tribulations, sorrows, suffering and disappointments arise from thy false Ideals of separateness. For even is it so that the individual is an intimate part of the whole: if the unit draw from any other unit of the whole, lo, it must likewise return to that unit an equivalent in some form for what it hath withdrawn; it cannot long retain an excess to itself over what is its due share, else the whole be unbalanced; for as every unit is a part of and one with the whole, so whatever affecteth any one or more of its units, also affecteth in corresponding proportion the whole. And the whole shall surely, according to the Law, demand return from each of its units and recompense between its units also, according to whatever it hath received or given to each or whatever hath been received or lost between each and every one. For every advantage gained by any man from others or from the whole Universe, or from any part of the Universe, or from any force or principle or law of the Universe, behold the whole Universe and every part of it is affected, and there is thus established an equation of balance or unbalance between every part and that man which sooner or later will surely react on him with irresistible force and require of him the full balance of all things.

TO BE CONTINUED IN NEXT ISSUE

Something For Nothing

Throughout our entire ministry of the past thirty years we have constantly and consistently inveighed against the morally wrong and destructive idea of *free teachings, free helps, and free guidance*. We have tried to show that there is *nothing* free either in heaven or on earth, and that whoever is foolish enough to believe otherwise, will find out that all that has been received *must* be paid for, in many instances with heavy interest.

Many students of the higher life fail to see this as fact. Some persons, of course, are inert, negative and without incentive—of the class or type which believes that the “world owes them a living” and that they should accept wherever it is offered. Others, however, are honest, sincere and seek the truth.

In the business world these Laws, which we have consistently taught, are being experimented with and proven sound, as witness an article which appeared in the printers’ publication *The Graphic Arts Monthly*, published in Chicago, Illinois, under date February, 1931.

TO GIVE PEOPLE SOMETHING FOR NOTHING IS NEVER APPRECIATED

By Edwin H. Stuart

President, Edwin H. Stuart, Inc., Pittsburgh

“It seems to be the psychology of human nature that one appreciates only those things which he pays for or works for.

“We have a friend in Pittsburgh who is president of a trade composition plant. And he is a real friend. By that we

mean we are under obligations to him and that we would go to any length to serve him.

"This man approached us and asked if we would give a series of thirty-minute blackboard chalk talks to his employes, hoping to instill in them the spirit of craftsmanship and awaken them to the possibilities of better craftsmanship in creative production.

"We readily agreed.

"The chief executive donated fifteen minutes of the time and thought the employes would be willing to give fifteen minutes of their own time. Quitting time was five o'clock, but he rang the gong at 4.45 and felt that his workers—some twenty of them—would be willing to stay until 5.15. To us this proposition seemed fair enough because we believed that we could teach these men something about tone harmony, balance, correct spacing, margins, etc.

"The experiment was a flat failure. The employes resented being kept another fifteen minutes. They viewed our efforts to instruct them with a thinly veiled contempt. Their attitude towards us was one of sneering disdain. We sensed this after the second lesson and quit. The chief executive was very much depressed by the attitude of his employes.

"At the same time we functioned as instructor of the typography class at the Pittsburgh Academy where twenty pupils cheerfully paid a substantial fee in order to study typography, so that they might be more efficient in their various jobs. The Academy typography class was composed of boys and girls—young copy-writers, production men, layout men, artists, etc.

"These students are employed in advertising agencies and department stores and are eager to advance themselves in their chosen profession. They took to the instruction like a duck to water and were enthusiastic about the knowledge gained. With-

out exception, every pupil expressed regret when the term closed and thanked their teacher wholeheartedly for the additional knowledge they had gained.

"Contrast the attitude of these students with the workmen.

"What is the answer?

"Why, some day these students will be holding down executive positions and drawing salaries ranging from five to twenty thousand per year while the workmen—linotype operators, etc.—the men who "knew" so much that they wouldn't give fifteen minutes of their own time after their employer had donated fifteen minutes, will still be drawing a weekly wage.

"It is this mental laziness and unwillingness to learn that makes the successful man impatient with his brother. It is this type of workmen which fills the bread-lines when work becomes scarce and the going gets hard.

"The editors of every big paper receive letters from disgruntled, idle men who blame the president, the tariff, the war, and ten thousand other things for their plight.

"There isn't a bit of doubt in our mind that if the life history of each idler was analyzed it would be easy to determine why he had failed. His head was filled with either religious prejudice, race prejudice, caste prejudice, or stupidity and mental laziness.

"Lincoln said that God must have loved the common people because he made so many of them; but we always wondered at the truth of this homily. God may love them, but the manufacturers don't. And neither does the landlord, the butcher, the baker—when there is no pay envelope."

Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

NINETEENTH NIGHT

The lesson which Grandfather wished to teach Anna and Arthur in last night's story was that they should never say, "I can't" but always that they would say "I can" or at least "I will TRY."

When boys or girls say they can't, it makes them feel very little indeed. When they say they can and will, or that they will TRY, they feel BIG and STRONG, and able to do just anything. That is the way Grandfather wished Anna and Arthur to feel, because he knew that by trying they would learn not only how to do things well, but that they were much stronger than they thought and could really do things that would seem impossible to the "I can'ters."

Anna and Arthur awoke early as usual, and the first thing Arthur thought of was his hands. They had been stiff and sore, and when he went to bed, had big blisters on them from working in the garden, so you can imagine how surprised and happy he was as he said to Anna, "my hands don't hurt me a bit, and the soreness is all gone from them."

"I bet Grandfather did it!" said Anna.

"What do you mean 'Grandfather did it?'" asked Arthur

"Well," said Anna, "I heard that lady who came in the big automobile the other day, say that Grandfather was the

most wonderful healer she ever saw, so maybe he healed your sore hands."

"Let's go ask him," said Arthur. Out of bed they hopped and ran down stairs for their morning romp on the lawn, sun bath, dew bath and the breathing exercises which were now their habit every morning.

Grandfather came up just as they had finished, and invited them to sit with him on the broad porch steps before going upstairs to dress for breakfast.

"Come here, you early birds," he said. "Let's sit and talk a bit." As he spread his knees wide apart, Anna and Arthur slipped in between and settled comfortably on the next lower step, a pretty picture indeed, with the early morning sun peeping over the tree tops.

"Oh Grandfather. Look at my hands!" said Arthur, spreading them out gleefully.

Grandfather looked them over carefully, rubbed them gently and said, "Why, they look all right to me."

"Sure they're all right!" said Arthur. "Did *you* make them well? Once I had a place on my hand and it was sore for a long time and mamma took me to the doctor and he had to cut it and put some nasty black salve on it and I thought it would never get well. And now just in *one night* my hand is all better."

"You *did* make it well, didn't you, Grandfather?" asked Anna.

"Well, now children," said Grandfather, "I'm not saying oneway or another. There are persons who have what is known as 'healing power.' There is something like electricity or a kind of a *fire* called the Æth* that passes right through them into

*Pronounced Eeth.

the one that is sick, and it has a wonderful healing effect. But those who really have this power never go around talking about it."

"And can we learn to use this power?" asked Anna.

"Surely," said Grandfather. "It comes to those who, as you and Arthur are learning to do, live so as to become very old and very wise and who also learn to really *love* everything and everybody."

"Well, what about Arthur's hand," persisted Anna.

"In the first place," replied Grandfather, "Arthur's hand was not so serious as he thought it to be, and Grandfather knew that with the health-making food, fresh air, sunshine and exercise that you are getting, you are so clean and healthy *inside* your bodies that nothing bad from *outside* yourselves is able to get in and find any place to grow. So, you see, Arthur's hand was sure to get better very quickly."

"And is it always something from *outside* that gets in and makes us sick?" asked Arthur.

"Let me see how to explain this so that you will understand it," said Grandfather. "If we planted some seeds where there was nothing but stones and no good soil, would the seed grow?"

"No" replied Arthur. "It would just dry up and die."

"Right," said Grandfather. "And so it is with the 'seeds' from which bad sores and certain kinds of disease spring. If we do not have good soil in our bodies, they will get in and grow, and soon we shall have things such as Arthur had when his hand was so long in healing. But if our bodies are clean inside and outside, our blood pure, and we drink lots of milk, eat freely of vegetables and greens and fruits, then the seeds such as develop into sores and diseases of various kinds can not find the right soil in which to grow, so they just dry up and die. And that is what the sore places on Arthur's hand did; they

just dried up and died, all in one night.

"I saw you looking in my big book, the other day, *Natures Healing Agents*. There it tells us that Witch Hazel is one of the good things God has placed in the earth to help cure sore hands such as Arthur's. So, while you were asleep, Arthur, I rubbed some Witch Hazel salve gently into your hands—and while I was doing that, perhaps because I love you so very much, some of the Æth Fire may have passed through and helped make your hands better. So, you see, it is everything together—the way we live, the things we eat, and the natural things that God has given us, with the help of this wonderful Æth Fire—that makes us well when we are sick, and that keeps us strong and healthy at all times."

This had been rather a serious talk for two little children, but Grandfather had a way of making everything really interesting and they listened well. However, Anna could not be serious for very long at a time. While Grandfather was talking, she had crept up on his lap. Unnoticed by him, she tickled the back of his neck with a long twig. Slap! went Grandfather's hand to the back of his neck, as though to catch a fly or mosquito.

"Ha! Ha!" shouted Anna as she jumped and ran. "Oh Grandfather! Suppose it had been a bee and he had stung you?"

"You better run," laughed Grandfather, "you little whippersnapper. You caught me that time!"

And then came Mary to say that breakfast was ready, so off the children rushed to dress and get ready for another busy day.

Cosmic Consciousness

An exposition of the philosophy and doctrines underlying the inculcations and training as given by the **Secret Schools**. In part, this dissertation on Cosmic Consciousness, i. e., Soul Consciousness, has been delivered as a lecture by Rev. J. Collins Cake in various parts of the country under the supervision of the Rosicrucian Fraternity. The Editor believes this to be of interest to the readers of this magazine.

COSMIC OR SOUL CONSCIOUSNESS

The importance of any subject is commensurate with its universal application. The universal application of a subject which involves the elevation of mankind in entirety to a status which heretofore has been attributed to the gods only, cannot be doubted. It is on such a subject that I speak to you this evening—the subject of Cosmic or Soul Consciousness

Buddha said that *he who attained this consciousness should be victorious over discontent and lust; over danger and dismay; it would cause him to become the inheritor of the highest heavens; enable him to comprehend by his own heart, the hearts of other beings and of other men; to understand all minds and give him power to call to remembrance his different temporary states in time gone by, such as one birth, two births, a hundred or a thousand births; also that it would endow him with clear and heavenly hearing, surpassing that of men.*

Of this type of consciousness the Apostle Paul said that he “heard unspeakable words which it is not lawful (possible) for a man to utter.”

By reason of such consciousness, Jesus heard the voice of the Father declare “this is my beloved son in whom I am well

pleased."

Dante testifies that "on a sudden, day seemed to day as if he who is able had adorned the heaven with another sun."

Walt Whitman declares:

"As in a swoon, one instant,
Another sun, ineffable, full-dazzles me,
And all the orbs I knew, and brighter unknown orbs;
One instant of the future land, Heaven's land."

Edward Carpenter says:

"What mortal eye hath not seen or ear heard
All sorrow finished—the deep deep ocean of joy
opening within—the surface sparkling."

To the state or condition or experience of Cosmic Consciousness the most beautiful language, the tenderest and most loving terms, the utmost expressions of endearment and sublime love, have been addressed, yet no words have or ever can describe or express it.

The term Cosmic Consciousness connotes a consciousness of the cosmos or *all*. The term *Soul* Consciousness is preferred by the *Secret Schools* because in addition to the sense of expansion and extension implied by the term Cosmic, the word Soul indicates the way to its attainment. Moreover, Cosmic Consciousness is an attribute of the Soul which has *become* conscious, hence Soul Consciousness is the more accurate and inclusive term.

Cosmic or Soul Consciousness indicates the highest state of being. Let us consider first, other and lesser degrees of consciousness, in the course of which consideration, we may discover surprising facts.

The first or earliest consciousness—and possibly it hardly can be considered consciousness at all—was merely an awareness of sense impressions, impressions of things which might

happen a thousand times without any realization on the part of the subject that they had happened before.

Following this there evolved a consciousness of objects and events recognized as having been experienced before but without any knowledge of the consciousness itself: in other words, a knowing without a knowledge of the knowing.

These two forms of consciousness undoubtedly preceded the age of man and represent, in first instance, the endowments of the lower animals, and, in the second instance that of apes and higher forms of life.

Then came the age of self-consciousness in which man not alone knew, but *knew* that he knew. In the process of evolution this conscious knowledge—the ability to stand apart from his own acts and deeds, analyze them and view them impartially as though they were the acts and deeds of another—became the distinguishing mark of a man. A consciousness of selfhood, this state may be called, a state to which all races have attained, but though representing an advance, a development, an upward trend of universal extent, yet it was not and is not the ultimate stage, for throughout the ages there have been individuals who possessed a consciousness of a grade superior to and transcending mere *self*-consciousness. The Ancient Wisdom teachings held this yet higher state as an ideal, an ultimate, and taught the way of attainment to Neophytes who had developed *self*-consciousness to a sufficient degree to enable them to comprehend fully the mental and moral qualifications necessary to Soul or Cosmic Consciousness.

Bucke, in his book *Cosmic Consciousness*, calls the state or experience, "a super-mental penetration into the essence of things and their relation to other things." We hold the term super-mental to be a misnomer, as the attainment is neither mental nor super-mental, being as it is, not of the mind but of the Soul. Thus we use the term Soul Consciousness as truly

descriptive and comprehensive.

That there has been a gradual evolvement and expansion of consciousness in the human race is evident. The use of words indicates the mental and Soul status of a civilization. At one time there were in the Sanskrit twenty-five words for "sun," thirty-five for "fire." The Arabians had eighty words meaning "honey," two hundred for "serpent," five hundred for "lion." "Slow economy," says Burke, "disregards and ends most of these. We can trace the process backwards and almost date its beginning about 300,000 years ago."

A study of the growth of the sense of color presents interesting facts. Max Muller says that Xenophanes knew of but three colors of the rainbow—purple, red and yellow; that even Aristotle spoke of the tri-colored rainbow; and that Democritus knew of no more than four colors—black, white, red and yellow. The colors of the rainbow have not changed but man's powers of perception have developed.

In the *Rig Veda* there are more than ten thousand lines descriptive of the sky, sun, moon, stars, clouds, sunrise, sunset, lightning, but that the color of the sky is blue is not once stated. The sky and the heavens are mentioned more than four hundred times in our Bible but no color is given to the sky. The science of language assures us that four thousand years ago there was no independent word for blue—the concept of blue was merged in that of black.

Thus has man evolved. His preceptions and conceptions have been quickened and intensified through exercise and necessity and an inherent tendency to advance—his language concurrently has been refined and clarified.

Thus far we have an intellectual development and expansion of consciousness, perception and conception on a mental and physical basis. To those who aspire to Soul Consciousness it would be indeed discouraging did they have to depend on

the unaided processes of evolution, if the development of the new were to be at the same slow rate as that of the old. But this is not necessary.

Just as, by intensive study and varied though perhaps difficult experience, one man may accumulate a vast store of knowledge along any given line, while another man, less purposeful and diligent may lag behind in ignorance, so may he who *wills*, not so much by reading and study as by a *system of living, doing and becoming*, attain to the state of Cosmic Consciousness or *become* Soul Conscious—at-one-with and consciously a part of the cosmos.

Right here is an important point upon which we must be careful to avoid any possibility of error: Soul Consciousness is *not* an expansion of self-consciousness; neither is it the outgrowth or expansion of intellectuality. The highly intellectual man who attempts to solve his every problem and the problems of others by cold reason and colder science, especially if he be arrogantly prideful of his mental superiority, may flounder unenlightened for centuries in the bogs of his own creation, while others, mentally of lesser degree, but with a sincere desire to *know*, a heartfelt love of *truth*, and a willingness to *serve*, may achieve in one lifetime what it will take the other aeons to accomplish.

Please do not understand me as underestimating the desirability of a keenly alert, active, creative mind. Rather do I emphasize the necessity of such, at the same time clearly stating that the highest use to which such a mind can be put is for the development of the higher faculties of Soul, not, as already stated, as an outgrowth or evolverment from the mind, as such, but as a separate entity, conscious, independent, immortal, and at-one-with the Cosmos or All.

Few know what Cosmic Consciousness means. To too many it is understood as an abstract quality, and while the

abstract, especially in matters of a spiritual nature, has a strong idealistic appeal, it is not *practical* for we cannot reason in the abstract—it must be brought down to a practical basis. In the attainment of Cosmic or Soul Consciousness, we have a *practical* objective: the building, the creating—the *becoming*—a Living, Conscious, Individualized, Immortalized Being—man at his highest stage of development.

When the Great Work is accomplished, the Soul stands separate, apart and independent from the mind. The mind, as keen and keener, as essential and more so, is the perfected instrument of the Conscious Soul, but it is the Soul that *knows*. The mind is no longer required as a determining factor in questions as to right or wrong—to do or not to do; it is *Intuition*—the voice of the Soul—which says Yea or Nay. “Blessed is he who hears the voice; thrice blessed is he who obeys it.” The Soul knows; and in place of doubt, uncertainty, fear, and a dependence upon reason which may be imperfect and prejudiced, there is genuine *knowing*; the mind merely plans, executes, acts and causes action.

There is a symbolic or inner meaning in the relationship between Jesus and John the Baptist which illustrates this point. John baptized with water. Water, for ages before the time of John, was the symbol of mind. John taught the power of the mind, especially in its relation to preparing the way for the coming of the Christ. On this same principle the powers of the mind today are developed through training in the *Secret Schools*, with due regard to material success and the *right*—the divine right—of every individual to be happy, healthy and successful, but preeminently and always with that greater and ultimate purpose, the attainment of Christ or Soul Consciousness—Cosmic Consciousness, if you will. John did not claim his teaching to be final—he said there would come “another,” for whom he was preparing the way or giving the

advance teachings and this other would baptize with the Holy Ghost and with Fire. Fire, also for ages before the time of John, was the fitting symbol of Soul, for the Soul is a fire. The attainment of the Christ or Soul or Cosmic Consciousness is always attended by manifestations of *light*; even its approach or gradual growth is evidenced by a gradual increase, a brightening, of the Light within the individual.

The supremacy and absolute independence of the Christ was further symbolized by the beheading of John when Jesus had risen to the supreme heights of his knowing.

Just as, from concepts of mere sense impressions there was development into the state where self-consciousness became the gift of the races of the earth and the universal birthright of all humanity, so Soul Consciousness with its attendant blessings and super-powers, will in due course of time—possibly eons—become the rule rather than the exception, an attribute of humanity at large.

Desire is the forerunner of every accomplishment. The desire of the masses for something (often they know not what) beyond their present state of consciousness, an interior longing for something greater, better, more lasting, more reliable, is in itself by occult law, proof of the possibility of accomplishment. What one man does can be accomplished by another. The essential principles or powers in man do not materially differ except in degree, and from any nucleus the ultimate may be developed in proportion to effort expended, right work accomplished and devotion to the one supreme purpose.

In the past three thousand years, the outstanding individuals who have attained to Cosmic Consciousness have been but few, but the proportional increase, century by century, has been most marked. The numbers given are as of those recorded by recognized investigators and historians. To these might be added those of the Secret Schools whose records are not avail-

able to the uninitiated but which conform to the findings as published and indicate the same general ratio of increase. From Gautama Buddha to Dante, 1800 years, five individuals stand out so notably that they can never fade from memory: Gautama, Jesus, Paul, Plotinus, Mohammed.

From Dante to the present, 600 years, there are eight names listed. I do not give these figures as exact but as indicating a rate of increase which is approximately correct. The first period represents one case in every 360 years; the latter period, one in every seventy-five years, or 4.8 more frequent. That this represents a permanent trend is confirmed by the *Secret Schools*, those making the attainment proving an increase in proportion to the advance of the New Age.

There is a correspondence of testimony on the part of all who have attained Soul Consciousness. Likewise the character, inclinations, and qualities of the individuals preceding Illumination, while differing in degree and intensity, bear a similarity to each other in certain essential respects. That no man has attained Mastership except under the guidance of one who had before him trodden the Path, is also true; furthermore, the attainment is accomplished through obedience to absolute and uniform Laws in which there is no variableness, and because of this precise system the Secret Schools have named the Great Work the *Science of the Soul*: a science in the same sense that mathematics and chemistry are said to be sciences.

No two individuals are alike. The experiences of no two who attain to Cosmic Consciousness are exactly similar, yet in certain fundamental respects they are essentially the same, as are also the set rules by observance of which the accomplishment is made. Training is strictly an individual matter. What one individual may require another may not; when, through perfect faithfulness to that direction which is given to him, the Neophyte *proves* his readiness and need, he is always given

that which his own individual and peculiar status requires.

Preceding and preparatory to the happy experience, there is an ardent, earnest and aspiring desire and urge to give *love* and *service*. There is a gradual decrease in selfishness and self-aggrandizement. Elevation to seats of honor, however deserved from external standpoint, becomes obnoxious rather than gratifying. Service is rendered unselfishly through love of the service or love for that which is served. There is a sense of moral responsibility and exactitude in which the rights of others and their interests become paramount and take precedence over personal gratification of sense and sensual desires. A humility which is not subservient or negative, but in which one becomes as a little child in the intensity of desire to know and willingness to learn.

Man cannot find outside of himself that which he does not first possess within himself, and he who from the depths of his own heart cries with passionate longing to "know his God as he would know his dearest friend," has also that within him which assures an affirmative answer, for as Randolph said, in every sincere "Abba Father!" there is contained the answer, "Child, here am I!"

In manuscripts and parchments yellowed by age, which have been at my disposal in the preparation of these lectures, are rare gems of truth, revelations which may be yours also if you truly desire them; instructions devoid of all vagueness, which, without exception, lead back to that uniform attitude of mind and heart which must and always does precede Cosmic Consciousness. Give heed to this: "But, earnest one, thou that seekest full light, know this: Not in books, though they be the bibles of all nations; not in the midnight sky with its marvels of glittering worlds; not in the supernal glory of the morning, nor in the splendor of nature's panorama; not on the sculptured obelisk nor in the colossal pyramids; not in the debris of the

historic past but in the glory of the living present, in thine own awakened Soul, behold the book of revelation. There the Secret Doctrine has been writ in letters of resplendent light, and there alone will the witness brought from outer sources find fullest complement and Seal of Truth."

By assuming this attitude toward life and its problems and experiences; by looking where it may be found; by the development of a WILL through exercises by which the self is conquered; and by the application of every mental, moral and spiritual force to a strict adherence to *divine law* as related to the four-fold being of man—body, mind, spirit, Soul;—thus and not otherwise may the victory be won. Not until Jesus won a similar victory and by the same means, did he see the dove descend and hear the voice proclaim, "This is my beloved Son in whom I am well pleased; hear ye him."

Of a number of persons seeing Niagara for the first time, no two render precisely the same report, no two experience the same sensation or receive the same impressions; the different characteristics of the individual, the varying degrees of appreciation of the beautiful, the grand, the marvelous, the mighty, variously color individual descriptions. So it is with the recorded experiences of those who have attained Soul Consciousness. Paul said he had witnessed that which it would be "unlawful" for him to disclose. When "caught up into paradise"—the moment of his Illumination—he heard "unspeakable words." Walt Whitman said of his inability to describe his experience,

"When I undertake to tell the best I find I cannot;
My tongue is ineffectual on its pivots,
My breath will not be obedient to its organs,
I become a dumb man."

Yet there are certain outstanding factors of this great experience which may be definitely listed;

FIRST. *The Subjective Light.* This is an *inner light* which precedes Soul Consciousness and which, through training, becomes intensified, centered, definitely and consciously located at its true physical center and, in final Illumination, becomes objectified.

SECOND. *The moral elevation.* In conscious Oneness with all that is, the sense of unity precludes the intent to injure or harm another, and the high moral status developed in the course of attainment, culminates in the actual *becoming*.

THIRD. *Intellectual illumination.* The mind is clarified, purified, rendered more active, and guided by Intuition, reasons logically and unerringly.

FOURTH. *The sense of Immortality.*

FIFTH. *The loss of the fear of death.* This goes hand in hand with the sense of Immortality. Thousands today say without hesitation that they "know" they are Immortal. Still other thousands proclaim positively that "there is no death." But not one even in ten thousand KNOWS, in the sense which Soul Consciousness alone makes possible, that he is Immortal and that what is called death is in reality but a birth. Intellectual, reasoned belief—a mental conviction—no matter how logical or to what degree confirmed by reason, does not impart true, actual knowledge. Only in the experience which Soul Consciousness gives, is this possible.

SIXTH. *The loss of the sense of sin.* Not that all is good and desirable, but that the undesirable is in the nature of necessary experience. Not something for which an "Atonement" may be made, but something for which the individual must compensate and pay.

SEVENTH. *The suddenness of the awakening.* The *development* of the Inner Light is gradual, orderly, systematic, but as to *when* this subjective light shall be united with that

greater Light from above—that is, the precise time of the Illumination, no man can know. In all cases it comes unexpectedly and—note this—it comes, not through desire for it for its own sake, not because *you* want it, but because, regardless of all other considerations, *it has been earned*. To those who have earned it, it comes when least expected.

EIGHTH. *An added charm to the personality.* How could this be otherwise? Love responds to love, always.

NINTH. *The transfiguration of the subject of the change as seen by others.* This is attested by those who have witnessed the Illumination in every instance of which there is record.

Quoting from Bucke's *Cosmic Consciousness*, page 60, the person suddenly and without warning, has a sense of being immersed in a flame, or rose-colored cloud, or perhaps rather a sense that the mind is itself filled with such a cloud of haze. At the same instant he is, as it were, bathed in an emotion of joy, assurance, triumph. Like a flash there is presented to the consciousness a clear conception of the meaning of the universe. He sees that the life which is in man is eternal, as all life is eternal; that the Soul of man is as immortal as God is; that the universe is so built and ordered that all things work together for the good of each and all; that the foundation principle of the world is what we call love, and that the happiness of each individual is in the long run absolutely assured. The person who passes through the experience will learn in a few minutes or even moments of its continuance, more than in months or years of study and he will learn much that no study ever taught or can teach. Especially does he obtain such a conception of *the whole*, or at least of an immense *whole*, as dwarfs all conceptions, imagination or speculation, springing from and belonging to ordinary self-consciousness, such a conception as makes the old attempts to mentally grasp the universe and its meaning petty and even ridiculous.

Cosmic Consciousness does not make a man infallible or omniscient. There are grades and degrees. How can a man entering a new phase of consciousness know all of its intricacies in a moment. He may know much, but not all. His special endowment and contact will be along lines which by nature and training he is best adapted to absorb and use to the greatest benefit of the largest number. An analogy illustrates the true condition: The child, just entering the stage of self-consciousness, is for the first time in position to learn, develop, grow, expand and attain knowledge such as only study and experience can give. Just so with the man attaining Soul Consciousness. True, he is on a higher plane, but "As above so below, and as below so above." Between his Illumination when the dove descended and the voice of the Father proclaimed Jesus as his "beloved Son," between then and the ascension, Jesus taught, preached, healed, and even carried his own cross to Calvary. Undoubtedly in this varied and strenuous experience He found much yet to be learned and at the same time was able to show to you and to me the real meaning of SERVICE and LOVE such as enabled Him to say while in the throes of mortal agony, "Father forgive them, they know not what they do."

No! We may not all be Saviours of the race. We may not all reach perfection absolute in the knowing of ALL things, but we CAN, each in the degree of our inherent possibilities and to the extent that we will consciously add thereto, reach the goal of Consciousness, and from that point proceed CONSCIOUSLY toward our *further* perfection and enlightenment in this and other realms of endeavor.

Surely friends, the goal is worthy of striving for. The end justifies the means, even though the path be hard and the going lonely and thankless.

Where are those today who will sell all, give all, and in true devotion to SERVICE, pay the price of immortality? Not

in the dollars-dollars-dollars—by which is measured, under present day standards, the value of everything from a needle to a seat in highest heaven, but in the development of those faculties, mental moral and spiritual,—those faculties of SOUL—which make of Cosmic Consciousness a fact and not a fancy.

The purpose for which I am sent is to proclaim the opened door of the *Secret Schools*; to offer to the world a true exposition of the aim and object of the Rosy Cross and Fraternity of the Rosicrucians; to make available to ALL, the Wisdom Teachings of the Ancients, rendered practical by THOSE WHO KNOW for present day use in the attainment of health, happiness, and success.

“But,” I hear you say, “what about Immortality—what about Cosmic Consciousness?”

Do you expect a knowledge of the Cosmos before you have demonstrated health? Is it not a first essential that you be taught, and that you obey the Divine Laws of your physical Being before becoming master of your etherial and Spiritual self?

Do you expect the supreme joy of Soul Consciousness on super-mundane planes of which Whitman says, “I am satisfied—I see, dance, laugh, sing, wandering amazed at my own lightness and glee. . . . O the joy of my spirit—it is uncaged—it darts like lightning. . . . The ocean filled with joy—the atmosphere all joy! Joy, joy, in freedom, worship, love. Joy in the ecstasy of life. Enough to merely be! enough to breathe; Joy, joy! All over joy.” Do you think to attain to such experience before you have learned those laws by which the petty annoyances of this mundane plane shall have lost their power to make you unhappy and miserable?

Success: Is there any Law which says that a good man must be a poor man? All Masters, with the possible exception

of one or two, have renounced great riches; and to renounce, one must first either actually possess or have the ability to obtain. Therefore a knowledge of the Laws by which it is possible to attain to success, at least to a success which will enable him to be a credit to himself and his family, providing the comforts and even the luxuries if he desires them, is as essential as any other factor in a teaching, the purport of which is to lead eventually to a knowledge of the Cosmos.

Health—Happiness—Success: these are yours by divine right if you earn them. You cannot attain the highest on other planes until you have attained these on this plane.

In 1615, John Valentin Andrea sent forth the famous *Fama Fraternitatis* and from it came the amalgamation of all the then existant Orders—Paracelsian, Hermetic, Alchemic, Magnetic and *them that knew*, attached and unattached, forming the Rosicrucian Fraternity. From that time to the present, this Fraternity has been the repository of all that was good and best of ancient origin, to which has been added the experience of Masters of high degree who have passed its sacred portals and entered the Holy of Holies of its sacred Temples. From India—mystic India, from Egypt, Persia, Chaldea, from every source, for to it all sources have been available, comes an association, a training, the ultimate of which is COSMIC CONSCIOUSNESS—a training such as the world has never known or heretofore been offered. It comes to you through the OPENED DOOR OF THE SECRET SCHOOLS.

IDEALS

CONTINUED FROM PAGE TWENTY FIVE

Thus, no man in the least can harm any other man without at the same time equally harming both himself and every other man and every part besides, to a certain extent, of the whole. Moreover, as the cause of that harm, he can never become separated therefrom until he has rendered full compensation, either as a direct benefit in equal amount to the identical individual or thing so injured, or to some other individual or thing in corresponding degree. And until this unbalance has been compensated it shall ever revert to its cause until final balance be established.

The wise man saith in his heart, "Lo, I am part and parcel of my Father's estate; I will do no harm to aught that is lest I also bring harm upon myself." The fool saith, "Lo, I am my own master; I have naught to do with any except myself and what is mine own and whatsoever I 'possess,' and no man hath any claim upon me of more than extraneous relationship; all things are for my special benefit and use; my chief interest in all things is to gain whatsoever I can by any manner of means so that I injure not myself in reputation or in the eyes of other men, and so that I gain for myself; for whatsoever I 'possess' is 'mine;' for do not the statute laws and the courts say so? Such being the case, then whatever I succeed in possessing of this world's goods and benefits and things, is so much gain for ME; and whatever I fail to gain possession of is so much loss."

In ages that are gone I have ever sorrowfully looked upon

thy foolish and mistaken Ideals which have led thee far from the Way and been fraught with direct evils for thee. Yet never has there been a time when if thou hadst sought earnestly of thine own self for Light, it would not have been given thee. Lo, is it not because of thy awakened interest at this time that I teach thee herewith? For never shalt thou find the Light until thou of thyself dost seek it and by turning from thy wicked ways thus shall it be given thee according as thou of thy free will dost so live and act as to merit it.

Behold the mighty falsity of thine Ideal of Possession! Learn this well then: possession existeth only in the false Ideals of man's creation. There is no true Ideal or principle of possession, no, not in anything, nor in any place, nor anywhere;—not even with the Infinite, for the Infinite being one aspect of the whole and all there is, and the Universe being the other aspect, and both these aspects being coexistent and including all there is in total, then doth it follow that both are one and the same in principle and in essence. Self or any part of self cannot possess any part of self, for possession implies something separate and distinct from the possessor, and when it ceaseth to be separate then doth it become the possessor in fact; for as nothing can exist apart from Law and nothing apart from Principle, and as Principle ever exists in duality, therefore the Principle of Self must also manifest in duality of aspect as *Self* and *non-Self*. All things, therefore, which are not of self, must surely be of non-self; and there cannot be possession of self by non-self, neither of non-self by self, for the reason that both self and non-self are aspects of the same Principle and therefore ONE.

Now, therefore, this applieth to man as an individual; for the individual being a unit and ONE with the WHOLE, he

therefore representeth the *self* aspect of the principle of being, and his relationship to every manifested thing existing, through his self-aspect of that Principle, is of non-self, which is ONE-NESS with it.

Possession implies separateness; it cannot exist apart from separateness. Where then is there separateness? Behold the Infinite is one with every unit of the Universe. Moreover, every unit, from its own place in the Universe, is the center of that Universe. Therefore every unit is a center, and the Universe and every other unit is centered in the self of each unit. Where then shalt thou find separateness for the realization of thy Ideal of possession? Neither can any individual or thing be possessed by another or any individual, because, for any relationship whatsoever to exist between individuals, or any forms of manifestation, or any states of being, in whole or in part, implies immutably their oneness with each other. And oneness implies that each part IS the whole according to its relative proportion of that whole. For the part of anything represents the whole in the degree and qualities to which it is representative; is responsible with and partakes of the destiny of the whole and every other part of the whole exactly to the degree in which it is representative of or in proportion to that whole.

There is nothing pertaining to the entire Universe, including the Infinite Itself, which is not a part of that Universe and included therein, and which does not share all things with all other parts of that Universe, and of all manifestation, all noumenon, all phenomenon, all causes and effects, all attributes, all aspects, and must rise or fall with the whole and all parts of the whole, in exactly the proportion each part bears to the whole and to every other part.

Therefore, each Man *being* THE Universe to the degree of

his proportion of manifestation OF the Universe, EVERY PART OF THE UNIVERSE IS HIMSELF. This, for the reasons that he is one aspect of a principle the other aspect of which is *everything else in the Universe*; and, that as an individual, he is *a unit of the whole*. Every part of a whole IS that whole to the degree of its proportion to that whole; thus every part of the Universe and everywhere of it IS the Individual because he IS the Universe to the degree of his proportion OF the Universe.

Thus there are two ways in which the Individual IS the whole Universe and everything pertaining to the Universe and therefore ONE with *all* things.

As thou perceivest these truths thou wilt understand the utter impossibility of true realization of thy man-made Ideals of possession. Separateness there cannot be; all is one homogeneous whole through the Law. Behold, every atom of this world about thee and of thine own body IS the whole world in the exact extent of its ratio *to* the whole world.

Such being the case, whence then is all of this seeming possession which is so much apparent on all sides of thee? How is it then that thou seemingly hast persons and things over which thou hast control and holdest them against all others? Thou sayest, this is MY house, this is MY land, there are MY cattle, and thou thinkest they are thine to possess. O foolish man! Not one molecule of anything there is canst thou possess, no, not even the fragrant flower that groweth in thy garden or even the hairs of thy head. For these are no more thine than they are thy neighbor's in so far as possession is concerned. Canst thou say unto this flower, thou shalt never perish? Canst thou say unto thy body, thou shalt never decay? I say unto thee that even the use thou hast of all things and of

the body loaned to thee is not for thine own good or benefit any more than for thy neighbor's good or benefit, and also for the good and benefit of the whole Universe.

Thou sayest, I do not like this idea! But I say unto thee that it mattereth not whether thou likest or likest not these things, thou canst not in the least change the least of them. Thou mayest indeed perchance stay the consequences of thy transgression of the Law for a time yet woe unto thee if thou create false Ideals of thine own and follow after them! Behold how awful is the cry of misery and sorrow going up from the earth continually on account of thy wilful failure to perceive these things and act upon them. Thou buildest a fine house and dwellest therein and saith in thine heart, behold MY house. Thou lookest out upon thy neighbor's dwelling and it is poor and inferior to thine and thou waxest vain and thinkest how much better am I than my neighbor, socially, and in the eyes of all men; he is not in the same class with me. Fool thou art! Behold thy house catcheth fire and is consumed and is no more; whence has thy fancied possession vanished? The rain fails to fall upon thy land and it brings forth no crop; where is now thy Ideal of possession and ownership? Through force of circumstances thou lovest all thou hast been loaned and others have its use for a season. Lo, the pestilence overtaketh thy cattle and they perish and thou art penniless. Death claimeth thy family and friends and they are no more, in so far as this incarnation is concerned, and are lost to thee for perhaps long ages. Thou hast seen with shortened carnal vision and blind intellectual reasoning that certain children apart from all others are born to thee; that certain persons cleave unto thee as apart from all other men; that all things worldly can seemingly be divided from other things and, from thy point of view, sep-

arated; that divided portions of the whole can be maintained in continuous division in so far as outward appearances are concerned. And having observed these things thy selfish Devil nature hath formed false Ideals of possession whereby thou shouldest gain portions of this world's goods to absolutely control and to withhold wholly for thine own self from the participation in and use of all other men. How well this hath succeeded is seen on every hand and this hath become the chief aim and purpose in life for thee.

At first and for long this was accomplished through sheer brute force and physical prowess, and pertained only to whatever thou couldst hold as against all others seeking to wrest thy seeming possessions from thee. After these times thou didst conceive of subjecting other men also to thyself to aid thee in holding more of worldly things and estates than thy personal prowess and power, single handed, could do. And so thus first began the subjection of men through inequalities of mind power and ability, or superiority of Will. These conditions have been fruitful of frightful tragedies and murders and bloodshed and misery. Through these false Ideals of rulership over others, by the individual or the majority through their strength of numbers and common agreements, arose thy methods of punishment for those who insubordinated against the chief ones in power, or who committed acts at variance with the will of the rulers, or the majority, or the customs established by them according to their beliefs and pleasures.

Arbitrary Ideals have these ever been, man made, false, criminal, unjust, cruel, bigoted, wholly selfish, inhuman, of such malignity and venom and power to produce Karmic unbalance and destruction as to wipe out every past civilization upon the earth.

Following these stages of thy evolvment of thy false Ideals of possession, as thou didst rise higher upon the spiral of intellectual attainment, thou didst discover that it were better to formulate some code of law whereby thy worldly goods, gained and sought to be held by thee exclusively from thy fellows, might be more securely withheld unto thyself without the necessity of physical prowess or mortal combat on thine own part, or yet without the need of unequal will to force other less gifted men to fight for thee, and perchance finally turn against thee also and kill thee and divide thy so-called possessions among themselves. For thy Ideal of possession had by this time become formidable in the world, though entirely of thine own carnal creation, and utterly false and devoid of truth—for in Universal Law there is no possession or exclusiveness or preferment or seperateness, and so, thy false Ideals and laws derived therefrom, and customs and usage based thereon, and crimes committed therefor in the name of justice, and force and strategy employed for their realization, have ever been utterly destructive to thee and to thy earth also, as witness the total destruction of the vast continents of Lemuria and Atlantis—and ultimately of the extsting continents, if thou turn not from thy ways. For all this destruction hath come about through the mighty Karmic unbalance caused by thee through thy sins and crimes committed because of thy false Ideals of selfishness and possession.

And so thou didst seek to form thy code of laws, and thou didst find thy fellows very willing and desirous of such protection for their persons and so-called possessions, and thus was their agreement and co-operation in so far as these the more established thy false Ideals. And thus thou didst, through common agreement, establish government of protection of possession whereby all in common agreed to abide by the law so made for

the benefit of the possessor and by general protection of the community of persons and interests; this in reality the better preserved to the arbitrary and protected their interests of withholding from others so much as they might, according to their self-made code of laws, "legitimately" steal, rob, cheat, defraud or deprive from other men, and which these other men were called upon to defend and uphold for the so-called common good but which really excluded from the common good. These others were also expected, especially those who had not been able through force of circumstances, or because they were above the petty meanness or treachery or dishonesty necessary oftentimes to gain for themselves preferment and more of goods and so-called possessions than their fellows, to go forth and fight and conquer weaker men and nations and lay down their lives in overcoming these, that their more fortunate fellows "at home" might gain thereby more possessions, and that they might exact tribute from these conquered countries and thus pile up more possessions at the expense of their own less fortunate and misguided countrymen and of the conquered.

Thus came about the frightful wars and carnage for thy false Ideals of possession. For who hath witnessed the desire of one country to rule over another, or of one man over his fellows, unless it were for the increase of his profit in possession, not only of goods and wealth and estate but in power also. True, aggrandizement of self and worldly honors have prompted much, and vanity also, yet possession hath ever been the chief sin of all thy efforts. Howbeit, the less enlightened, the vicious, the criminally weak, the unscrupulous and the dishonest, not caring for any but themselves, taking no thought of consequences, making little effort at concealment of their purpose and actions, and having no care for the common good, but

desirous of gaining for themselves also of "possessions" by no matter what means and regardless of the opinions of other men, and also placing a more vicious aspect upon thy false Ideals of self and possessions, and resolved to gain these at any cost so that their object be accomplished, also did depredate upon property and persons by all manner of means.

Though many of these were not according to the code of thy laws, or common usage of the majority, they were really none the more wrong than many of the deeds of the majority who kept within the code openly. But they were the more violent and red-handed and not committed in the dark by so under-handed and subtle means, nor through so much subterfuge and polished deceit as those who did openly keep within the law and common usage and whose aims were the high opinion of their fellows.

Wherefore it became necessary for thee to establish a penal code of laws also mainly on account of the very false Ideals which thou hadst thyself created for the punishment of those who violated the customs and usage and even the beliefs sanctified by the majority or violated by the code whereby possession was protected. I say, true it hath been, that there was need of restraint, and that other motives have actuated many in the commission of evil and crime, yet, at the foundation of all these hath been the mistaken Ideal of possession, though yet, in so far as mischief and disaster to mankind are concerned, this Ideal must share with the Illusion of Pleasure as to responsibility.

CONCLUDED IN NEXT ISSUE

Injustice

Genuine Americans, those "solid," law-abiding citizens of our great country, are growing more and more uneasy at the rapidly increasing disrespect among all classes for the various laws of the nation, understanding as they do that if this lawlessness continues unchecked for any considerable length of time, anarchy must be the ultimate result.

Few of these worthy people have given any serious, analytical consideration to the why and wherefore of this steadily growing defiance. They know that they themselves do not deliberately break any law nor have they voiced protest against any law on the statute books, and most of them would be indignant did anyone dare to accuse them of being as guilty as the most flagrant violators. These good people fail to realize that when an enactment is permitted to function *after its usefulness* is past, or when the majority are no longer in harmony with it, this condition automatically causes people to ignore or openly to defy such enactment, and thus the seeds of anarchy are sown.

Another potent cause of the present almost universal lawlessness should and ultimately will be laid at the feet of the most respectable and most law-abiding among our citizenry. Why? Because it is *these* citizens, who in one way or another, elect or select the officials who have it in their power to enforce laws without personal distinction and whose duty it is so to do. If these officials are inefficient, dishonest, or what is worse, *partial*, either because of fear or favoritism, then this also furnishes the most fertile soil possible for the growth of anarchy.

It would be foolish to deny that at the present day the good

citizen who has no thought of invalidating any law, but who may do so unconsciously, is pounced upon with wolfish onslaught for such violation, while the big offender, the one who without scruple robs, cheats, kills or commits any and all other degrading and injurious deeds, is immune from arrest, prosecution and punishment. Very often he is not even an American citizen.

Say what we will, believe what we may, man is a creature who ultimately follows the path which leads to the least restrictions and the greatest benefits, whether that path be the most moral or otherwise, of the greatest benefit to the greatest number or not.

For examples and proofs of these statements we need but read any of our dailies. *The Evening Bulletin* (Philadelphia, Pa., May 18, 1931), as a case in point, carried two items which vividly illustrate the truth of our contention.

"NIP SUNDAY WINDOW BATH

"Baltimore Policeman Grabs Two in Washing Act

"BALTIMORE, May 18—(AP)—Another thing you can't do on Sunday in Baltimore is to wash windows.

"William Borden and Peter Buczkowski were arrested by a patrolman in the very act, he said, of applying water to a dirty pane at the new headquarters of a club. They posted \$6.45 collateral for a hearing.

"All work on Sunday in Maryland is prohibited by a statute more than 200 years old. It was modified in 1920 to permit drug stores and gasoline stations to operate, and the recent Legislature gave Baltimore the right to vote on the question of Sunday labor, sales and amusements."

We may admit that washing windows or performing any other form of labor on a Sunday is in violation of a man-made edict. It is, however, by no means sure that such "work" can be classified as a sin. It is certain that such "work" can bring neither loss, sorrow nor degradation to anyone—it concerns

the worker alone; it does not defraud the state nor the citizens of the state and is constituted a crime purely because of a two-century-old enactment passed when the gospel of depression was preached instead of a philosophy of joy and happiness. Such an enactment has no place in modern civilization, for the simple reason that ALL men are guilty of Sunday activity in some form or another, and since they cannot ALL be punished, why should one or a few suffer? Where is the justice in a law which permits multitudes to play golf, go to the seashore and swim, take long pleasure rides, and yet arrests a tax-paying citizen who washes a window? This is not justice, but class or individual discrimination and cannot but be a breeder of bitterness because of this fact.

Another item in the same edition of the *Bulletin* reads:

“FEAR NEW GANG WAR

“*Chicago Hears Capone Beer Runners Have Invaded
Rival's District*

“CHICAGO, May 18—(AP)—The *Herald and Examiner* said today that Alphonse Capone invaded forty-one North-west Side places, long identified as being under the protection of Matt Kolb, czar of illicit traffic in that district, and left orders to buy their beer from Capone's syndicate in the future.

“Kolb's gambling devices were all replaced by Capone's, the newspaper said.

“Police authorities of Chicago were reported to be fearing a sanguinary war as a result.”

Following are a few of the questions which the thinking citizen inevitably puts to himself or his neighbor when he reads such news: (1) If the police *know* that there are forty-one such places, then they must know *where* they are. Being selected and sworn to prevent all illicit trade or business activity, WHY were not these places closed by them without further ado, thus avoiding the possibility of future trouble?

(2) If the police *know* that gaming devices are in these places—and they *must* have known, else how could they know that such devices were replaced?—why did they not raid these resorts and confiscate the illegal apparatus? (3) If the police authorities *know* that such a gang war is in the offing, then they must *know* who the offenders would be and where they live. Then why not apprehend them as they would smaller offenders and either jail them or drive them out of the city? Is not that which is *known* preventable?—unless, indeed, those having the legal responsibility for such prevention utterly fail in their sworn duty.

When one reads such items as the foregoing, is there any other conclusion to arrive at than that it no longer pays to be a solid, law-abiding, tax-paying citizen, since one may be arrested and penalized at the slightest infraction of some law of whose existence one is not aware, while, on the other hand, rogues, outlaws, murderers, racketeers, men who pay few or no taxes and yet have “the key to the city,” are safe from police interference, feasted and fêted by gangs and citizens, and last, but not least, roll up ill-gotten wealth and command all the pleasures and good things such wealth can secure?

Citizens! Bethink yourselves before it is too late. Select men for official positions who, in so far as is humanly possible, will treat all offenders alike and who will give to the genuine citizen the benefit of the doubt instead of giving the freedom of the country to criminals. Remember that *you* are at fault, for it is *you* who select our public officials and lawmakers.

Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

TWENTIETH NIGHT

Every day brought some new experience and added joy to Anna and Arthur at Beverly Farm. After breakfast came their regular work, which of course must be attended to first. Anna was learning to make beds and help Miss Mary in many ways. Grandfather called her his "little Housekeeper" and this pleased her greatly. Soon, what had seemed so very hard, became easy and lots of fun. They just *tried* to do well whatever was to be done, and by being happy in their efforts, enlisted the help of the great Fairy Army who, as we have learned, always come to the assistance of those who TRY. Grandfather's praise made Anna feel that she was really becoming a young lady and an important personage in his household. Arthur felt that he was entirely responsible for the work which had been assigned him, and this increased his feeling of importance. This is the way all little boys and girls feel when they begin doing worthwhile things. They *play* that they are working and in that way their work becomes a pleasure and is really play for them.

You can now see how wonderfully wise Grandfather was, and the very things that he taught Anna and Arthur, are the lessons that *you* may learn from these stories. No matter how little or how big you are, these are the truths which the great and wisest of men who are of the same Fraternity as that to

which Grandfather belonged, are trying to teach to grown up men and women all over the world. How splendid if you learn them *now*, instead of waiting until you are older!

It was not easy for Arthur to carry the buckets of food to the dogs, clean their kennels, give them water and attend their every need, but he loved them and they loved him so much that his joy in serving them was greater than the time and effort, therefore the work was a pleasure to him.

It was not easy for either Anna or Arthur to work in the flower gardens, pulling weeds, carrying water and keeping the ground soft and moist around the tiny growing plants, but to watch them grow and bud and bloom—well, that was not only fun, but was intensely interesting as well, and they soon learned to *love* their flowers and in loving them, forgot all about the hard and tiresome work.

And now comes something else to add to their interest and joy. The choicest of asters are now in bloom. Great beds of them wave a "good morning" in the gentle breeze and drops of dew sparkle in the morning sun like diamonds in a setting of marvelous hues of every kind and degree.

"Well now, is not that a sight!" exclaimed Grandfather as he looked out over the glowing beds. "We must get busy at once and take them to the market."

"Oh! Grandfather!" said Arthur. "Surely they are too pretty to cut! Why not let them grow?"

"Well," said Grandfather, it does seem too bad to cut them, but flowers have something else to do besides to bloom and wilt. Their greatest pleasure is in giving pleasure to others. If we keep them here, it would be very selfish. We cannot use them all, and if we take them to the market, others will buy them and enjoy and admire them too."

As they cut the flowers and put them in large bunches,

Grandfather explained to the children that it was right and just that they should make a profit, a real *money* profit on their work. He had promised them that they should share the cash returns in proportion to the work they did, and it was this which now gave added interest to the children.

"One-third of all we get," said Grandfather, "belongs to you."

"And may we go to town with you; and may we spend the money that we get for the flowers?"

"Part of it you may spend just as you wish, and some you must save and deposit in the bank in Quakertown, but, I don't know about taking you to town with me? You remember what happened the last time?"

"I remember," said Arthur. "Anna got sick."

"You got sick yourself!" Anna fairly shouted at Arthur. "You stuffed with candy and ice cream and you went to sleep in the movies and you were worse than I was. So now!"

"Here! Here!" said Grandfather. "People who are *wise* don't lose their tempers like this! Arthur, here is something for you to remember. Think first of your own faults and correct them. Be a little *man*. If you are wrong, don't be afraid to stand up and say so. Why did you condemn Anna when you knew that you were as bad or worse than she?"

Arthur began to defend himself, but Grandfather stopped him, telling him never to make excuses. "Your only concern is your own misdeeds. There was no reason for your even thinking about Anna, except to determine that in future you would set such a good example that never again would either of you do the foolish things which made you ill."

Then came Anna's little lesson. She too had "lost" her temper when Arthur said what she thought were unkind things about her. That was a great mistake. Grandfather would have

corrected Arthur and shown him where he was wrong, even if Anna had not said a word, so what was the use of her getting all excited and making herself feel mean and disagreeable inside herself? None at all! Grandfather explained this and told her that always when others seemingly abuse us or say unkind things about us, if we just keep calm and cool, the offenders will soon see their error, and in some way will make things right. He said there was a great LAW which took care of all such matters, and that God, through this Law and by the help of his Messengers, Angels and little Fairies, would always see to it that everyone received just what he deserved.

By this time the asters were cut, bunched and nicely packed ready to take to Quakertown. Did the children go along? Of course Grandfather took them, but as he explained this was not purely a pleasure trip. "No movies this time," said he, "because we must get back for other work which must be done. Tonight we will go for a swim just as the sun is going down."

So off to town they went. The flowers were sold, and while Grandfather was doing some other errands, the children were allowed to spend some of their money in whatever way they might choose. They bought a little present for Miss Mary, some honey candy for themselves, and each had a small portion of ice cream. They acted really very wisely in all they did, and drove happily home again, anxious for their promised swim.

Light On "The Way"

The Four-Square Man. Man is the "city" of Biblical lore that "lieth four-square." Man is constituted of body, mind, spirit, Soul. Each one of these constituents is as important to him as the other. If any one is missing, in part or whole, the man is unbalanced quite as much as is a chair with one of its four legs gone.

We all think we are familiar with the physical body; we are familiar with its physical appearance but with comparatively little else. It was emblazoned over the ancient temples thousands of years ago, "The Proper Study of Man is Man;" yet it is amazingly true that very few people have even a small understanding of their own human structure. As for the mind, even great psychologists know comparatively little of it.

The body is the structure wherein are domiciled its inhabitants, the mind, the spirit, the Soul. The mind is more or less active in the majority of people; but, even in the greatest men who have lived or who live today, it has not been fully awakened in all of its departments. Were the mind of a man to be *fully* active, we should have a god indeed. A great part of this non-awakement is caused by the lack of understanding of the needs of the body and to the neglect of even that which is understood. If the proper needs of the body were supplied and it were completely developed in all its departments, then it would be a help to the mind; but as it is, the body is a drag, a chain of bondage that must be carried along on the journey of life, for, illy-cared for as the body usually is, its presence is essential to any functioning of the mind.

If our human body were really understood, if we knew in detail how to take care of it in every respect (especially of its important glands), and if we supplied it with the food substances it actually requires for its welfare and withheld from it the many substances which cause congestion, weakness and age, then man would live all his appointed days on earth without sickness and these days might be as in the time of Methuselah, "969 years." Sickness and weakness are the result of sin, that is to say, ignorance of the Law. Ignorance as to the requirements of the body incurs the penalty which is ultimate death. Therefore, the student's first duty is to learn to care for the body—what to supply it, what to deny it, how to develop the strength to refuse those things for which appetite calls but which are not beneficial.

The spirit is that which we know better by the term *life*. The words Soul and spirit are often used loosely and interchangeably but this is an error. Spirit must never be confused with Soul because they are entirely different in every respect. Spirit is impersonal and impartial; it is native to every living (life-ing) thing and to all so-called inanimate objects. We may have as much of spirit as we wish—the amount depends almost all together on the condition of the vessel constructed to hold it, namely, the body. If the body is in proper condition, then every body cell is filled with spirit and it is said that that person is "full of life" or has great "magnetic power." But if foods (?) are constantly supplied to the body which have no natural place in human economy, and foods which its normal growth and development require are denied to it, then cell congestion and disease result and the body is unable to receive or retain but a fraction of spirit or life-principle.

For man to be at his best, he must first learn and meet the needs of his body in food, drink, sunshine, air, exercise, rest and recreation. This done he can then inhale and retain the

spirit to the full extent of his capacity.

The spirit, as has been said, is impersonal and impartial. It is as native to the tree as to man—possibly more so. The tree obeys the Laws of nature and absorbs into its body only such substances as it is capable of transforming into itself and there is therefore no depleting, killing waste within itself as there is in man.

The mind of man is, or should be the engineer of his whole being. It should be the selector, guide and judge of what is good for the whole man, and should be sufficiently enlightened so that it will select the good and reject the injurious, whether in thought or substance. This is the mind's duty as well as its privilege, a duty of which it is or ought to be fully capable.

The mind is the Grand Architect of the body or the Temple of God, that is the individual. Not only is it the mind's duty but its privilege to arouse the "Sleeping Beauty" lying within itself, to bring the Divine Spark to full manifestation. This Sleeping Beauty, this Divine Spark, is none other than the human Soul—and it is really asleep in most people.

The Soul is not a gift from God as many erroneously suppose. It is a *loan* granted to man which man may awaken and build into whatever he desires. It is the duty of the mind first to arouse, by desire and the power of thought, this Soul in embryo, and then to supply it with those exercises and other requirements which will bring it into full manifestation, enlightened, illuminated, Conscious. Unless the mind becomes cognizant of this power, privilege and duty, a man may exist throughout his life on earth, merely as a three-fold being made up of body, mind and spirit.

The Soul is the *ultimate*. The seed of this Soul is loaned to us at birth. It is seldom if ever a new Soul though it enters the body of the babe in a more or less unconscious state. The "Great Work" to be accomplished by man is to awaken his

Soul and bring it to greater consciousness. If the mind fails in this duty, then little or no growth is possible during that one life and the Soul must await another incarnation. In this truth lies the source of the doctrines of Purgatory and of the Resurrection of the Dead.

Before entering a new body to continue its enlightenment and development, the Soul is at least partially awake and more or less aware of the fact that it has yet much to accomplish before it is an individual Soul requiring no further incarnation. Moreover, it is willing to take its chances. It selects a medium—a new body—which is as nearly compatible with itself—its point in evolution—and then, on entering the body of the newborn, it falls asleep, *dies*. If its choice of habitat was wise, then gradually the mind of the being wherein it is incarnated, will seek the mode of life that leads to Immortality and through the methods followed in that life, will resurrect the sleeping or *dead* Soul and so, eventually, bring it to Immortality.

If, on the other hand, it should so transpire, that the human being in whom the Soul is reborn should prove unworthy of his trust—because of non-helpful environment or association—making no effort to bring about enlightenment and Immortality, then the Soul remains asleep or *dead* in that body during life and must once more seek another medium.

It may be that the person in whom the Soul is incarnated will live a degraded, evil, destructive life. Then it is that that Soul (having been in a past incarnation in a more or less enlightened state) will exist in a state called Purgatory, all the days of the life of the body, receiving its freedom only on natural death, namely the destruction or disintegration of the house it chose to inhabit. This is the Occult explanation of the doctrines of Death, Burial and Resurrection of the Evangelical Church and of the Roman Catholic doctrine of Purgatory. These doctrines are based on fact but interpreted generally according

to dogma rather than the *spirit* of the Arcane teaching.

The Threefold Man. The term threefold man used in contradistinction to the term four-square man, may prove confusing to the student. There is, however, no contradiction in the terms—once understood they harmonize perfectly.

The ordinary or average man is indeed barely threefold. His body, mind and spirit function to a more or less perfect degree, at least to the extent that he is accepted as a normal, sane person, capable of looking after his own interests. The pugilist, for example, consists mostly of body, though mind and spirit also function. The keen business man of the modern world may be considered as almost equally threefold. His mind is alert, he keeps his body fit by exercise and recreation, and this mental and physical activity serve to keep the spirit alive and well distributed throughout the being so that he is "full of life." The sedentary worker belongs to still another class. The body receives little or no recreation or consideration so that it has little or no strength to carry on and as a result the "spirit" is weak and only the mind is more or less active.

These are fairly representative portraits of threefold men, ordinary men.

The extraordinary or *spiritualized* threefold man is the outgrowth of the four-square man. After the ordinary man has awakened to a sense of something higher than life as we daily see it, and has sought for and found the means to the greater life, if truly interested he will then take active steps to develop every department of his fourfold nature. This means that he will seek to learn just what the body requires, what it should be given and what should be withheld. He will endeavor by every means in his power to bring his body into as perfect a state as possible and in the process of doing this he naturally makes use of as much "spirit" as is necessary and becomes "spiritually alive," that is to say, full of vitality, magnetism, virility or

whatever we wish to name his life-full state. By gradual degrees, he awakens the various faculties, developing it into a constructive keenness and applies the mind to the development of the germ of the Immortal Soul within himself. He becomes the Builder, the mind being the architect of the greater structure. Gradually, consistently and in orderly progression, the Soul Spark is awakened, then brought into Consciousness and finally it enters into possession of all the qualities of a Conscious, Illuminated, Immortalized Soul, and *likewise* the thinking and constructive powers of the mind. Thus, by a gradual process, *the Soul takes the place of the mind* and man completes the circle. He has *reversed the squaring of the circle* and once again becomes a threefold being; a circle symbolized by the triangle. But now, instead of the ordinary threefold man composed of body, mind and spirit, with a dormant Soul, he has developed himself into an *extra-ordinary*—being made up of body, spirit and Immortal Soul with a mind as reasoning monitor to weigh and direct his actions.

Hope, Faith, Desire. Hope without faith is a dead hope—despair. To hope for something without faith that the thing hoped for is possible, is to nullify action and without action there can be no achievement. Hope, faith, desire, form a trinity. They are a threefold aspect of what may be considered as a merging into a four-square plan. With desire keenly alive for the achievement of an object, with the hope that it may be attained, with faith in one's own power ultimately to succeed, this trinity followed by whole-souled efforts, will bring about the realization or manifestation of any work or achievement that the sane imagination of the mind can conjure. The three become four and the four merge into one, just as body, mind and spirit give way to Soul, and, as the climax or ultimate, body, mind, spirit and Soul manifest in Consciousness, Illumination or Immortality.

Love and Desire. Desire is the incentive to action. Love and desire are two aspects of one thing. Desire intensified becomes love. In its first aspect, desire is but the wish for something, and wish is weaker than desire or love. Gradually (and for reasons which we cannot enter into here) the wish grows more keen—the spark begins to generate flame—and then it becomes desire though still with some of the qualities of the wish. Desire is aroused still more and becomes love. Keen desire—actually love—is the dynamo which sets the human and divine machinery within us into motion so that the mind continually dwells on the thing desired. This continuous dwelling of thought on one thing we term *concentration*. Concentration, to be most effective, is unconscious. We should love to possess something or do something and there is present within us so strong a desire that the mind cannot avoid dwelling on the object or project—this is mental concentration. But, when an effort is necessary in order to concentrate, there is neither desire nor love. Such concentration is ineffective unless, as is frequently true, there is such keen necessity for the accomplishment of a work or an object that this necessity takes the place of love or desire. This condition, however, has no place either in the Mystic, or the Occult, or in the work of Immortalization.

A student asks this question: "Love and desire: are they not but two aspects of the same thing—polarity made manifest upon divers planes equally manifesting in the man, unity. And as this polarizes in the Life, Body or Mentality, so it produces different effects, viz., Love or Desire, and these also with their balance make up the threefold expression of unity?"

This is assuredly true though the statement as written is somewhat involved. However, as in these problems four may be born out of three, three out of four, and four return to one, we must seek for the simple in the intricate.

The Great Centers. There has always been considerable

confusion among Occult students regarding the Great Centers which play so important a part in the training of the Neophyte. To some extent these Centers can be explained. No one who KNOWS ever will try to explain *the* Great Center, that point in which all the forces created by the other six Centers finally converge. This silence is natural and logical since the *locus* of this Center is not to be *taught* to students but to be *opened up* and *found* by each individual as a result of continuous, consistent and faithful training.

The six Centers are: The head—one; the solar plexus—one; the breasts—two; the generative organism—one; end of spinal column—one.

The two central stations for the nervous system are the one in the head, the other at the end of the spine and controlled by the action of the sphincter muscle, which action profoundly influences the important prostate gland.

In the head proper we have the three Mystic glands of which so much is made in Oriental literature: The Cross of Calvary, the Tree of Life, the Eye of Siva. At the other end of the nerve column, in the male, is the prostate gland; in the woman, the ovaries. If either prostate gland or ovaries is diseased, the awakening, power, or activity in the Mystic Glands of the head is greatly nullified. It is, therefore, of the utmost importance that the kidneys, the sphincter muscle—known in Mystic literature as “the Opener of the Door,” the prostate or the ovaries, be in a healthy, active, normally functioning condition.

The Head Center is naturally the mental Center and should be normally active in order that the thoughts and desires may be healthy. This Center must remain in control until the Soul is developed and has attained full consciousness. The Mental Center acts directly and without intermediary on the Soul elements.

The Solar Plexus, also known as the abdominal brain, is the physical Center and has a profound influence on both the mental and the creative or sexual Center. Unless there is a state of health established at this Center, the activity of neither the sexual nor the mental Center can be normal or healthy.

The Breast Centers have to do with and in a sense control the emotions. They also are vitally important since abnormal or morbid emotions influence the Mind Center, the Solar Plexus and the Creative Center.

The Creative Center is the most difficult of all to control. Both the food we eat and the thoughts we think directly influence this Center and unless controlled it nullifies the work of all the other Centers. This control is difficult between the ages of puberty and the change of life, and during the latter period still another difficulty arises, namely, that of keeping up a continued normal activity in order that the Soul may be supplied with the *Fires* of life.

The Center at the base of the spine is governed greatly by the sphincter muscle, therefore this muscle must be kept in a state of health. The kidneys, called the "reins" in the Bible, are a part of this Center and man's strength was supposed to lie in the strength or health of these organs. Long-continued intestinal congestion will ultimately ruin the kidneys, weaken the sphincter muscle and inflame or help to inflame the prostate and the ovaries. It is therefore highly important that we carefully select our foods for the sake of the Abdominal Brain, and that we keep the system functioning and free from congestion for the sake of the "Opener of the Door."

The Great Center. This Center does not actually exist until it has been created by the efforts of the other six Centers. It is the Mystic *seven* recurring so frequently in literature. If the Neophyte is faithful to the Great Work, arousing and bringing to health the other six Centers, then by his conscious efforts

the Seventh Center will gradually be built. When this has been accomplished, the Soul takes its seat on the Throne, the Altar *Fires* are lighted and kept burning all the days of the Soul. This is the *Great Work*—the ultimate of Internal Development—it is Initiation.

The leading writers on this subject are Kirscher in his *Aedipus Aegyptiacus*, and Henry Kunrath as shown by his *Diagrams*.

All references relative to the Great Center, as already stated, are purposely vague—misleading even—in order that the student seek and find *for himself* this Mystic Center of which the Sacred Seven is the Key.

The Brain of the Emotions. Much, too much, has been taught relative to the emotions and passions to which man is subject. Possibly one of the most notable writers on this subject was John Bunyan who pictured every emotion and passion of the "heart," symbolizing them by animal forms—a method of illustration which has not been improved upon. However, there is one grievous error in this method. The heart is *not* the seat of emotion or passion. The Solar Plexus is the seat of these and has been called the "brain of the emotions." This has been readily and clearly demonstrated. Place before almost any person a delicious meal of foods of which he is particularly fond, with company of his own choice. After the meal is well started and everyone is happy, deliver to this person a telegram containing bad news. As he becomes aware of the nature of the message, his face will blanch, features "fall" or become drawn, his appetite ceases instantly and there will follow a feeling in the Solar Plexus region as though the stomach had fallen through the abdominal walls. The liver may be so seriously affected that biliousness immediately follows. Some people experience extreme relaxation of the bowels.

"It is a poor rule that does not work both ways." Suppose

the individual chosen for the experiment, or demonstration to be laboring under an extreme nervous tension brought about by the serious illness of a beloved one, pressing financial conditions, a court trial. Under extreme stress of this kind, appetite for food is dormant, sometimes even the sight or smell of food is nauseating. Then let good news come—the beloved has passed the crisis and will live, the financial worry is over, the court case has been happily settled. Color returns to the face, the haggard look vanishes, the stomach begins to function, there is a warm feeling in the solar-plexus region, and food now being offered is received with pleasure, eaten heartily and digested with ease.

Occultists of all ages have known the Solar Plexus or Abdominal Brain to be the seat of the passions and emotions, but it remained for Dr. Byron Robinson to explain scientifically much that had been obscure concerning this vital Center.

A Hyperphysic Trinity. In Kabbalistic science, the physical body is the expression of a Hyperphysic Trinity. The psychic body, *i. e.*, the body of the Soul, is here of first importance. While training in Occult Science, every effort should be made to concentrate on the development of this Center so that all its powers may be developed. Regrettable as it may seem to many serious students, this body has its chief Center in the Generative Brain and being Psyche—of the Soul—it is opposed to thought or mental activity, objectifying its activity first through the emotions and lastly through Intuition. This is the reason why Occult students should give most serious attention to normalizing the physical being, establishing a healthy Solar Plexus, and not rest satisfied until the Physical Creative Center is strong, healthy and brought under complete and sane control. Finally, this Hyperphysic Trinity will be manifested in a fivefold activity and its symbol is the five-pointed star. When this work has been accomplished, then

brain, lungs, solar plexus, generative system and nerve centers, function harmoniously and the five-pointed star will give place to the seven-pointed star at whose center burns the *Sacred* or *Æth Fire*.

The Essential Necessity. Having proceeded thus far with the *Great Work*, the next and logical step is for the Neophyte to use mind and reason in further intensifying the *Æth Fire* so that he may be consciously directed to supply and revivify any and all parts of the body at need. It is perhaps unnecessary to state here that this *Æth Fire* is brought to birth only through the elevation of the Serpentine Fire to the Throne of God which has its place in the Seventh or Great Center, which is the Throne of the Soul.

Psyche the God. The story of Psyche—Greek, soul, breath—is the allegorical story of the Soul's journey on earth. He who seeks the god should beware of doubt and not seek to unveil the mystery until he is fully prepared.

* * *

Words of Golden Wisdom

"We live not once, but many times, retreading the same path, but, if we act wisely, ever climbing upwards little by little. The good that we do, the beauty that we own, are like precious stones threaded one by one upon the silken thread of our reincarnations. But, due to our innate selfishness and many mistakes, we are ever in debt, and debts must be discharged, for every debt that clings to us means a longer treading of the path—more rebirths into causal bodies."—*Wisdom of the East*.

IDEALS

CONTINUED FROM PAGE FIFTY SIX

There is but one remedy for all these evils: let the Ideal of possession be stricken wholly from the earth, and mankind adjust such conditions and ethics and usage and laws as shall compel everyone to act accordingly, and when every man is compelled by the majority and public opinion and true Ideals to do his part toward the common good, and the matter of ownership for any man be entirely eliminated and no man be allowed to hold anything whatsoever exclusively, then would thy days of sorrow largely depart from thy midst, the poor be fed and clothed, and peace and harmony reign on earth, not only among men but in the nature forces also, for then there would be balance in all things and no causes for disturbance. Then thy laws would conform and harmonize with Infinite Law, which they most surely do not now.

Thinkest thou that Infinite Law designed that one man should control a great portion of any of this world's good things and live lavishly upon the fat of the land while all about him are the poor and the hungry and the suffering and the destitute? I say unto thee, Nay! And so long as thou shalt follow after so abominable things, the curse of thy false Ideals shall never be lifted from thee.

Who is it, then, that causeth these things, and who is responsible? Is it the rich man, the high official, the law makers? I say unto thee, Nay! *It is all men*, even the down-trodden, the poor, the weak—these contribute as greatly to these

conditions as do the men of great possessions. It is by letting these things go and giving to them the consent and usage and support of the great majority, and largely through the consummate selfishness of all men which prevents them from doing anything for others for which they do not receive some reward directly in possessions for themselves, that is responsible.

Who is there among you that careth to see that other men perform their duties to themselves or to their families or their community and to all men, unless there is some personal reward forthcoming therefor, or prevention of damage or detriment to thy interests?

Out of thy Ideal hath also grown other Ideals of great injury. The system of bitter competition seen on every hand between man and man has grown so formidable that the hand of every man is literally turned against every other man; and out of this Ideal of competition, which is the direct outgrowth of the Ideal of possession, hath grown the spirit of enmity until man is no longer one in harmony, no longer striving for the benefit of others and the common good as Infinite Law hath designed him to do. Every man is virtually an enemy to all other men no matter how smoothly he flattereth himself that he is not, and on every side is seen the feeling of hostility and sharp criticism and fight for possession and supremacy but thinly disguised beneath the mask of common courtesy and sham politeness.

Under the blight of this monster Ideal of Possession, in the name of aggressiveness and thrift, parents teach their children to get all they can from others and give as little as they must in return. And the more they can acquire through this policy, the more will other men look up to them and respect them and honor them, and the greater their standing in the

world. And indeed they do find this to be all true and therefore continue to slumber in their evil dream of possession, deeming all this as legitimate and right.

Now therefore, what is the true meaning of these appearances of ownership and possession? I can teach thee but briefly here.

The true meaning of thy seeming possession is found in the Law of Relationship. Behold, thou art temporarily associated with these persons and things and thy relationships to them are determined largely by thy Karma as well as theirs, so far as persons are concerned, and by the offices and services thou art commissioned to fulfill in the evolvment of the Universe, even as a wheel fitteth in among and with others wheels in a machine; with this exception: that thou, of all other things created, hast free will. This free will thou hast grievously abused and prostituted to thine own selfish ends, and through it thou has repudiated thy relationship, and ever lived and created Ideals and human laws at variance with the Divine Law. Ages ago thou wouldst utterly have destroyed this earth had it not been prevented through Infinite mercy that thou mightest again and again be weighed in the balance and given other opportunity.

And after all, in the final analysis, thy mistaken Ideals of separateness of things and persons, due to illusions of appearances manifest to thy physical senses, and because thou wilt not stop long enough in thy struggle after possessions and pleasure to develop thy latent vision wherewith thou mayest see thy error, are really back of all thy other mistakes.

Another unfortunate result of thy delusion of separateness is the lack of kindness seen on every hand. To realize the oneness of all things is to know that every kind act sent into the great Whole must return again to the sender laden four-fold

with like influences; not at once, perchance, nor from the objects and persons to which it hath been sent, but surely in time and in equivalence. Likewise, every cruel and unkind deed will also return to thee bringing its brood of vultures to wound and tear thee. This may not be in this lifetime though often it is so. Only remember that *the fulcrum of balance is in thy Soul* and that the balances reach over into all the lives in which thy Soul doth incarnate. The Karma of this life is either foreclosed before it is over or it may be deferred until a later life; but delay of compensation causeth accumulation of Karma through far-reaching effects of every act, good or bad, which are passed on from influences from one person or thing to another, in ever widening circles, and when they return, lo, they bring back all the results of their action to bless or smite the cause which sent them out.

In that day, therefore, how shalt thou say, "Oh, I will wait until I am compelled to turn the right Way; why should I not have a good time as I go along?"

Finally, O man, behold, whatever thou puttest into the Great Whole that shalt thou also be required to accept in return. "As thou sowest, so also shalt thou also reap." And moreover, each and every person and thing IS the Great Whole, as I have taught thee herein, so that, "when thou givest a cup of water" to the least one, thou also hast rendered a direct service to the Great Master Himself.

I have told thee but a fragment. I would that I might tell thee all, but not yet, for thou shalt receive only what thou canst understand, and it hath ever been thy privilege to turn away from thy mistakes and by earnestly seeking receive even what thou knowest not thou needest, for thy *attitude* shall determine what thou shalt receive.

The Application of Occult Terms

It is to be regretted though undoubtedly unavoidable because of the various states of mind of both teachers and students in the field of legitimate Occultism, that a variety of terms should be used to describe or designate certain conditions, actions and reactions, and this confusion or variation in terms has determined us to clarify the situation so far as may be possible in a single article.

* * *

All Is Spirit. Fundamentally this declaration is undoubtedly true. Even the earth may be logically considered as coagulated or solidified spirit; man is looked upon as a counterpart—in constituent—of earth, and the mind of man may be thought of as plastic or volatile spirit. Primarily, earth, man and mind, are in essence, spirit in different degrees of density and varying forms of manifestation. Confusion enters in when the *de facto* statement is made without attempt at analysis or classification, and, as the student in this field of research usually accepts every utterance of his chosen author or teacher as "gospel truth," he may be confirmed in error rather than in wisdom.

Spirit is *per se* the life, the activating principle in all things that live, move and have their being on this mundane sphere and on all other planes so far as we know. But when more precisely analyzed, spirit is seen not to be itself the activating principle but rather the principle acted upon by a still deeper form of energy. Spirit is *life*: without spirit there could be nothing inanimate; yet, paradoxically, things inanimate may exist without spirit. Consequently, in the last analysis, all is

not spirit since there are things lacking in spirit. This may be denied by all save the *intuitive* Occultist—the Initiate.

It may be said with truth that everything that exists is spirit in basis yet not in fact. This brings us directly to the consideration of another term and Law—that of vibration. If we state that all is spirit but that spirit exists in varying degrees of vibration which, due to varying degrees of density, produce a variety of things, we have made a fundamental statement.

All forms of manifestation, of every variety, of every degree of density—so fine that the eye cannot perceive it, so coarse that we say no life is present—are no more and no less than spirit in different degrees of vibration. Man is filled with spirit, therefore he is animate—alive. Yet there is a vast difference in men. Of one, we say he is full of life, and of another that he is dead but does not know it. Both are human creatures, apparently created alike, yet vastly different—why? For the reason that there exist varying conditions, both mental and physical; the vibration to which one man responds is high; in the other, it is low.

Spirit is *not* all. Without vibratory force there would be only “dead” matter, inanimate both in intent and manifestation. Hence the paradox: Spirit is all, yet it is dead matter! Man, we read, was created by God. Yet he was nothing until God breathed into him the “breath of life,” *i. e.* spirit, life in vibration. He then became a living soul.

Spirit *is* all. Basically and broadly this also is true. Without the reacting forces such as vibration, spirit is nothing. Therefore the paradox. Neither statement is true, yet each is true, depending entirely upon the application of the term.

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Correspondence. The Law of Correspondence is one of the most important Laws to which the student of the Occult must apply himself. It is neither more nor less than the Law

of Hermes and is recognized as the "Atlas" upon whose shoulders rests the activity of the world itself.

We are all familiar with the Hermetic sayings: "As above, so below; as below, so above;" "As in spirit, so in matter;" "As in the outer, so in the inner;" "As there is an earth, so must there be a heaven." That which manifests in the outer must first have been manifested in the inner. Therefore, the sincere student seeks first to understand the inner, the spiritual, the so-called imaginary, the volatile. Having mastered this part of the Work, he then seeks to stabilize that which is in motion, that is, in the imagination, so that it may be manifested externally—in the seen.

Nothing can exist singly. Everything that is, is dual. There is action and there is reaction. If there were no reaction, a state of inertia—death—would exist. When we know that a thing exists, we are assured its correspondence exists on another plane. The Law of Correspondence is likewise the Law of Analogy; duality is the underlying principle of each. As the pendulum of the clock swings left so must it swing back to right, otherwise time "stops," as we say, and chaos reigns. The true Occultist sees and accepts the seen, the evident, the usual, and, knowing the Law of Duality seeks for the correspondence and there finds—*reality*. He finds that the earth, the mundane, the material, is a fact and that human creatures more or less alive, more or less governed by intellect, more or less fine, exist upon it. Reasoning by analogy, correspondence, he arrives at the truth that these, earth, man and activity, are more or less shadows, but *that the realities which cast these shadows must exist*. These realities he seeks, and himself developing as he seeks, becomes the Initiate, the Master.

Correspondence, Analogy, Duality, all are one yet not wholly the same—their application is different. The swing of the pendulum is right and left, yet the pivot from which the

pendulum swings is *one*—a unit. Human beings manifest as men and women, positive and negative, in substance the same, in nature different; one in source, two or opposites in manifestation—the Law of Correspondence manifesting in opposites that are one yet dual. Earth is spirit, one in substance yet exhibiting varying manifestations due to the varying rate of vibration. The Law of Correspondence is itself absolute yet its manifestations are myriad.

As stated the Law of Analogy is identical with the Law of Correspondence. There is always a duplicate, a substitute, as it were, a something that can and will take the place of the other something—the same yet not the same. Here is the earth and—we reason by analogy—there must be a heaven, a sphere which corresponds to the earth, a correlation or complement of the earth, the same yet different. Man is spirit; spirit does not die, though it manifests differently; ergo, man does not die. If there is no spiritual plane then there can be no material plane and *vice versa*, for one is but the shadow of the other and unless there is an inner there can be no outer; yet we know that there is an outer for we live and move and have our being in it though it be but a shadow. There lies our *proof*, for the shadow—we know of no better term—is cast by the substance, the *reality*.

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Vibration. The Law of Vibration is the Law of Differentiation. Were it not for the functioning of the Law of Vibration there would be but one form of manifestation, there would be neither a Law of Correspondence nor of Duality nor of Analogy. Again the ever-present paradox faces us. Further, were it not for the Law of Vibration, we should not have even the *one* form of manifestation, for whatever that one form would be, did it or could it exist, it could do so only by vibration since vibration alone brings about manifestation.

Every string in the harp vibrates differently from every other string, due to a different density of the strings. If all the strings were alike, there would be one tone, no music, no harmony. Because of the varying density of the strings and their less or greater tension—dual activity in the unit—harmony is produced.

Vegetation manifests in a multitude of different forms. Here is a plant which is a food; it sustains life, builds the animal molecular activity; here is another plant that is a poison, destroys the animal molecular activity. They are both plants—basically the same; they differ in density, consequently in vibration.

Man is capable of an almost infinite variety of emotions. Consider but two: hatred and love. Man, a unit, manifests in duality and also in opposites. The first of these emotions casts him down to hell and destroys him; the other, lifts him up to the gods and makes him one of them. Yet each of these so different passions is due to a mental state which brings about a degree of vibration, and life is given to the passion.

All things in existence, therefore, are the result, first, of the density or the vibration of the spirit, and, second, their individual, inherent nature is due to a degree of vibration. Here once more is duality, that of being and that of nature or manifestation, yet both being and nature due to vibratory law. The paradox again, for the one thing, vibration, is fundamentally the origin of both hatred and love in the one subject. What do we conclude? That in the course of manifestation, one Law is inter-related with every other Law.

Vibration is itself a dual manifestation. In vegetation it is a fixture: vegetables are not of their own accord changeable; they must grow, each true to its nature. Mystics of old called this nature their "signature," and knew each one by this signature. While this same Law governs man, he has the power

constantly to change himself as he wills and for this reason he may rise from brute to God or fall from angel to demon. *His desire is the governing Law* though this Law is from the One, God. Here we have the Law of Correspondence or Analogy manifesting. "As it is in that which is above, so must it be in that which is below." We also have the paradox: the absolute—the *Law of Vibration*—can be changed by the desire of man, and yet, it is an absolute Law and governs all manifestations on earth—except the desire, based in *love*, of man. Therefore the "good" desire of man is not of earth but from above—heaven, and allies man directly with the gods. Yet, if he would become a god, he must make use of the Law which he in part ignores when he steps from the thoughts of man to those of God; he cannot raise himself save as he works with (or *works*) the Law of Vibration to elevate, transmute, spiritualize his desires.

Fundamentally, then, all things are spirit but they depend on the action of the Law of Vibration for the form, nature and method of their manifestation. Yet man steps outside of the bonds of these Laws. Basically, he is spirit reduced by vibration; due to the rate of vibration he manifests as man, his nature is again governed by vibration but when he steps aside from or rises above the gross animal emotions and manifests those of love, gratitude, kindness, he draws from the spiritual nature. But even these higher emotions are rates of vibration. Here is the duality: material—spiritual; temporal—eternal; man—god; the opposites, though possibly not in balance.

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Polarity, i. e., Balance. All of nature (and this includes man) tends toward balance or polarity. Once balance is attained then there is eternal sameness. Nature's Laws are in a state of balance or else there could be no uniform manifestation but eternal change. While it is true that there is constant

change, it is gradual. Sudden changes would throw the universe into chaos; the earth of this moment would not be in existence a moment hence and this we know is not true as this one sphere has existed for æons of time. Change is constant but constructively so. Cities of ten thousand years ago would still exist but for the ignorance of and defiance of Law by man. Did men obey the Law as regards their physical welfare and the *rights and requirements* of others, that is to say an honest and just exchange of the essentials of life, there would be no buried cities to be unearthed—they would still survive. Because of the exploitation of the many by the few, the defiance of all Law, the ancient peoples were destroyed, *the victim mass carrying the destructive few with them*. The constant change in the universe proceeds in a more or less orderly manner and a form of polarity results.

The Law of Polarity is well illustrated in our intricate modern machinery where a variation even of the one-millionth part of an inch can disorganize the machine and its output. As man is the inventor and maker of this marvellously delicate balance of the machine, it is but reason to conclude that he is likewise empowered so to organize his own life, both material and spiritual, as to become himself polarized or balanced. This, in fact, is the main reason for which he is now on earth, so that he may, analogically speaking, harmonize his life and its manifestations with the life and manifestations which reign in the spiritual plane. As he does this he establishes within himself the Law of Hermes—that of Correspondence: “In the below it *shall be* as in the above.”

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Rhythm. Rhythm is not a Law in itself—it is the result of a state of polarity or balance. When the Law of Polarity has become established in any one department of Life, Nature or existence, then in that department will also be established

rhythm or *harmony*, for these are one and the same in essence and in manifestation.

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Rhythm or Cyclicity. A confusion of terms is easily possible. We have already stated that when polarity or balance is established, then also there is rhythm. We may go further: when polarity, balance and rhythm are established, then there will be in force also the manifestation of Cyclicity. What then is Cyclicity? It is the regular, systematic and orderly procedure of the *reaction of activity or action*. Action and reaction—here again we are confronted with duality: male—female; positive—negative; material—spiritual. All in harmony with the Law.

There can be no action without a reaction. The saying of the ancient Mystics is understandable: "As a man soweth, so also shall he reap"—Sow the wind—reap the whirlwind—"He that sows tares should not expect to reap wheat"—"Do unto others as you would have them do unto you." This is the Law of Karma, the *reaction of action*. The pendulum swings to the left—action; swings to the right—reaction. This activity must be eternal otherwise there is inertia, stagnation, death, the cessation of vibration, *i. e.*, life.

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Cause and Effect. This is the orderly trend of activity, a sequence of action, Karmic activity, the Law of Cause and Effect. Cause and effect are action and reaction, the Law of Cyclicity in motion. That which man does, whether of evil to friend or enemy, a helping hand to the downtrodden, a loaf to the starving, is action; the reaction to him will be of a like nature. God, the operating Law has so ordained. It is the Law of Correspondence as it concerns the action of man. Neither God nor man can sidetrack the Law or prevent the destroyer from being destroyed, the saviour from being saved.

To him from whom is taken, it shall be returned, sooner or later. Man cannot establish justice save by dealing justly. He cannot be strong by permitting himself to be a slave. Seek not that which is another's but permit not another to take that which rightly is thine. The sin of omission is as great as that of commission—each has its lawful reaction.

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Gender or Sex. This is but Duality in manifestation—the negative and positive to bring about a balance and then action which in turn brings reaction or the creation of activity. Duality brought to balance results in eternal manifestation or the manifestation of eternal activity.

What Do I Desire?

“You tell me that, try as you will, you cannot decide what your *real* desire in life is; what you actually seek to accomplish. Then I say to you: Live according to the Laws of the impersonal spiritual life to the best of your ability and the while do with all your heart and Soul, without grumbling and without resentment or disgust, whatever your hands find to do, be this digging trenches or washing dishes, and the time will come when your eyes will be opened, your vision cleared, and you will be shown the *way* and offered the means to accomplish that which has been hidden in your heart until you had proven your worth.”—*Teachings of the Secret Schools.*

Marriage a Reciprocal Partnership

The Marriage Contract Should not Interfere with
the Rights of the Individual in Any Respect and
Most Particularly in Matters Spiritual and
Religious.

The Constitution of the United States guarantees full religious liberty to men and women alike. It is common knowledge, however, that this right of religious liberty is not recognized by many who enter a state of wedlock. Even in this age, when religion seems to be tolerated rather than desired, it is the cause of more inharmony in married life than any other one thing, with much bitterness as a result and not seldom the cause of separations.

In our recognition of the importance of this subject we side neither with the man nor with the woman; we believe and teach that they have equal rights. Indeed, we go somewhat farther than this and contend that irrespective of religion, faith, dogma or even non-belief, each individual should have complete freedom of choice and practice, provided of course that he make no attempt to foster his distinctive belief or non-belief upon his partner.

Marriage in practically every respect is a matter of give and take, one might even say of exchange. In the marriage relation, it may become necessary for harmony's sake that one of the parties should act against inclination. For example: One may be religiously inclined, the other socially inclined. Neither one has the slightest right to demand that the other shall go his way. An agreement should be reached that each be per-

mitted without question to live his own life, in this respect, as he thinks best; or, that at times the one shall accompany the other to religious functions and in exchange for this companioning, the other shall attend some social functions, provided of course, that such requests—not demands—are within the bounds of reason and in no way interfere with business—the means of livelihood, or family or household duties.

We maintain that under every known law, spiritual, civil and constitutional, both husband and wife have absolute and inalienable right to choose whatever faith they as individuals wish to embrace, whether such faith has one or a million adherents, or is generally endorsed or is frowned upon by the majority; neither one has any right whatever to interfere with the other unless of course, due to certain tenets or claims of religion one of the two attempts to dictate to the life-partner or in any way makes life unpleasant because of religious belief.

The *Law of Opposites* governs in marriage, as in all else, which is more or less permanent. It, therefore, is easily possible and indeed is generally true, that the wife of a religious man (especially if his religion be mystical) is more interested in affairs social than religious. Even in such a case, it is wholly unjust and contrary to the Inner Law for the husband to demand that she sacrifice her social relations and attend to religious matters in which he alone is interested. He should give her full freedom to attend to her social functions, provided of course, that these are not carried to an extent that household duties—the family welfare—are neglected. On the other hand, for her to demand that he shall neglect either business or religious activities in order to attend social functions in which he is not at all interested is equally unjust and unreasonable, as well as divinely unlawful. Reason should direct all things and when a request does not go beyond reason, it would be right and not at all detrimental to his mental, spiritual and

physical welfare for the husband occasionally to attend social functions with his wife, while she in return would thereby be bound to reciprocate by countenancing and reconciling herself to his spiritual faith. A contract is never a contract unless there is an exchange of something for something else—value given for value received.

Unquestionably much of the religious inharmony in married life is due not so much to religion itself or to a special phase or kind of religion, as to the fact that the one who is religiously inclined (whether man or woman) is not satisfied with his own acceptance of that particular dogma or theory, but *greatly desires to proselyte*. Instead of being more or less silent at home in regard to individual faith, there are preaching, arguments, contentions, urgings, and other attempts to change family life and thought in accordance with the individual's specific ideas. This attitude naturally is resented by the other party to the marriage compact and the outcome is disturbance of the family peace. Men and women are equally sinners in this matter, though generally the woman out-sins the man.

If a married man or woman who accepts a new faith were to use tact (since one is never a god nor a hero at home) and would say little or nothing about it but silently follow the dictates of that faith, there might be little or no trouble. But human beings are not "made" that way. When an individual finds new light or what he considers a more ideal way, his natural impulse is to talk and keep on talking until frequently he has talked himself into trouble from which escape is difficult.

TO BE CONTINUED IN NEXT ISSUE

Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

TWENTY-FIRST NIGHT

Grandfather had promised Anna and Arthur that he would go swimming with them. They could think and talk of nothing else until after their afternoon work was finished. Then Grandfather said, "come on! Here we go for the old bridge!"

The children had been in bathing many times since going to Beverly Farm, but Grandfather had allowed them to go only to a shallow part of the stream where they could paddle and splash in entire safety. They had enjoyed this greatly, but judging from the way Grandfather acted, they knew that today was to be something different, and this was the first time he had gone with them.

"Oh Grandfather!" said Anna, "down by the old bridge the water is very deep and you told us not to go there."

"Very true," answered Grandfather, "but this time I am with you and will see to it that you are safe."

"Can you swim" asked Arthur.

"Yes indeed!" replied Grandfather. "I learned to swim when about your age or perhaps a little younger, and swimming is one of the things one never entirely forgets."

"I know now why you are coming with us today" shouted Arthur. "You are going to teach us to swim."

"Right you are" said Grandfather. "You are to have your first lesson today, and if you do just as I say, and are not afraid of the deep water, it will be only a short time before

you will be swimming and jumping and diving like regular 'old timers.' "

Arriving at the bridge they walked a short distance further to where stood a big willow tree, and at the water's edge was a boat landing which served as a fine place from which to dive into the water.

Bidding the children wait, without any hesitation whatever, Grandfather plunged into the stream head first, and after swimming a short distance, returned to Anna and Arthur.

"Now Anna," said he, "it's you first. Come on! Crawl on my back and we will go for a real *swim*."

Anna looked doubtfully first at the water, then at her Grandfather. "Afraid?" he asked. "Well! well! So you do not trust me? And you are really *afraid* of the water, even after I *promised* that no harm should come to you?"

"Oh please!" cried Anna, "I'm not afraid and you know I *do* trust you, but—well, the water seems so *very* deep."

Ah, my dear," said Grandfather, seating himself in the sun on the boat landing, "right here is a little lesson for you. And for you too Arthur. As you grow older, and even now, almost every day, little troubles will come, things of which you are afraid, tasks which you know you *should* do but which will seem so big that you will think they are too much for you. They will seem like this deep water. Do you know, my dears, if you were not afraid, you could learn to swim in five minutes. So it is with all these other things. Everyone is really much stronger than he thinks himself to be, and many never find out how strong they are because they are *afraid* to TRY. Here is what you must remember: Just as I promised to carry you safely on my back out into the deep water, so God has promised to help you do all that you cannot do for yourself. If you are weak, he will help you to gain greater strength. He will not do things *for* you, but will help you to do them for yourself. And to these who are willing to TRY, no matter how hard the

task, or how deep the water, He even has promised to give his Angels charge over them, so that no harm will come to them. But just as I cannot take you for a swim unless you are willing to *trust* me by getting fearlessly on my back, so God cannot help you unless you trust *him* and do the things that will make his assistance possible."

So lovingly had this "lesson" been given that the children could not but understand. "Oh Grandfather!" cried Anna, "you are just the most wonderful Granddaddy that anybody ever had! I'm sorry I was afraid, and I know just what you mean about the other things too. You mean that when God took our Father and Mother away, that was like the 'deep water' for Arthur and me. And then He sent us to you, and because we were willing to come, you could help us just like you are going to help us to learn to swim?"

Even Grandfather was surprised that one so young as Anna should understand so well the lesson to her. He assured her that she was entirely right, and without further hesitation she put her little arms around his neck, Grandfather plunged in and off they went across the stream.

Arthur's turn came next. It was fine fun for both of them, and Grandfather enjoyed it as much as the children.

The second time out, Grandfather did the swimming while they put one arm around his neck and paddled and kicked by his side. Several times they tried this, until they both declared they could "swim with one hand." That ended their first lesson. "Next time we come," said Grandfather, "you will not hold to me at all, but swim by yourselves except that I will swim close beside you and support you by putting a hand on your tummies to keep you from going under the wafer. I believe, that in about three lessons, you will be swimming finely."

That this came true we cannot doubt, because thus far we have always found Grandfather right in whatever he told either Anna and Arthur.

The lessons he taught them helped them all through their lives, even after they had grown to manhood and womanhood. To be unafraid; to feel that they could do things by TRYING; to be confident and hopeful always—these characteristics were becoming a part of them through his instruction, and, as he told them, it is the very happenings that we *fear*, that come upon us. So, if there is anything of which we are afraid, we are not to think about *it*, but rather, think of something just the opposite, that is good and fine and just what we *wish*. Then if we *work* for it and TRY for it, it will sooner or later be ours.

Many times the three went to the old bridge to swim. Often they rested beneath the weeping willow tree and enjoyed its shade while Grandfather told them stories and taught them the things they must learn if they were to live to be very very old and become very, very wise. On one such occasion, Anna asked a very strange question. "Grandfather" said she, "if Jesus walked on the water, why can't we?"

Grandfather looked at her in amazement, gave her a hug, and said, "That is a long story and you will have to wait until tonight. At bed time I will tell you."

And in our next story, I will tell you what Grandfather told Anna and Arthur in answer to the little girl's strange question.

The Western Convocation

The Convocation for the Western States will be convened early in November and is to be held in Kansas City, Mo. All students wishing to attend, should communicate for further information with Rev. A. W. Witt, 3817 Harrison Blvd., Kansas City, Missouri.

THE SECRET SCHOOLS

All the ancient nations in which real culture existed, had their Secret Schools and from the students in these were selected their Priests, Kings and educators. The object of these Schools was to develop certain inner faculties and powers through means of exercises, practices and discipline. These methods did not deal only with the spiritual side of man but equally so with the physical, the Eastern Initiates recognizing the indisputable fact that the state of the organs of the body has as much to do with the possibility of great mental and spiritual powers as has that of the mind and Soul. Western nations have attempted to proceed directly to the heart of the subject, wholly ignoring the physical body, firmly believing that such vulgar organs as stomach, bowels and skin were beneath their notice, despite the fact that both the Bible and all Eastern occult literature are very frank in their dealing with this subject. For this reason there have been few real Initiates in the West and the land has been strewn with mental, nervous and physical wrecks.

The Egyptians, Essenes, Gnostics, Manicheans, Nec-Platonists, Christic Mystics, Hermetists, Alchemists, Paracelsians and lastly the Rosicrucians, all had their own secret organizations, a few of which have continued to exist to the present day, and many of their members have advanced far in the attainment of higher powers and toward the goal which is *Initiation*.

The goal of the Eastern Mystics has always been the union of the individual Soul with the Universal or Over Soul. In Christian mysticism this attainment is known as the At-One-

Ment but the inner meaning has been lost and degraded into the idea of the Atonement—something which is without foundation in reason or in fact. This Union or At-One-Ment, is a principle almost universal in its application and may connote the union of two external objects, or of an external with an internal; the application of a cause which produces an effect, the union spoken of as cause-and-effect which is either directly controlled or proceeds through the action of the Law of Karma; the preparation or equipment of a person for any special purpose or profession; the application of certain laws or practices for the purpose of developing a special condition or the discovery of new laws, or the application of known laws to produce a desired effect; the preservation of that which we already possess, be this material or spiritual—body, mind and Soul; the transmutation, changing or transformation of one thing into another, as, for instance, physical force into spiritual power; the awakening of the Soul in one's self and by that means coming into conscious contact with other Souls or the Universal Soul; the transmission of thought or desire, power, health or courage to another Soul in need; the direction of all thought and desire toward the goal of building a powerful, conscious, all-embracing Soul; the awakening of certain glands existing in the body for the purpose of physical, mental and spiritual rejuvenation. These methods which all operate under the Law of Union or At-One-Ment, were wholly ignored in the Western world and even thought to be mere dreams until scientists progressed so far in their investigations as to find the various ductless glands in the body, together with those known to the Eastern Mystics for untold centuries.

The Occult Science of the Eastern Schools embraced practically all that is known relative to what we now call philosophy, religion, psychology and much of science, for all of these had their value in the attempt to teach man to *know himself* and

bring all that is part of himself into the highest state of efficiency.

The work of the Secret Schools was two-fold and had in mind yet a third object. The methods were to bring about bodily perfection by developing, strengthening and purifying every organ of the body, thereby establishing health and assuring longevity, and to develop the mind, nervous system and glands so that spirituality and great occult powers could be assured. While these two achievements were of immense value and great desirability, the third object was still more important, namely, the awakening and enlightening of the Soul, bringing it to the consciousness of its own Immortality and establishing a link between itself and the Over-Soul.

The ultimate object always was Union or At-One-Ment, and the method or path was the same whether applied toward mind training for self-control, the attainment of physical health and material success, or the Union of the individual Soul with the Universal Soul—the At-One-Ment—the final goal of conscious Soul envelopment in the Universal God Flame—the Initiation.

The Eastern acolyte fortunately was gifted with qualities which most Western people lack to a greater or less extent: patience and perseverance. The Western mind is so constituted that though a person may have been guilty of the violation of every law of health for fifty years, so that the body is shattered by abuse and misuse, he expects to rebuild within a few weeks or months that which it took him half a century to destroy. The need for patience and perseverance applies equally to all constructive work whether for physical, mental or spiritual development.

Those who seek to enter the Path must possess faith sufficiently strong to be willing to *obey*, with a patience which will cause them to follow instructions to the *letter*, and to per-

severe until the mind and body have been so changed, elevated and charged with spiritual power that results begin to be realized.

It should be unnecessary to state that only those who have a genuine interest in things dealing with the spiritual, mystic or Occult, can ever hope to be successful. Those who, due to more or less idle curiosity, enter the Path leading to Initiation but who cannot take up the Work with whole-heartedness and genuine enthusiasm, and who will not enter into the *spirit* of the training, are doomed to failure even though they may derive some mental and physical benefit as the result of their partial efforts.

The Law of Attraction is now recognized as governing all that exists, all that man can know, obtain or attain. This Law may be said to apply particularly to the *Great Work* since that is a mental-spiritual activity and, as such, much more quickly sets up vibratory forces than would mental-physical efforts. Every effort results in a corresponding vibration just as one touch on a piano key produces a vibration which results in a tone. However, one touch on a piano key will not produce a melody any more than one or a few efforts toward the goal of spiritual or Soul development will bring about Soul Consciousness or Initiation. Only continued, deliberate, persistent effort will gradually elevate the entire nature—body, mind, spirit and Soul, step by step, until the pinnacle of the Temple has been reached. This is the Path to Initiation.

* * * *

The first aim of the *Work* should be the perfecting of the physical body. This however is usually given secondary place because the average mind is not so constituted and has not been so trained as to understand the importance of a perfectly functioning body and its vital relation to the *Great Work* recognized. As a result, the training of the mental faculties

received first consideration and then as the mind began to function as it should and began to visualize its possibilities and to gaze into the future, it also began to realize that the body must have attention and be made to proceed step by step with the mind toward the goal of all-around development. Then the entire Work began to be normalized and take natural form.

The first aim in spiritual-mental culture is to brush away all the cobwebs that have been gathering around mind and Soul during many centuries of inertia and to break the sleep which has resulted from negative acceptance of teachings "by faith" without individual effort—work. These mental obstructions or cobwebs are the creeds, dogmas, preconceived ideas, prejudices, biases and untried and unproved faith. They must all be swept away in order that a freely functioning mentality may result. The beginning of the training is such as to develop and strengthen the Will and to establish a method of concentration, said concentration not being an aimless, mechanical centering of thought on some inert object but rather the development of a state of actual *love* for something which is desired, or the Ideal to become materialized, and in such a way that this love will make it impossible for the mind to forget its desire or Ideal.

This vitalization of the creative power of the mind has seldom been understood but instead, by various so-called "schools" there has been taught a method of mere mental centering which at times may be powerful but which falls far short of the little known power of what may be rightly termed the *heart-centering* method of potentializing Love. This power of concentration is far greater than any mere physical power could possibly be. It is the means whereby all other power becomes possible, yet it *is* dependent, even though entirely separate, on a healthy and normally functioning body and its little understood glands.

The acolyte who is willing to undergo the proper training and in that way develop the faculties of his mind and then the image-forming and Idealizing potency of an actual love for an Ideal, or the desire for some form of achievement, can gradually become the master of material matter and physical nature. He will gradually understand that all things in Nature may be compared to steel filings, and his mind, with its desires and its Love to a magnet, and that his training will enable him to set up such vibrations as will *charge* the magnet to attract these steel filings—these things which he desires to obtain or accomplish.

The object of the Secret Schools is the training of the *whole* man so that he may gradually unveil the "mystery of Isis"—the mystery which surrounds the human Soul, and during this unveiling come into possession of the powers and potentialities which are latent in practically all human beings. While the philosophy which has gradually been unveiled to the real students of the past several hundred years and which is based on the teachings of the Secret Schools already mentioned, is sublime and elevating to the highest degree, it is nevertheless true that not one of each thousand who has studied these philosophies, has attempted seriously, consistently and persistently to make personal, practical application of them, and unless this is actually carried through, the beauty and the power which are hidden in the teaching will remain unknown. The *letter*, however beatific, is dead until it has been enlivened by the *spirit* hidden within it.

It has been taught that mind is the supreme power in man and therefore in the universe. This has been the mistake and accounts for the failures and wrecks strewn along the path. Mind alone is cold, cruel, death-dealing, selfish, limited and reactionary, therefore destructive. But mind, used as a lever, the power that can be directed toward the awakening of the

potential energy often said to be resident in the heart, Love, becomes all powerful and then it is not Mind which is the power, but the Love which has been aroused and is directed by Mind. This Mind-Love power is the creating-sustaining power which underlies all realities; it is the drawing power which is capable of making us what we Will to be; it is the potency that, once developed, will draw to us all power and help us to *become* that which we Will to be. The Mind is a centering, concentrating *force* but Love is an attracting, elevating, transmuting, regenerating *power*. Methods and means of consummating the "divine marriage"—that of Mind and Love—have been the secret held by the Secret Schools of all ages.

It has been said that "man is not sufficient unto himself." This is unquestionably true. Nevertheless it is also a fact that there must come a time when all men must reach a stage of development at which it will be necessary for them to "fall back" on themselves and draw within themselves so that they may be able to unravel and *use* what is hidden therein. A teacher and guide to this end is necessary though all that he can do is to instruct and indicate; the neophyte himself must for himself travel the Path.

It is at the beginning of this period of development that concentration of mind is of value. All the mental faculties must be controlled and directed to the self, or the various parts of the self. The mind must be introspective, drawn within a sphere, all outside or foreign distractions being eliminated. It is through this method that we discover our weaknesses and are enabled to come to an understanding of what our object in life actually is. It is then that the mind can create Love for an Ideal and set about bringing this Ideal into realization.

Through such concentration and self-analysis, the true nature of our state of being, our Soul, is revealed, and we may be shocked to learn how very small and ineffectual that Soul

within us has been allowed to become. This discovery, however, is no reason for discouragement, but should rather be an incentive toward great effort. This is actually the first step toward the At-One-Ment, the realization that though the Soul is truly all that is, and is a part by Nature of the Universal or Over-Soul, nevertheless it has been allowed to lie for ages in a state of almost total stupor and all the potentialities resident within and native to it have been denied us because we made no attempt to bring this Super-Being into consciousness.

As we reach this point, we begin to realize that both body and Mind have been mighty poor substitutes for the exalted Being that has been so near to us throughout the ages and whose help, companionship and power we might have had right along. We shall also realize that we have allowed ourselves to be lulled to sleep by teachers who themselves have been "the blind leading the blind;" that the God-Father whom we more or less sincerely worshipped and believed to be in a far-off heaven, has in reality been with us all this time merely awaiting the hour when we should come into a recognition of the truth so that we might "walk with God" in an At-One-Ment and in possession of all the powers and forces which belong to the man who awakens all his faculties and potentialities by means of the simple methods at the command of all.

As we thus awaken we shall be aware that God or the Over-Soul is here, there, everywhere, and constantly abiding with us *if we desire it to be so*. We shall learn that the Key to this companionship is Love, which is desire, and that this Love effectively takes the place of Mind and *is* Will.

Mental phenomena are not sought by neophytes in the Secret School as these are of little or no benefit and belong neither to branches of higher Magic nor yet to the sphere of actual Soul development. Such phenomena are at times passing phases of the earlier training and it is no doubt true that

many never pass beyond that phase of the Great Work, and to the negative sphere of development which ends in Spiritualism. The training of which *we* write and the only methods which our Schools countenance or endorse, is that which has in view the complete development of man's entire inner nature. This development begins with man's physical self, his spiritual (vital) self, and then rapidly passes on to the highest mental culture and proceeds in rapid strides directly to the center of Being—the Soul. During the process of mental culture it is possible that even those who seek the highest, will experience some phenomena but this experience is put aside in a positive manner and attention centered on the spiritual side, the Soul, which is manifested in Light, in Feeling and in Intuition.

Generally those who travel the Path of the lesser grades, of phenomena and of manifestations, must forever take for granted, on faith, that which is being taught them, because even though phenomena result, there is no positive explanation of it and the work is still based on belief and on faith. The higher Work does not at all exact this attitude. It seeks to establish only such a degree of faith in the student as will urge him to obey and to TRY, and by doing thus, to himself come into the knowledge through *experience*. He will then no longer require mere faith, however desirable that may be at times, because knowledge, understanding and sight are so developed in him that at last he can go directly to the heart of the mystery, lift the veil, and stand face to face with what *is*. Faith ends where absolute knowledge begins and the Great Work has but one end in view—to lead the student directly and as quickly as possible to the Source itself. This is the Throne of All That Is and for this reason was known in ancient time as the bosom of *Isis* or the Throne of Mother Isis.

While the Great Work has been known for ages as the study of the Lesser and Greater Mysteries, there is really noth-

ing finally mysterious about it save to those who do not know. They are mysteries only *because* they are neither understood nor understandable by the masses who are satisfied with the flesh, the fleshly body and an intellectual understanding of things which may be seen, felt, and handled by eyes, hands, and mind. The Mysteries actually unveil themselves as man changes or transmutes his gross senses into finer perceptions. This process is not as difficult as it would seem though it may at times demand some sacrifices and a refusal to indulge the gross senses. But those who are unwilling to pay this comparatively small price can hardly be called ready to enter upon the Path.

As the bodily senses are subjected to refinement, as the body itself is denied those things which are not of actual value to it, as the mind is elevated from unnatural or unnecessary gross desires, a process of refinement takes place; the senses begin to *feel* that which did not formerly exist to them, the mind begins to perceive that which was formerly obscure; the eye, even when closed, begins to see that which was before hidden as behind a curtain. All this takes place in orderly process of steps.

Before this growth has begun, the mind was able to comprehend only that which is material and clearly plausible. But as development proceeds the mental atmosphere, so to say, clarifies and more than the letter of the word is comprehended. Thus it is that while we are "blind" we may read the writings of a Master and have a certain surface understanding of his meaning but as we proceed with our development and read the words again, we notice an unfoldment of meaning and begin to perceive the *spirit* of the letter. This growth of deeper perception may continue until we actually "sense" and therefore possess the inmost thought and meaning that were in the author's mind when he indited his work. Any student on the

Path may demonstrate this for himself. Let him choose a book written by one known to be on the Path and let him carefully read a selected portion of it, then lay it aside for a time and continue with sincerity and in full faith his development work. After a short time let him again read the selected portion—he will find to his delight a new meaning in the sentences, a meaning that at first had been obscure or had wholly escaped him and one that places a new construction on the entire work. Let him repeat this process time and again. At each new reading fresh meanings will appear until at last he shall have solved the secret of the whole.

This is a process of Initiation. Even an ordinary reader may profit by such a study but it is only the student of the Mysteries, following the behests of the Secret School, who can entirely unveil them, for the reason that this unveiling depends on the mental and Soulual development of the reader.

As already stated, the Lesser and Greater Mysteries are such only to the uninitiated. The plan of Initiation has in view the development of the eternal part of man, that which has been from the beginning and may, if due effort is made, live until the end of time. The Secret Schools cannot make Initiates. A course of reading or study and a paid-for certificate do not constitute Initiation. Initiation is a process of individual *becoming*. The work of the Order, Fraternity, Instructor or Guide, is to teach the *laws* which govern the development and growth of the seeker, to point out the dangers and pitfalls along the way and to save the student at any period of his travels from entering "the left hand path," which is thickly strewn with the mental and physical wrecks of those who either would not obey or were under the guidance of those who were in error themselves.

The Secret Schools help the student to find the cause of all things. So long as we look for and seek only the *results* of

causes we shall be mystified by them, but when we begin to understand the Law governing all things, especially those things in which we are interested, and begin to trace effect back to cause, the mystery of the manifestation is gradually unraveled and we understand—the mystery has vanished.

Life and the *way* of it seems to be man's greatest puzzle. But if he enters the Path with a sincere purpose and without gross selfishness, he will gradually come to understand the *why* and learn the method whereby he may free himself so that instead of being a pawn on the chessboard of fate, as most human creatures are, he becomes the player, makes every move for a constructive purpose, not alone as it concerns himself, but as it affects the entire human family, heaven and the universe. It has been well said that no man is sufficient unto himself and yet it may also be a truth that one man may be necessary to the welfare of the entire race. It depends entirely upon the individual one has in mind.

While it is true that the Great Work has in view a certain preparation of the Soul of the acolyte for the life beyond, it is equally true that this is so only to a lesser degree. What the Work has in view is to develop *for use here and now*, every faculty, mental, physical and spiritual, so that he may be of the greatest benefit both to himself and to his fellow man generally. The teachers in the Secret Schools comprehend that whatever is accomplished *now*, whatever refinements are made in the student *here*, whatever mysteries are unveiled in the present, will be equally at the service of the Soul when it awakens in the Beyond. In other words, whatever progress is made today, need not be worked for tomorrow—whether in this world or the next, for tomorrow is but an unbroken continuation of today. *Whatever* we accomplish in this world and at this time, is already done when we pass on, for the future, whether here or There is but an unbroken continuation of the

present. All that we do, whether good or bad, is written on the Soul, but with this difference: Every step of progress in the Great Work implies that certain weaknesses have been overcome. As a weakness is overcome, strength in some direction takes its place, therefore that weakness is erased from the record of the Soul and in its place is written the strength gained, the refinement made. Every vice eradicated, changed, transmuted, becomes a virtue or an attainment in some direction, possibly some phase of ignorance removed and replaced by understanding, and the record of the vice or weakness is eradicated and its place taken by the advancement. This process should and *may* continue until the slate is clean and man has become an Immortal Being before whom lies the choice of being a Hierarch who will direct the destinies of *those who seek*, or of returning to this world to be a saviour of his people.

Man is here to experience. He may be on earth a century and suffer much yet lose all because he refused to learn the required lesson from the things he experienced. Every sorrow and every loss has a purpose in view. Sorrows and losses must necessarily come through others who are but the mediums through which is given to us the means of our awakening. If we refuse to see life in this light, then we are in error, though either way, the sins of those who harm us are none the less to themselves. "It must needs be that offences come but woe be unto him by whom they come." If we are wise, we shall not merely accept a loss or sorrow with good grace, damning the one who was guilty of bringing it upon us, but we shall try to trace back the cause from the result—in this manner that cause will become clear to us and we shall then have gained wisdom to avoid a like mistake in the future. Thus life shall be a school to us and each day we shall learn a new lesson and apply the net results to life's activities.

It is said that our characters are what our lives have made

Had Kelpius been considered or accepted as a Rosicrucian, Judge Martin would have so named him. By classing him as a *mystic*, his correct status is given him as will later be shown.

* * *

The Wissahickon Parade

BY HONORABLE J. WILLIS MARTIN

Judge of the Court of Common Pleas of Philadelphia

"Within the limits of Philadelphia, six miles from City Hall, accessible by trolley, train or motor, is located the Wissahickon Valley containing more than a thousand acres of land, and forming one of the most beautiful natural playgrounds in the world, described by Baedeker as "a miniature Alpine Gorge."

"This is a lovely wooded vale, with its little river tumbling over rocks, dropping in water falls, and flowing in smooth stretches. Along the border of the creek a wooded path is laid through a thick growth of pine and laurel; along the other bank a fine road curves with the changing courses of the stream. On both shores the ground rises rapidly from the water's edge forming rock-ribbed hills and miniature mountains covered by fern, ancient pine, and fir trees, with the floor of the forest carpeted by soft pine needles, and the crevasses of the great boulders decorated with a profusion of wild flowers.

"This charming glen, open at all times to the public, whether seen in the bright sunlight, or under a clouded sky, or bathed in the soft moonlight, is at all times a beautiful sylvan dell.

"In Winter season the soft drapery of snow upon the evergreens and rocks with the pendent iridescent

Path may demonstrate this for himself. Let him choose a book written by one known to be on the Path and let him carefully read a selected portion of it, then lay it aside for a time and continue with sincerity and in full faith his development work. After a short time let him again read the selected portion—he will find to his delight a new meaning in the sentences, a meaning that at first had been obscure or had wholly escaped him and one that places a new construction on the entire work. Let him repeat this process time and again. At each new reading fresh meanings will appear until at last he shall have solved the secret of the whole.

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It is said that our characters are what our lives have made

them. This may be true in principle but it is not always true in particular fact. The same sorrows, losses, pleasures and pains, may cause one man to become a demon and another a saint. The experiences of life *do* create character but what that character will be is governed entirely by the way in which we accept these experiences and apply them. "Make your experiences *count*," said a wise man. If we accept a loss rightly then it helps us to develop a strength before unknown. If, on the contrary, we blame everybody but ourselves, we cultivate vindictiveness in us. This same rule governs the ultimate results in all of life and brings us, at the end, either to the gates of damnation—darkness, or to the gates of glory—Light.

In traveling the Path it is certain that some degree of restraint and self-denial is necessary. It would be both foolish and unreasonable to assert that it is possible to seek the attainment of the higher life yet at the same time live to the full a purely carnal life. The denial necessary, however, is only such as the true man or woman should be perfectly willing to make, a life that results in no regrets and that brings no unnecessary sorrow to anyone, demanding its own yet seeking nothing belonging to another.

The mortal life, that of the body, should be a moral life. This indicates that one may not abuse one's own body nor the body of any other. Carefully analyzed, this means considerably more than at first appears but not more than everyone should be willing to allow. It may be said that the life should be one of purity and goodness but the words "purity" and "goodness" have been so misapplied and misconstrued that their true meaning is well nigh lost. Do not degrade either mind or body by thought, desire or act, yet bear in mind that many things which weaklings and prudes consider impure or unhallowed, are not truly so. Thus, the husband's love to his wife is not outside of the law unless he degrades that love by destructive practices

which injures both.

The acolyte should not engage in any occupation which requires the taking of life. It is not necessary that he should do this as there are countless others who are not averse to business of this nature. His life should be one of simplicity and moderation in all things. One may be so negative as to be destructive, or one may be so positive as to amount to the same thing. The laws of life or of God do not demand total abstinence from any thing unless that thing in itself is evil or destructive. Temperance in all things, *even in those things which are in themselves good*—this is the Law. A thing evil in itself may at times be used for constructive purposes but a good thing *abused* always becomes an evil. There must be consistency and persistency, otherwise success in the Occult Arts is impossible. The very *nature* of the Work is such as to arouse the animosity of the negative forces in Nature and this opposition must be overcome. The man who has been dishonest all of his life and then decides to lead an honest life, will find all the hosts of hell as well as his former earthly companions opposing him and doing all in their power to lead him astray. Thus it is also in the higher Work. Having once entered the Path, the neophyte must brook no opposition, but firmly, gently, persistently, press forward despite all losses, all obstacles and all seeming misfortunes. *These will continue* but only until the slate has been wiped clean, a balance reached. And remember this: Whether you willingly and now decide to enter the Path, the time will come when you *must* do so, for a time surely comes to each and all when the Law itself will demand that this be done or else refusal will set in motion machinery which will compel obedience and then the Work will prove far more difficult and the student will have no reason for comprehending the why and wherefore.

If people in general could but know and understand then

they would see that such a period has now set in and that millions in all countries are being called to account, and that the wisest of these millions can neither find the remedy nor foresee the end; they are blaming everything and everyone but the real cause, and unless they begin the correction of conditions with the unit—themselves, the human family, with the exception of the few who are willing to say, in Bible phraseology, "Lord, here am I—let it be unto me as Thou wilt," will pass into oblivion and be known no more as has happened time and again with other races of which only legends and buried cities remain for "history but repeats itself" and that "which has been, shall be again." If men—all of us—refuse to gain wisdom through the experiences of others, then it will be necessary for the Law to force us to do so by means of bitter experiences of our own. Which will men choose?

* * * * *

Deferred Desire And Reincarnation

More and more interest is being shown in the doctrines of Karma and Reincarnation as thinkers are refusing further acceptance of the various teachings which were grafted upon the ancient Gnostic philosophy and then termed Christianity. Among the most prominent of these refuted doctrines are the Vicarious Atonement, Justification by Faith, and the Forgiveness of Sins—all wholly unworthy of consideration by minds which are essentially honest and willing to be responsible for their own debts. As a matter of fact, the honest, sincere and generous heart is willing to take upon itself the sins of a beloved one rather than have that one made to suffer. How much more then do we shudder at the thought of heaping our

miserable weaknesses and misdeeds upon one whom we profess to love and revere? Any such intent and desire to avoid our just returns and place them on the back of another, much as Atlas is supposed to carry the world on his shoulders—which myth gave the church fathers their idea of Jesus being sponsor for all—is unworthy of any honest man.

Before us is a letter with this statement—question:

“For several years I have had a desire to own and operate a farm and although I have made two attempts in this direction, they have been thwarted in some manner and I have come out the loser in each attempt. No doubt I shall get my desire in the future, or at least in the next reincarnation, provided I work hard enough for it. According to our teachings, such a desire if deep enough, is carried over to the next incarnation. Is this desire sufficient to make one adapted to such work in the next incarnation? In other words, does one carry over from this incarnation to the next, his adaptabilities and talents, as well as qualities of the Soul? It is my idea that an adaptability is more of the physical nature and would not necessarily be carried over, but that any talent or Soulual qualification, being of the subconscious mind and Soul, would be carried over. Will you please tell me if this is correct?”

This question might be asked regarding any activity of life and the answer is therefore applicable to any problem as well as to every effort which may have been unsuccessfully made by any one in this life.

As a matter of fact, there is no certainty that the writer of the above question has finally failed in his efforts. In spite of two failures, if he will carefully analyze the entire experience in each case, he will see that it is easily possible that the cause

of failure may be found and that a third attempt may be entirely successful, especially as the questioner is still young and may have every opportunity in time to try again.

However, if the desire persists and there is not another fair opportunity to try, then the correct method to pursue is to gather all the knowledge possible covering this field of activity. Such study becomes part of the Soul and is carried with that Soul as an integral part of itself which will remain with it when so-called death steps in. Thus far, adaptability does not enter.

Now, if that Soul has been thoroughly *charged* with this desire to be a farmer, so that it has become magnetized—directed and controlled by the desire—and every Soul should be so magnetized by some one great desire—then after its required stay in the Soul realm, this Soul will be drawn, by means of the vibrations which are created by the desire, to a mother living in such environments as will give that Soul, when reincarnated in a body, every opportunity, all the means, with the location or environment, so that that Soul in its new body will be enabled to apply both its love for farming and its *knowledge* of the science, and in this way become entirely successful, possibly an authority on the subject if not indeed a leader of others. Such a leader was Burbank, in plant culture, and such leaders were Edison and Steinmetz in the electrical field.

It is well to remember that desire *alone* it not sufficient to carry one into the proper environments for success in any special line in the next incarnation. It is absolutely necessary that the possessor of such a desire make every effort to prepare himself thoroughly so that, should the opportunity present itself, even in this life, he will be ready and fully prepared to embrace it. This is the *law* and applies to the pursuit of any profession, vocation or avocation for which man may have a love.

THE MYSTICS IN AMERICA

Their Home First Established Along the Wissahickon

Much has been written dealing with the new-world Mystic, John Kelpius, who first came to America in 1694 and selected a beautiful spot on the Wissahickon for his home. A great deal of all that has been said is true, as records show, but the one utterly false note that has been carried all through many of these writings—those published by the foundation at Ephrata excepted—namely, that Kelpius and his associates were Rosicrucians, has spoiled much of their value.

That Kelpius and his associates form so large a part of the history of Wissahickon and Germantown, Philadelphia, that they cannot be considered apart is assuredly true and this becomes more and more apparent as time passes. It is not our desire to write at length on this subject at this time but rather to quote a well-known Philadelphia jurist on this matter preserving his statements as history and at the same time using them as an introduction to the extensive volume shortly to appear.

In 1930, the *Department of Highways*, Harrisburg, Pennsylvania, issued an illustrated booklet: *Pennsylvania Highways*, wherein, on an average of one page each was allotted to descriptions of the beauties of this wonderful state by well-known men. Among these writers is the Honorable J. Willis Martin, Judge of the Court of Common Pleas of Philadelphia. The article by Judge Martin deals with the beautiful Wissahickon and, incidentally, with John Kelpius and his companions. We quote this *verbatim*, our comments appearing in numbered paragraphs.

Had Kelpius been considered or accepted as a Rosicrucian, Judge Martin would have so named him. By classing him as a *mystic*, his correct status is given him as will later be shown.

* * *

The Wissahickon Parade

BY HONORABLE J. WILLIS MARTIN

Judge of the Court of Common Pleas of Philadelphia

"Within the limits of Philadelphia, six miles from City Hall, accessible by trolley, train or motor, is located the Wissahickon Valley containing more than a thousand acres of land, and forming one of the most beautiful natural playgrounds in the world, described by Baedeker as "a miniature Alpine Gorge."

"This is a lovely wooded vale, with its little river tumbling over rocks, dropping in water falls, and flowing in smooth stretches. Along the border of the creek a wooded path is laid through a thick growth of pine and laurel; along the other bank a fine road curves with the changing courses of the stream. On both shores the ground rises rapidly from the water's edge forming rock-ribbed hills and miniature mountains covered by fern, ancient pine, and fir trees, with the floor of the forest carpeted by soft pine needles, and the crevasses of the great boulders decorated with a profusion of wild flowers.

"This charming glen, open at all times to the public, whether seen in the bright sunlight, or under a clouded sky, or bathed in the soft moonlight, is at all times a beautiful sylvan dell.

"In Winter season the soft drapery of snow upon the evergreens and rocks with the pendent iridescent

crystal icicles and dwarf glaciers, forms a contrast to the gorgeous foliage seen when the Fall frosts first tint the forest leaves.

"Midway on the drive stands the quaint old Valley Green Inn, where Washington and Lafayette dined, while the army bivouacked nearby at Barren Hill.

"This charming valley is rich in history. It was the hunting ground of the Lenni Lenape Indians; and here a part of the Battle of Germantown was fought.

"Wissahickon, meaning cat-fish creek, is the name bestowed by the Indians because of the number of fish that inhabited the waters. In 1694, John Kelpius, a young mystic¹, with his companions came from Germany to devote themselves to meditation and prayer². In the deep woods they built a hermitage, and prepared for the millenium they believed near at hand³. They were known as the Hermits of the Ridge. In an observatory on the roof two of the brethren were always on watch for the coming of the Bridegroom⁴. It was here that Kelpius in 1694 laid out the first botanical garden⁵ in America.

"Indian Rock is the spot where the Lenni Lenape Indians held their councils.

"One moonlight night, in May, 1847, George Lippard, the author of romantic novels dealing with the legends of the Wissahickon⁶, was married in the moonlight by Indian rites on the top of the rock known as the "Lover's Leap." "Lover's Leap" takes its name from the legend of the young chief, who, challenged to prove his love for the maiden of his choice by a daring plunge, met his death.

"In 1844, Edgar Allen Poe wrote: 'It was not until

Fanny Kemble pointed out to Philadelphians the rare loveliness of a stream which lay at their doors, that this loveliness was more than suspected by a few adventurous pedestrians of the vicinity.

"This famous English actress, brilliant and beautiful, while playing an engagement in Philadelphia in 1832, rode horseback and fell deeply in love with the wonderful region. She wrote in her journal: 'The thick, bright, rich-tufted cedars basking in the warm amber glow, the picturesque mill, the smooth open field, along whose side the river waters, after receiving a child of the mountain into their bosom, wound deep and bright and still, the whole radiant with the softest light I ever beheld, formed a most enchanting and serene subject of contemplation.'

"The poet Morley wrote: "Perhaps Philadelphians do not quite realize how famous the Wissahickon Valley is." He said, "When my mother was a small girl in England there stood on her father's reading table a silk lamp shade on which was painted little scenes of the world's loveliest glimpses. There were vistas of Swiss mountains, Italian lakes, French Cathedrals, Dutch canals, English gardens. And then, among these fabled glories, there was a tiny sketch of a scene that chiefly touched my mother's girlish fancy. She did not ever expect to see it, but often, as the evening lamplight shone through it, her eye would examine its dainty charm. It was called 'The Wissahickon Drive, Philadelphia, U. S. A.' Many years afterwards she saw it for the first time, and her heart jumped, as hearts do, when they are given a chance."

"The numerous species of trees and wild flowers are of especial interest to the student of botany and

arboriculture. The hemlock is easily the most beautiful tree to be seen at every turn of the drive, although there are magnificent specimens of tulip poplars, and the sassafras trees, whose delicate fragrance scent the air. Wild hydrangea, hawthorne, dogwood, wild azeleas and mountain laurels are seen to best advantage at the latter end of May. Among the mosses that clothe the rocks are varieties found in the Alpine region. The charm of this region is enhanced by the song and color of birds, of which many rare species find sanctuary. Truly, the Wissahickon reflects, in silent but eloquent glory, the rich bounty of nature."

* * *

¹ His correct status. Kelpius became interested in one of the many sects which rapidly sprang up following the Reformation. He was of the mystic, that is, the contemplative trend of mind and during one of his periods of meditation was overshadowed by the *Divine Sophia*, which, by Methodists and Evangelists was called the Holy Ghost. There is no record anywhere that he studied under any teacher as is necessary in the Rosicrucian School, or that he ever passed through any form of Initiation.

Only those of such peculiar trend of mind became interested in the various sects arising in France, Germany and Switzerland. The active, inquisitive, positive mind could not possibly accept the contemplative doctrines of Bohme. The best known of these sects are the early Quakers, Mennonites, Adventists, Moravians, and others less known. Many of those who came from Switzerland and who helped to make history in America, were the old Mennonites. To these belonged the Clymer family, two brothers, who came to America to enjoy religious liberty and one of whose illustrious sons signed both the Constitution and the Declaration of Independence.

The Rosicrucians were diametrically the opposite of these Mystics. They were active, positive, inquisitive and demanded facts. These men had to pass through long periods of study, a more or less lengthy training, they were secretive and seldom persecuted because they were not known to the authorities. Kelpius was an Adventist, a Mystic into whose Soul flowed the music of the Bohemian philosophy and who accepted it without proofs or support other than that this philosophy was a part of the Soul itself. Only those of Mystic inclination can even begin to understand how *native* to some Souls such a philosophy can be.

² It has never been contradicted that Kelpius' one desire was for isolation so that he might spend his days and nights in meditation and prayer. This in itself is the 'key' to both his character and to the school to which he belonged. While it is true that the Rosicrucian believes in both prayer and meditation as part of the spiritual life, it is still more a fact that these form but a small part of his life. The Rosicrucian believes in constant activity, in *conscious, deliberate, constant and never-ending* concentration, effort, study and experimentation as well as training so that he may not only find the working Laws but that these Laws may be reduced to formula and applied in life. It will be seen at once that the Mystic and the Rosicrucian differ as day does from night. On the one hand we have the Priests, on the other the Workers. One is prayerful, meditative, humanitarian; the other is active, constructive, at times destructive, but forever attempting to advance the interests of men, mentally, physically, socially, spiritually, even materially, and lastly, Soulfully. It is not possible to confuse the two. Each one has his niche in the world of man. One as priest and consoler of the weary; the other as physician and leader. Both are necessary. Each has his place, and at times they work together.

³ Who is not familiar with one or more instances in history, even of late years, when one sect or another has prepared and looked for "the coming" of the *Bride, Bridegroom* or the *Millenium*? In each instance, it was a sect or a sectarian, but never a Rosicrucian. In all ages the Mystic mind has held the expectation of a day, more or less distant, when the world should almost immediately change, and the good and just, those especially prepared, should be drawn into a heaven. This is *not* a Rosicrucian doctrine. It *is* purely a doctrine of the Mystics, those who woo the *Divine Sophia*. The fact that Kelpius watched for and expected the Millenium, in itself proves that he was not imbued with a single Rosicrucian doctrine, for Rosicrucians have never believed, or taught, the coming of a general Millenium on earth but have believed and taught that man must within himself, develop—*not receive*—the Mystic *Sophia*, which may be translated into *Soul*. Kelpius, like all of his fellow sectarians, and this is not said in any sense in condemnation, had given up all active, material, useful work, devoting time and thought, desire and life itself, to meditation, prayer and expectation of a quick change in the world, of the coming of a Bridegroom who should take with Him to heaven his expectant people.

⁴ The mystic "Virgin Marriage" was sought by these Mystics. They shunned women, did not permit them to associate with them either in their domains or religious practices. They believed that man was complete within himself and that to associate with earthly woman was to be degraded and find death, not life everlasting. Outside of themselves, in the spiritual sphere or plane, lived the Divine Woman, the *Woman clothed with the Sun*, a being of all Light and all Wisdom, and they believed that when they were ready, this Divine Woman, this *Theosophia*, would overshadow and espouse them. Marriage was inconceivable if they were to be acceptable to the heavenly

bride. No one could become one with them who in anyway had dealings with women. In this again they differed diametrically from the Rosicrucian teaching which is to the effect that generally man can only reach his highest estate, his greatest usefulness, and his most powerful generalship in the world of usefulness by close association with one of the opposite sex. Rosicrucians have always accepted women on an equal basis with men; Kelpius and the other Mystics, have never accepted them at all or on any conditions.

All of these doctrines are part and parcel of the writer's life. They were blood of my blood and bone of my bone. As a youth they were food and drink to me because my grandfather remained a Mennonite of the old school, a Mystic sectarian, to the end of his days. Hours at a time did I sit at the knees of my grandmother and drink in the mystic lore of the Harz mountains of old Germany. At thirteen years of age, I knew all the lore, aye, all the methods of the old Swiss and German witches, Magi and Mystics, and, laugh if you will, had been instructed in "Powwow" for the sick, taught how to silence a barking dog, cause a gun to be harmless and bring back a thief. No one can form the slightest conception of the rich folklore of those born in the families of the *true believers* of these Mystics who came from France, Germany and Switzerland. Despite all my early training, my mind was toward the positive, and at the age of fifteen I chose the positive Path, the Rosicrucian School and its philosophy and training, though into my keeping had been given all the mystic and magical studies and records of both Germantown and Ephrata.

⁵ These studies and records gave birth, in part at least, to the Herbal, or Thomsonian School of Medicine and form the foundation of the present day *Natura School*. Berks and Lancaster counties are rich in the symbolic or mystic practices for the healing of the sick, and the Thomsonian physician of Civil

War days is well remembered and his methods still practiced. Get into the good graces of these sincere people who are still mystic at heart, and many a wondrous tale will be unfolded to you of the instantaneous stopping of blood, of the cure of gangrene when all scientific medicine failed, of the saving of life even at great distance, and of a natural practice that is able to put all science to shame. You may laugh, but these people tell you that they do not merely believe, they have *seen* and they *know*. We suspect the time is not far distant when there will be a revival of both mystic-spiritual and natural practices, and this, in spite of all efforts to stamp out all that is native to the heart of man.

⁶ It is regrettable that the various books by Lippard are so difficult to obtain. They are extremely rich in mystic lore and many of his characters are but thinly veiled. Lippard dealt not only with the Mystics of the Wissahickon but also with the Occult Masters, both of the white and black Orders, so active at the time. At times he is purposely confusing and then again so plain that the unveiled mysteries are entirely missed.

Karmic Law

Karmic Law demands that in all abnormal conditions a careful search be made for cause and when cause is found, an attempt be made in good faith for its removal and remedial agents applied. If all this fails, then action, based on absolute justice, may be taken. The party who refuses to comply with this just action or Karmic dictation, is naturally the one who must pay the price to the "uttermost farthing."

Marriage a Reciprocal Partnership

CONTINUED FROM PAGE NINETY TWO

There are many men who are deeply religious by nature and equally by nature disinclined toward social affairs. The wife of such a man may be more or less of a social butterfly even though in all other respects she be all that a wife should be. For this woman to demand that her husband attend card parties or other social affairs with her when she knows that such participation is horror to him, is wholly out of reason and not in the contract of marriage of any church. Further to accuse him of unreasonableness, cruelty, selfishness, merely because he seeks to live his own life in this matter rather than hers, is as wrong and cruel on her part as when the cases are reversed. There is no sound reason why a mystically inclined man who has a horror of cards and parties should not attend concerts, plays, or other forms of amusements with his wife. Peace and happiness for husband and wife can be found in a happy medium. Of course, there are conditions which make this happy medium of "splitting the difference" impossible. Modern business conditions may be compelling a man to give every hour of his time and every ounce of his energy to his affairs in order that he may honorably meet the demands upon him; in this case he is entirely justified in refusing to indulge in any distraction which would lessen his capacity to meet his daily obligations.

Selfishness is generally at the core of all these misunderstandings. For a wife to allow herself to believe that a man does not love her merely because his nature or his business turn him away from as many social gatherings as she would like to

attend, is the height of illogical foolishness. If she so far forgets the only worthwhile thing in life, *love*, as to permit herself to become miserable—and therefore make her partner miserable—because her husband refuses to live as she thinks or demands that he should, then she “deserves” (to use the modern slang which holds a sound kernel of wisdom) “all that is coming to her.” The husband, who for fear of consequences—“anything for peace”—subjugates his better nature, is not a man but a slave and he too will discover that compliance on such grounds cannot bring happiness.

The status of married life is either on the one hand, compromise, a fair exchange, or on the other the complete freedom of each party to follow his special inclinations provided this arrangement does not interfere with the happiness of one or bring disorder to the other. Beyond this is a third way in which one individual dictates how the other shall live. This is slavery. Man nor woman ever lived who had respect, to say nothing of love, for a companion who was willing to yield his innate and individual beliefs in order to comply with the demands of a marriage partner.

But—supposing there is no possibility of a mutual understanding and agreement? What if the demands made are inexorable and a refusal to comply would mean separation? This is a very delicate question to settle, particularly when there are children to be considered. However, the fact remains as stated: Anyone who will give up spiritual convictions for the sake of temporary and temporal peace is unworthy and cannot win or hold respect or love. If separation is demanded, it is certain there is little or no love left, and what *real* man or woman would wish to hold a partner when love has ceased or what benefit could accrue to either one or God from such a union?

By the inner Law, *love* is the basis of existence to a woman. If she loves a man truly and has his love, then all else is of

small importance unless indeed she is a neurotic, in which case nothing can satisfy her and her exactions are based on or are the result of nerve irritations—as soon as one is complied with, another is preferred and so on *ad infinitum*.

All that we have said applies equally to male and female, and we repeat that *whoever* sets aside religious convictions and practices for any living person, either only thinks he has such convictions or is a weakling and therefore cannot win and hold the love of a partner in marriage.

The Involvement of Karmic Law

It is always cause for regret when separation between man and woman becomes necessary or a divorcement of the nuptial bonds is demanded by either party. Yet, think as we may, there are instances in which no other arrangement seems practical and best.

Much as we might wish it to be otherwise, the individual is in most instances unable to control the heart. For causes too complex to analyze here, love sometimes “dies” in the breast of husband or wife and when this occurs no remedy seems potent to resurrect it. Due to some obscure mental process beyond the realm of reason, there seems to be born a perverse condition which sees things as they are *not*. For example: When a man ceases to love his wife, there springs up in him a desire for things or conditions contrary to what the wife desires or is interested in (and which seemed to be wholly acceptable before love languished). When the wife protests or refuses to meet his demands, he accuses her of being selfish, unfair, the cause of misery, mental anxiety and possibly even illness, asserting, strange as it may seem to the wife that *she* has ceased to love *him*, when the reverse is the truth. Then, if she is foolish enough or weak enough, under these conditions, to give in even to one unfair demand, his mind almost immediately moves on to make another exaction, and then another—there is no end to

the debacle. Of course, under such conditions as these there is no possibility of peace or harmony—indeed such possibility ceased to exist the moment love ceased to exist, and what is true with an unloved wife is just as true with an unloved husband. Usually, however, the wife is apt to be the greater aggressor. Why? For the simple reason that in a man's life a greater variety of important and essential affairs enter among which are the necessity of earning the livelihood—business—and the need of an association with friends and comrades. In a woman's life, love is basically her whole underlying existence, therefore, when love for her mate dies in her, the very foundations of her life are undermined and her groundless wrongs are magnified many times. Also, as does the man in like case, she blames not the death of love in herself but her husband's likes and dislikes, religion or non-religion, associates, business—in fact any and every feature of his life is liable to fall under suspicion and criticism.

Under such circumstances as those outlined, life in the home becomes an inferno which it would need a Dante to describe. There are cases when this unhappy state, though apparently due to the death of love in one or the other, is really the result of a mental or physical cause, to anxiety arising from business depression, financial worries, or other substantial causes; then it is the duty of both church and state to try to bring harmony out of the chaos for the reason that the condition may be removed, consciously or unconsciously, and harmony be restored. When it is established beyond a doubt that the condition is permanent, then for the sake of the minds and bodies of those involved, as well as their spiritual welfare, separation should be sanctioned though never recommended or urged, as only the two parties to the situation must be responsible for their action.

We are, of course, considering the matter from the stand-

the hungry. We have much to learn from these early Pennsylvania Mystics. Following is the *Bulletin's* article.

HINTS IMMINENCE OF SECOND COMING

St. Mark's Evangelical Lutheran Pastor 'Wonders If End Is Not Close.'

'LIVING IN ELEVENTH HOUR'

"The disciples came unto him privately, saying,—And what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them—And ye shall hear of wars and rumors of wars—and there shall be famines—But he that endureth unto the end, the same shall be saved."—St. Matthew 24:3-13.

Signs of the times seem to point to the fulfilment of the prophecy of Christ's second return to earth, according to the Rev. Charles E. Keim, pastor of St. Mark's Evangelical Lutheran Church, Broad St., at Cheltenham Av.

In a sermon yesterday, Mr. Keim said: "Two thousand years ago, in the death agony of false belief, came that desire of all nations. He came in humility, not in power and glory. That which hath been shall be again. There shall be a second coming. He will come in power and glory not to save but to judge the world.

"The nations of 2,000 years ago wanted some refuge beyond the world. Their present was hard and their future dark. Christ came among them in fulfilment of the prophecy from God. They despised Him and they crucified Him.

"And the world has been crucifying Him ever since.

Even in His own church there are those who are crucifying Him by their indifference and by their method of living. Meantime, time is speeding on.

"We should recognize we are in the eleventh hour. It may be that the everlasting spring is at hand and this wicked world shall be no more our snare and corruption. It is quite impossible to view the trials of these times and wonder if the end is not close at hand.¹

"Are you preparing for that second coming?² Are you anxious for your Lord's return? Watch and pray for ye know not the day nor hour when the Son of Man returneth!"³

Undoubtedly the "end" is here but not as the sectarians believe. According to the Rosicrucian interpretation of the prophecy, the Age of what has been called Christianity, was to be for 2,000 years, then, if the philosophy known as Christianity (or the Gospel) had failed of practical application, another change, another Age would set in, and this in truth would be a "Second Coming," not of an individual or a divinity, but an Age of a fresh interpretation of the Eternal Law as it applies to everything that concerns humanity.

That the application of Christian doctrines (usually called "the Gospel of Jesus Christ") has utterly failed, was clearly and awfully demonstrated by the World War; is being demonstrated by the debacle of Prohibition with the associated unspeakable crimes; by modern racketeering not merely in the realm of liquor but in practically every activity; by the serum war in the west in the field of animal industry; by the war between organized and independent milk dealers (the latter a source of supply of a real necessity for children); and so on. Never in the history of the world has there been such an orgy of crime as at the completion of 2,000 years of "Christianity." It is mere foolishness to claim that fault lies in the philosophy

itself; the fault lies in the *non-application* of the teachings but, under the Law, this explanation does not excuse. Opportunity was given to the world for a cycle—2,000 years more or less. The people failed. Therefore, under the Law, the Age of failure has come to an end and the New Age—the fresh opportunity, has begun.

We are now on the threshold of that Age in which all old doctrines must give way. No longer will "salvation by faith" be acceptable; no more can we shift our weaknesses, degradations and crime on to another, not even be that other a God or a Christ; we ourselves, individual by individual, and we alone, are held responsible.

¹ The End has come—has passed. We need no longer look for it. The new cycle has set in and with it the New Laws have begun to operate—the Old Laws, for Law is Eternal, in new application. This is the Age of Man and Woman, the *Manistic Age*. In this Age men will be taught a doctrine of personal responsibility. As progress is made, they will accept this as a fact which cannot be evaded and their conduct, one to another, will diametrically change, for they will begin to *see* that man cannot cheat and "get away with it"—that as he does so shall he be done unto—as he wounds so shall he be wounded. Justice, equality, *balance*, equal exchange, "fifty-fifty," as our modern catch word has it, will become the rule and the law, and personal liberty—the non-interference of one with another—will become an established practice.

² The teachers of the *Secret Schools* were thoroughly conversant with the fact 2,000 years ago, that the Age of Christianity would prove a failure because its "doctrines" as they would be formulated by men were not Christ-given. These teachers looked forward to the inevitable "Coming" of *this* New Age, prepared for it and taught their Acolytes the Laws that would govern now. They did not anticipate the return of the Risen

Christ, the coming of the *Divine Sophia*, save as such "coming" concerns each individual in the time of his own progress toward Immortalization; they prepared for *this* Age of Man wherein God and His Laws are not to be merely "accepted by faith" but will be really applied in every-day life, whether by individuals or groups of individuals. Shall we heed the warning and know that the day of accounting and accountability is at hand?

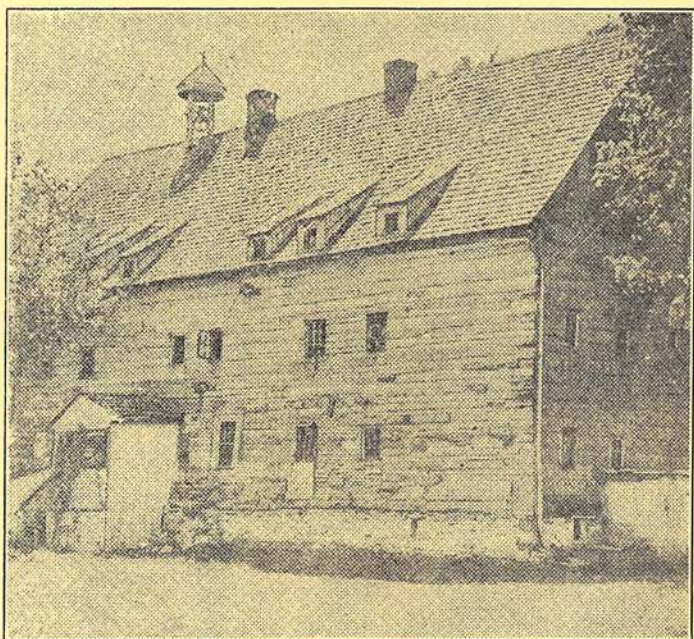
³ The Acolytes of the *Secret Schools* (of which the Rosicrucians are a branch) *never* accepted and *never* taught the Second Coming of Christ as an individual or a being. To the Initiate every hour, as it passes, is a Second Coming to some one individual, every hour is the Resurrection hour for some Soul. Every hour is for some earnest follower of the Path an End and a Beginning—a putting away finally of that which is contrary to Truth and an arising in the Dawn of a New Day, a New Age.

When the Acolyte has so lived, so applied himself, so applied the Law in all his affairs and actions, that he has attained the state or reached the plane of Illumination or Soul Consciousness, at that moment has Christ, the *Christos* or the Divinity "come" or appeared to him and become domiciled with him. This, to the Rosicrucian, is the Second Coming of the Christ. It cannot take place in a group but is a purely individual experience—as is our birth into the physical world, and takes place only when, for the individual, the time is ripe—he is prepared. When *all* denizens of the world have attained to this Illumination, then will be the Millennium.

The Sectarrians taught that the Resurrection would take place at the "end of the world" when all Souls would arise. To the Initiates, Resurrection means that, as the Soul passes from the body, the "little world" or the Microcosm, it awakens in the greater world or the Macrocosm, and that this is the Resur-

rection for that Soul, *but* can take place only if and when that Soul has attained to a certain degree of Consciousness or Illumination; Souls which have not made this attainment, sleep, and return to the world again, possibly many times, being given opportunity after opportunity in incarnation that they may at last "enter into life." The Second Coming as understood and taught by the Initiates was the individual awakening of the dead or sleeping Soul, and its coming into the Light of Wisdom—its own Divinity.

The Sectarian teaches that if man but *believes*, Christ will save; the Initiate teaches that man must **KNOW** the Law. **OBEY** the Law, and then shall experience in his own Soul the Salvatory fruits of that applied Wisdom.



These historic cloisters of the Seventh Day Baptists Community that once thrived at Ephrata are still preserved by members of that sect. The Philadelphia Geographic Society recently made a pilgrimage to the cloisters which once housed one of the first printing presses in the State and in which is still exhibited samples of American art and handicraft.—**Evening Bulletin**, Philadelphia, Saturday, November 28, 1931.

First Sectarian Settlement In America

The Mystics of Ephrata

In the November-December, 1931, number of THE INITIATES we published a short sketch of the Mystic Kelpius who settled on the Wissahickon. Because many and varied claims, widely circulated, have been and continue to be made that Kelpius was a Rosicrucian and the founder of the Order in America, our brief story proved of more than passing interest. Some of these claimants maintain that the religious colony at Ephrata was Rosicrucian. We are indeed fortunate in being able to follow up our previous article with one on Conrad Beissel and his colony.

When Beissel arrived in Germantown, he was for some time associated with Kelpius (known then as the Hermit on the Ridge) and with the various sectarians in Philadelphia. Because of a misunderstanding or clash of temperaments, Beissel could not agree with the brethren in Germantown and settled at Ephrata. The subjoined article is from the *Evening Bulletin*, Philadelphia, November 28, 1931, and it is to be noted in this connection that if these people had been Rosicrucians, or known as such, the Geographic Society would so state as this Society with the Historical Society is universally and justly recognized as sound in its conclusions and accurate in its statements.

In due time the complete history of Kelpius and his personal beliefs and teachings, as well as those of Conrad Beissel and his colony at Ephrata, will be given to our readers as these are in our possession, and every tenet will be traced to its source. This will, we trust, prove interesting and instructive matter, including as it does, the beauties of a mystic philosophy

as well as all the superstitions so well known to Pennsylvania Germans.

FOUR HOUR SERMON ONCE EPHRATA RULE

Geographic Society Members Visit Cloister of Sabbatarian
Colony of Conrad Beissel

SEVENTH DAY BAPTISTS

"For the second time the hour glass was turned and the Saturday morning sermon was half over.

"Two hundred white-cowled men and women were gathered in a low dark chapel listening to exhortations to humility declaimed by Conrad Beissel, founder of the Sabbatarian¹ communistic colony at Ephrata, Pa. "Beissel had moved in 1726 from Germantown to a bank of the Cocalico creek where an ever increasing band of fervently religious persons gathered to hear his preaching.

"The sermon over, the women filed out from their side of the room, each bending low as she passed through the five-foot door. They were followed by the brothers and the procession wound around the walks of the little city singing hymns which Beissel had composed.

"Such was a familiar happening 200 years ago at the famous Ephrata cloisters of the Seventh Day Baptists.²

"The Geographic Society of Philadelphia led by Dr. E. J. Burnett Buckenham recently made a pilgrimage to the shrine. The group proceeded out the Lancaster pike to Lancaster where a stop was made for lunch and a visit to the home of President Buchanan, a fine

old brick residence set in the midst of five acres of beautiful shrubbery and rare old trees. Thence the caravan went on about thirteen miles northeast to Ephrata to visit the cloisters and the chapel where 200 years ago, Beissel preached his two-hour sermons. "An eighteen-hour day was the order for those who lived within the jurisdiction of the colony. All retired at 9 o'clock and slept till midnight when they assembled in their work-rooms for an hour of prayer. When the weather was not too severe the whole company often formed ranks and marched around the grounds by torchlight, singing hymns. Afterward the worshippers returned again to their two-by-four-foot board beds and their wooden block pillows to sleep until 5 in the morning, when came another hour of prayer and song.

"A hardy lot, these religious communists.³ They allowed themselves but few of the scant material comforts which were common in the colonies in the eighteenth century. Among the few were drains for the outside stone basins where the washing was done, and a rule which permitted the older women to live on the first floor of the sisterhouse, the middle-aged on the second. The young girls climbed a narrow sharply winding stairway to reach their quarters under the eaves.

"Although they endured privations, the sect was far from unprogressive. They operated the third printing press in Pennsylvania. From it issued the hymns which Beissel and other members of the colony composed. Before the establishment of their press, the work for the colony was done by Benjamin Franklin in his Philadelphia shop and later by the Sauer press

in Germantown. In 1748, a tome of 1,200 pages, a new record for the colonies, was printed for the Mennonites. It was a folio volume entitled "The Martyr Book." The collection at the cloisters of the work from this press is incomplete, but the Congressional Library and a number of public and private libraries have a far more representative selection. The press itself is now in the possession of the Historical Society of Pennsylvania.

"The farming methods employed by the colony were among the most advanced of the times and the sect flourished so long as Beissel was at the helm. He died, however, in the summer of 1768 and from that time the colony began to diminish in size, influence and wealth. Peter Miller, a graduate of Heidelberg and a devout theologian, succeeded to the office of chief executive. His spiritual leadership was sincere, but he was unable to hold the colony together."

¹ It may be said with truth that these people were *the* Sectarians of *all* Sectarians. Their spiritual conceptions varied greatly from the then recognized churches such as the Roman Catholic, Lutheran and Reformed, being based as they were on the teachings of Eckhard, Boehme and other Mystics of Germany, France and Switzerland of that period.* They went a great deal farther in their exoteric practices than any of the other Sectarians such as the Dunkards, Quakers, Mennonites, Moravians, in that they denied that the day of worship—the so-called First or Eighth day—of other denominations was the true "Sabbath," and had the hardihood to practice what they preached. Much of their persecution and suffering was because of these teachings and practices which were so radically differ-

*See Vaughan's *Hours with the Mystics*.

ent from that of other and stronger denominations.

² No other proof than this is necessary to show that in no sense could these good people be considered Rosicrucians. They were Sabbatarians or Seventh Day Adventists—Sectarians who held the Seventh Day to be the true Sabbath, with other doctrines founded on the teachings of the Mystics. To the Rosicrucians one day was no more “holy” in itself than another—no more “the Lord’s Day” than any other one of the seven. They did not allow a double standard in so far as days were concerned. Their teachings were and always have been: “Live each day as though it were the Lord’s Day. Let every act be an act of prayer and thanksgiving. No matter what thy task, accept it with a blessing and thank God thou art able to perform it.” Thus to the Rosicrucian every day is a Sabbath unto the Lord, and that which is wrong on Sunday is equally so on Monday, whether in morals or business.

³ These people were religious communists in the true sense of both terms and it is conceded that they hourly lived up to their own teachings as best they could. Their history is fascinating. Their errors were of the head and not of the heart. Some of their practices were genuinely mystic; others, in some sections of the country, would be adjudged as witchcraft. Their greatest sin, and the one which ultimately disbanded the community, was jealousy. So long as Beissel was in charge he was able, at least in part, to control this but his successor had neither the wisdom nor the ability to do so. Where men gather together in constant group-companionship and where there are positions of honor or power to be coveted, jealousy is certain to creep in—the serpent in the peaceful Garden of Eden. The strongest community will in time be ruined by this “tempter” and this is the reason why the Rosicrucians, even in the age in which they were the strongest, never even attempted the establishment of communal life.

THE DEPRESSION

"To The Uttermost Farthing"

It is not supposed to be difficult for the thinker, the scientist and the investigator, to find the cause and the solution of difficulties, yet there are instances where the most learned and erudite fail. Such an instance is seen in the present depression—what is the cause and where is the cure?

One would no doubt be within the limits of truth and fact in saying that no one, scientist or financier, has been able to discover either fundamental cause or offer a practical and sound solution to which others of his peers would agree. On the other hand, and contrary to what we always have expected, it is those who have not been given credit either as thinkers or as capable of scientifically solving the simplest problem, who at this time are able to *see* the cause and know the remedy. We seriously question, however, whether the remedy will be acceptable to any but those whose eyes have been thoroughly opened through suffering, self-denial and the heart-felt desire really to know the truth. One of these of the general public writes thus:

" . . . Many seem to be looking for and searching everywhere but in the right place¹ for something definite to pin their hopes on. Most of the people with whom I come in contact are so restless and utterly hopeless and despairing.² Little wonder that we are passing through such a period of depression. Don't you think a great deal of it is caused by the attitude of the people's minds in general?³ Such pessimism and fault finding would cause dire results. *Sometimes*

*I wonder if we as a Nation are not paying off our Karmic debt which we brought upon ourselves by the way we have treated the colored people and the Indians?"*⁴

¹ It is true that many are seeking for something which they do not now possess and which they feel will give them all the pleasures, luxuries, recreations, enjoyments and possessions of the past years have failed to supply, but few are willing that this should be a *spiritual* something and not a material possession, and for this reason they are "as blind." They are searching here, there, everywhere, without finding but they have not searched in the right direction. In their present un-seeing stage which has resulted from too much of everything material, they are unable to recognize when they do find, reminding one of the man in the story *Acres of Diamonds*, who traveled over the earth to find treasure not knowing there were diamonds right in his own back yard.

In this New Age the indications of truth and spiritual verity are to be seen everywhere by those who are sincerely seeking for the truth and such Immortal possessions, those who have seen the worthlessness of much that seems desirable and are truly willing to give up non-essentials for that which will bring them wisdom, contentment and spiritual realization.

Many, possibly a multitude, are now aware of the fact that worldly possession beyond actual need have no value. They also know that recreation and pleasure beyond a certain point, bring more harm than good and result in *satiation*—a state of mind that destroys the appreciation of even the most normal and desirable recreations and pleasures. But possession still seems sweet and in a sense desirable; they are unwilling to let go and because of this unwillingness they remain blind and though they actually search in the right direction, they fail to

see and to recognize that which would be for their eternal good.

These as yet somewhat blinded seekers having lived a certain life and accepted a certain philosophy of life, find it difficult to recognize that almost all which seemed so real to them was based on what will eventually amount to no more than illusion. As yet it appears to them impractical, if not worse, to give up as worthless some of their possessions, beliefs and modes of life, and to substitute in their place that which they have always been led to believe to be no more than the mere foundationless dreams of visionaries. Pseudo science, dogmatic religion and a faith in things which, beyond a certain point, are little more than chimaeras, still hold the masses in subjection and prevent them from thinking for themselves and acting on their own volition. Even those who are honestly and sincerely seeking for, and with a keen desire, the things which are real, lasting and without regret, find it difficult to cast aside much that belonged to the past and to accept that which is as yet new and untried in as far as they are concerned. Moreover, if we are honest and fair, and able for a moment to place ourselves in their position, their state, their uncertainty, and to see and feel as they do, we will be able to appreciate the fight they are making in trying to recognize the realities of life.

No, it is not that the seeking, desiring, depressed multitudes are not looking for the *Way* in the right direction but that their willingness to let go of non-essentials is not yet deeply enough ingrained. For this reason their inner vision has not yet been opened sufficiently by pain, sorrow, loss, to enable them to recognize as needful to themselves, the truth and the *way* of truth, when they come into contact with it.

All progress is a state of growth. So long as material possessions of whatever nature, bring satisfaction and therefore what passes as happiness and contentment, there will be no realization of the need of spiritual possessions or environments.

It is only as these material things fail to satisfy and the longing for spiritual possessions—the as yet unknown—actually becomes painful, that the purely material palls and the Soul begins to awaken from sleep. Then progress toward the eternal commences and may not cease until the eyes of those who have been blind are opened to the first elements of the verities of life both as they concern us here and the Soul hereafter.

² When the juices are in the fruit, they are clear, settled and “satisfied”—if one may be permitted to apply that term in this illustration. But, when these juices are expressed from their native (material) element, then as they ferment and change to the alcoholic (material-spiritual) state, they become unsettled, restless, even poisonous (morbid). In Hermetic and Alchemic philosophy this was called the state of “agitation.”

The human spirit or Soul must pass through a similar process. When mind and Soul are governed wholly by material instincts, they are, even as the juice in the fruit, clear, satisfied, non-spiritual. But when the seed or germ of spiritual desire enters, material substances, possessions, and environments begin to fail to satisfy, a state of agitation ensues, the spirit becomes restless and, if spiritual light fails to appear, hope departs and despair enters in. All these are states absolutely necessary in the growth of the human spirit and Soul toward its final state of Wisdom or Soul Consciousness. There is a close correspondence between the process in fruit and in human consciousness. Place the fruit or its juice in cold storage so that the germ of fermentation (unrest—change) cannot enter and it will not become alcoholized or a thing of spirit; if the spirit of discontent does not enter the mind of man, he will remain materially minded, satisfied with material things—with “things as they are,” non-spiritual, unspiritualized and therefore unconscious of even the possibility of his At-One-ment with the *All* that alone has lasting existence.

³ Undoubtedly so. The people generally have developed a "depression complex." This statement can be substantiated. Separate those who have suffered financial loss of a severe nature in one form or another from those who are still so fortunate as to hold their former positions and whose incomes are approximately as large as before the depression but whose expenses, on account of it, are actually less: in most instances, their bemoanment and even their expenditures are on a par with those of their less fortunate brethren.

To be more or less personal and speaking from the standpoint of the Great Work in order to illustrate a lesson to Acolytes and Neophytes, many of us in this field of labor have found that from possibly six months after the commencement of the depression, a great number of those who hold their former positions, whose incomes are almost as large as before but whose expenses are less, and who are, take it all in all, in as favorable a position if not more so, than before the depression, write letters to us which are in no essential different in tone from those who have lost position, possibly even their homes, and who have had to borrow to full capacity on their insurance so that it would seem there is nothing to look forward to. Moreover, the more fortunate who have little or no cause to worry, *ask for as much help* in every direction as the unfortunate; they have developed, beyond reason, a "depression complex;" this is proved by the fact that these do not except in rare instances, compensate any more for the help and services they receive, than do those who cannot. They fail, despite their many blessings, to recognize the Law of Compensation. And if they continue in such mental state and unfair practice, *they* will soon be called upon to fulfill the Law and be made to repay to "the uttermost farthing."

The depression *has* largely become a "complex" and it is not without truth that we say that those who have this *mental*

disease in the worst form are those who are most fortunately placed—whose “jobs” or businesses are intact, who have steady incomes, whose homes are still theirs, who have money in bank or in sound investments.

This depression complex has reached the acute stage at which it seriously affects statesmen and bankers; shrewd agitators and ghouls who fatten on others’ misfortunes make use of this fear and many of the “drives” and collections of funds (which in not a few instances closely resemble extortion by force, blackmail and confiscation) are based on this very complex of fear and used by those who care no more for the suffering of the “under dogs” than such as exploit the young and innocent for cash gain. There *is* great need and *vast* suffering but, we repeat, these are being made an excuse for profiteering and this wholly wrong condition will continue until WISDOM enters into methods of relief and a supreme council be appointed which will conscientiously, understandingly and justly administer such relief work and see to it that every cent collected is actually distributed among the needy, that collectors and distributors are not paid for their service, nor permitted to be participants in a percentage; that the costly so-called get-together-dinners at expensive hotels at which “plans are formulated” and so forth, are paid for by those who participate and *not* out of the funds collected for those who are starving and will be grateful for bread and milk instead of feasts. What we write in this respect is impersonal and only from the standpoint of the Divine Law and its interpretation—written for the reason that we have been Ordained to deliver the message and cannot evade our duty.

⁴ In this statement we find the reason for the depression and the resultant suffering, which is admitted to be widespread some even claiming that none are exempt save money lenders in high places, the so-called International Bankers. If this be

true, then the inexorable Law will call upon them also to balance their accounts and they, like all the rest, will be forced to pay the "uttermost farthing."

Those who have made a study of the history of this great Nation are free to admit, much as they dislike to do so, the gross injustice that has been practiced against certain races ever since the coming of the white man. The native Indian was in possession. Under the Divine Law, this primary possession constituted ownership. How that ownership was wrested from them with all accompanying cruelties, crimes and indignities, is history. This action on the part of the white man constitutes a National Debt, an accumulation of National Karma *that must be paid* and that *all* of us, whether directly guilty or not, must share in paying. Following closely on the heels of the wrong to the Indian came the exploitation of the Negro, torn from his native country, turned into a beast of burden, subjected to cruelties which beasts generally escape, sold hither and yon in separation from those he loved, flesh of his flesh and blood of his blood—all in order that profits might accrue to the white men in power.

Nor was this all. The white man, the so-called "glory of God," began to exploit his own kind—white men were made virtual slaves and victims of other white men who had the power to do so. Children were and still are exploited in places of manufacture unfit to house beasts, overworked, paid starvation wages so that their tender years are few while the profits to their masters increase. White women—and not alone white—have been and continue to be the victims of white slavers who sell their bodies and destroy their Souls for current coin.

Such deeds as these are the roots of the universal suffering and this present period of depression may be compared to the voice of the Prophet crying out in the wilderness. It is the first demand of the Karmic or *Cosmic* Law for an accounting. It is

at once a warning and an opportunity. It is a warning to both great and small that debts, national and individual, must be met; that unless this is done, though there may come a lull in the storm—though the “times” may improve, there is sure to follow a darker period of loss and trial, as in Egypt plague followed plague until at last the remnant of people who survived were ready to about face, acknowledge the debt and accept the responsibility of payment.

No man is immune: innocent as well as guilty must pay since the citizens of a city, state or nation are alike held responsible for the acts of those whom they select to represent them, so long as they maintain them in position and until they vigorously and steadfastly protect the group at large against individual and national injustices.

Let us heed the warning cry of the prophet (the present suffering) in the wilderness (in our midst) lest worse befall us. Man lives but for a day but in that day he may bring ruin and pain upon a nation. The Law is absolute. None escape and though the individual may be made to suffer because of the foolishness or viciousness of those in power, the time comes when all wrongs must be rectified and then woe to him who dared offend the Law. Truly it has been written: “It must needs be that offences [Sorrow, suffering, degradation] come but woe be unto him by whom they come.”

Marriage a Reciprocal Partnership

PART TWO

The marriage relation undoubtedly plays one of the most important parts in life. As a matter of fact, all that pertains to this relation probably is more important in one way or another and of greater concern, at least to the woman, than all else in life. To the man, the aspect is somewhat different. Whether he be good or bad, spiritually advanced or morally degraded, it is perhaps true that "he can love and then be about his business, forgetting for the time being all about love." However it is not to be denied that if he is a *man* (in the full and true meaning of that word), his mind, desires, longing, will be occupied more or less frequently with this all-important subject. To the true woman it is in reality the most important part of life.

Now it may be true that marriage is based on delusion, bright with tinsel rather than gold, and that real love is not present. However this may be, we cannot judge, but it is certainly true that in numberless instances, superficial attraction and even passion alone may pass for and actually take the place of genuine love during all of the lifetime of the married pair; but who shall say that such delusion is not far better than enlightenment without any possibility of replacing the substitute with the reality? No one has a right to tear down the shelter over a person's head, however poor that shelter be, unless he is ready to replace what he has destroyed with something better.

It has been repeatedly stated by certain professed teachers of Occultism and Mysticism, that their systems have nothing

whatever to do with sex, that is to say with love and all that concerns or is embraced in love. These pretenders ignore the FACT that so fundamental are the principles of marriage, love and sex, that the consummation of all *genuine* Occult and Mystic experiences, has been called "The Mystic Marriage," "The Embrace of the *Divine Sophia*," "The Spiritual Marriage," and other terms seriously employed to indicate a union between two things of a different nature, such terms chosen because the marriage between man and woman is analogous to the mystic union which takes place when man experiences At-One-ment with God or the Over Soul, and that in many instances, one is preceded by or dependent on the other.

Life or animate creation would be impossible without procreation through the functions of sex, therefore whatever our "feelings" in regard to the subject, we are compelled to admit that sex is a fundamental of life and that since our body depends upon sex for its very existence, it must follow that the Soul also depends upon sex, since the Soul must have a material habitation wherein to undergo the experience which alone enable it to attain Consciousness and its At-One-ment.

So deeply engraved in the human mind is this wholly distorted thought regarding sex, that many of those who seek a higher life—the attainment of spiritual consciousness or Soul Illumination, even though they have never given deep study to the sex question, still think that if they live in normal marriage relationship, even though that marriage be based on genuine love, the ideal spiritual attainment will be impossible. The idea persists that everything pertaining to sex is somehow unclean, somehow linked up with sin and a primal curse, and that unless one becomes as it were sexless, one cannot "enter the kingdom of heaven." Following our preceding article on the all-important question, we have been almost overwhelmed with letters containing questions bearing on various phases of this subject. In

order to answer, in the clearest possible way, all who suffer under these uncertainties, we print herewith the most representative of these questions and trust we can shed light on the vexed subject.

"I have only one desire, waking or sleeping—to find Illumination.¹ Nothing else matters. For years this has been true. For the last few days I have been facing things squarely and I now consider myself first for the first time.² What effect will [my husband's] vibrations have upon me? Will I, by such intimate relationship, tie myself still closer to him, so that if I must undergo another incarnation³ (which would be a horror to me) I will again spend my life in a way not harmonious spiritually? At such moments more than any other, I long for a spiritual union as well as a physical.⁴ Would it not be better to loosen the tie now, that I might be free in another life to receive the one ordained for me?⁵ Is there no other way of regeneration, excepting through this relationship?⁶ I know that love counts not the cost, and I never have, but now I must be sure, not sure with my judgment alone. If it is necessary that I die to the world that I may go on unseen and unknown, that too I will do. If it is to remain ministering to my husband and children, I will do that."

The foregoing voices the cry in the heart of millions of women and it is but right that it should be recognized by those who have the welfare of the human race at heart and that an answer both reasonable and satisfying, one that will bring peace to the weary hearts, should be forthcoming.

It is perhaps needless to say that such questioning is the result of the erroneous teachings of the past and the present: of

the past, that the human relationship of marriage, even when made in love, were necessarily evil but yet needful to populate the world; and of the present, that the higher or spiritual life does not recognize sex. The one doctrine is as destructive of peace, happiness and spiritual enlightenment as the other. Neither one is human; neither one is possible in practice; therefore, neither one has a spiritual basis—a true *raison d'être*.

Follow the replies to the foregoing questions:

¹ This desire is basic, i. e., the reason that man is here on earth is that he may learn the mysteries of the Tree of Knowledge, of life and of death. In other words, that he may learn to know all that is to be known, or, according to Egyptian teaching, "lift the veil of Isis," which experience is but the intermediary between birth as a mortal or into a mortal body, and the final attainment of Immortalization. During all of this interval when the Soul is still "the body's guest," there should be and there will be, if the life is normal, a more or less constant desire for "something beyond," a "something more" which seems to be unknown and unattainable, but the longing for which refuses to be set aside until, finally, growing in intensity, it becomes so strong as to permit no rest to the subject thereof until every effort is made to bring that "something" into manifestation. This inner urge is the desire of the Soul to be born and brought into consciousness.

We have said that the desire for Illumination is basic; it is, and for the reason that though the Soul has a desire to take up a mortal body that it may experience and therefore *know*, this desire is little more than a passing fancy—merely a longing to pass through a certain phase of existence. Beneath or within this longing is the stronger desire (rendered dormant at birth into the physical body) again to return to its "home"—the empyrean spheres—after the earth journey. For the Soul is aware that when it enters earth's sphere, it must needs begin

at the bottom and work itself out of the morass of matter, through the vale of tears and sorrow, and that its success in this depends entirely on whether it be strong enough, by means of the inner, spiritual desire, to make its voice heard by the mortal in whose possession it is. If it *is* finally successful in making itself heard, its inmost longing felt, the human being will feel a keen, unrelenting desire for *Illumination* and when this desire *is* felt, then every effort should be made to learn the laws governing spiritual realization and the attainment of Soul Consciousness. To refuse such effort and to continue in the refusal until the desire seems to die out, is to commit spiritual suicide.

² Happy is he in whom the inner voice is so strong and insistent that it simply cannot be denied and thus the "human being" is forced from within himself to face the problem squarely. To be sure, all who bear the image of the Creator will sooner or later, unless they destroy the Soul by means of *degeneration* and re-negation, be forced to meet the problem in spite of themselves, though in many instances only after a multitude of reincarnations and almost infinite pain and sorrow. Fortunate, we say, is he whom the Voice arouses from sleep so that the decision be made and the Great Work of Immortalization begun.

There is grave danger here and much thought should be given to the subject so that the beginning of the work of rehabilitation—in a spiritual sense—be wisely undertaken.

It is always to be remembered as a guiding principle of conduct, that when the Soul primarily decided to take upon itself a House of Flesh, it *also* took upon itself all responsibility therefor and *all duties* involved; while in the body and in specific environments these duties must be fulfilled to the letter—if neglected or set aside as less important (in the individual's eyes) than the Occult studies and practices, there would accrue

neither freedom nor advancement after one has traveled the Path. This is the reason why when one finds the urge for things spiritual becoming overpoweringly strong, one cannot set aside earthly or human claims which have become one's duty with the excuse that "these things are of the flesh and amount to nothing," without being compelled to pay the full penalty for a duty unfulfilled, which penalty indeed may be great enough to make Immortalization impossible until after one has *again* taken up the yoke and completely fulfilled one's mortal destiny—rendered unto Caesar the things that are Caesar's. This is clearly taught us in the Bible narrative where we are told that "no man having put his hand to the plow and looking back, is fit for the kingdom of God." "These ought ye to have done and not to have left the other undone."

³ Here we are brought face to face in no uncertain manner with one of the highest forms of duty as well as with the desire for Illumination or Immortalization. Marriage is or should be based on the one eternal law of Love, a law which, so long as love exists, is irrevocable. In this instance, at least, we happen to know that love was the basis of the union and we will consider the question from that point of view.

When the state of marriage was entered, a vow was taken and a duty accepted; *this duty must be fulfilled or the attainment of absolute freedom of Soul is impossible*. There are exceptions, of course, as for instance, should both partners cease to love and the husband seek to be free from the bond, duty would no longer be a factor. But we are considering the subject as it applies generally. If love is present, marriage is both of body and Soul and as such involves, as already stated, a duty. This duty is to be of service the one to the other. We take it for granted that the contract continues binding; what then of the Soul's desire? This is not at all difficult to answer. The duty which one party in marriage owes to the other will

not in any way interfere with the Soul's development *unless clearly immoral acts are permitted*. The seeking Soul can fulfill its entire duty to the other and at the same time not hinder its own advancement. In fact, every act which forms a part of marriage can be directed to the object in view. The desire, which is based on Love, governs. If the woman who desires Illumination were to enter into the various acts governed by passion alone, then there could be no spiritual progress but if normal passion is governed by Love and a desire for *Re-generation*, then progress is not hindered and, at the same time, a natural duty is clearly fulfilled and marriage, through this means, rendered the happier because of it.

It is true that every act of the body, as also every thought and desire, is creative of a vibration or form of vibration; but the *Law is just*, aye, it is absolute. Though a wife, for example, is seeking Immortalization, the husband being a materialist, the vibration of the husband cannot in any way interfere or influence or retard the spiritual growth of the woman so long as her desires are wisely directed and her thoughts placed on the object in view rather than on the act consummated, it being immaterial what that act is so long as it is not in itself immoral or degrading.

The relationships of this incarnation do not bind us in incarnation to follow *unless we desire it to be so*. Here again we must bear in mind that an *Absolute Law* governs and that Law is LOVE, which is of God, or as St. John tells us, *is God*. If two people truly love each other and if it is their desire to continue as mates and coworkers through the next incarnation, then this may be so; being a contract based on Love, even God could not annul it; but if there is no such love contract, then each will go his own way, governed entirely by the vibrations—the forms of attraction—which were created by the strongest or prevailing desire while in earth life.

It is even true that in the marriage relationship, the partners thereto might be of wholly opposite character: one, of a spiritual nature seeking for Soul Consciousness and Immortalization; the other, cold, material and even cruel. Nevertheless, the one of spiritual nature might remain wedded to the other, perform all her duties both as wife and mother, and yet remain wholly unaffected by the vibration of her partner. All that is necessary is for her to keep her desires pure, to hold before her mind's eye the Ideal of the Soul; then all her forces will be directed toward that consummation and the vibrations of her husband, however gross, will be repelled by her purer aura, or to use a crude but forceful analogy, they will roll off as "water off a duck's back." Admittedly such a life would be one of keen self-denial and self-transmutation, an immolation hardly to be desired. However, we are considering the various aspects of the Law and not trying to discover an easy path of avoidance of difficulties.

One may readily ask at this point, "Is it advisable for a delicate refined, regenerate woman to live with a husband who is so brutal? Does duty demand this much? Is there, in such a situation, no just cause for parting, for a divorce?"

The second question comes under the same general classification. Many, many factors enter into the problem and like all social affairs—matters that are bound up with social organization as it is—there are many complications to be considered.

TO BE CONTINUED IN NEXT ISSUE

Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

TWENTY-SECOND NIGHT

Bedtime again, and we find Anna and Arthur and Grandfather *not* in the big room as usual, but in a smaller room which Grandfather called his Temple Room. All that the children knew about this room was that they were never allowed to enter it unless Grandfather was with them. This was but the second time they had been in it.

In this room everything seemed so quiet and peaceful, as though it was a sacred place. Grandfather was seated in a big comfortable chair, Anna perched at his left and Arthur at his right, the heavily upholstered arms of the chair making comfortable seats for them.

All around the room there were candles burning. There were no other lights. The candles were arranged in designs such as pyramids and stars. Across the room from where they sat there was a table with candles in the form of a beautiful cross with a rose at its center. There was also an incense burner from which smoke slowly curled toward the ceiling, filling the room with a delightful odor.

The children were entranced. It seemed that neither of them wanted to break the silence, but finally Anna whispered "Oh Grandfather! Isn't this just wonderful?"

"Do you think so?" he answered, and continued, "yes, my dear, this is indeed wonderful and sometime, if you continue as now, you will be able to see many things *right here in this room* that your young eyes do not now see."

"I bet there are Fairies all around us," said sturdy Arthur, "only we can't see them."

"Yes" said Grandfather, "there are Fairies here."

"Why do you burn the incense?" asked Anna.

"Well," said Grandfather, smiling into her earnest face, "the fragrance of the burning incense is *food* for the Fairies."

This was a new thought for the children and their eyes were big with questions so Grandfather went on to tell them that the beautiful creatures of the air, not needing the solid food substances which human beings require, subsist upon the fragrance of flowers, the aroma of ripened fruits, delicate perfumes, and the odor of certain kinds of incense. "The incense is really food for the Fairies," he said, "and as you and Arthur are my little Fairy Children, surely you will like it too."

They assured him they did like it. Then Anna remembered Grandfather's promise to answer her question of the morning. You remember she had asked him why, if Jesus walked on the water, could they not do likewise.

"What does a baby do before it walks?" asked Grandfather.

"It cries," answered Arthur.

"I know!" said Anna, "It creeps."

"Anna is right" said Grandfather. "A baby creeps before it walks and must learn to walk before it can run. So we must all learn to do *little* things and do them well, before we can do the big things. This being true, it is natural to suppose that before any one could expect to walk on the water, he should first have learned to swim in the water. "So," said Grandfather, "Anna should not have even asked her question until *after* she

had learned to swim."

"But you promised to answer it!" said Anna, quite puzzled.

"Yes" said Grandfather, "and I shall try to keep my promise in such a way that you will understand. Now put your 'thinkers' to work and answer my questions. What makes a stone sink?"

"Because it is so heavy," Arthur said quickly.

"What makes wood float?"

"Because it is so light that it can't sink," replied Anna.

"Right!" said Grandfather. "And what kind of a body do you think you would need to have in order that you could walk on the water instead of sinking down into it?"

"If I had a body made out of cork I could do it," said Arthur, "because cork always floats."

Practical Miss Anna ridiculed this idea. "If you had a cork body," she said, "you would just be a dummy and you couldn't think or walk or talk or do anything, and when you tried to walk on the water you would just topple over and get all wet."

They had a good laugh over Arthur trying to walk on the water with a queer body all made of cork, and Grandfather allowed them to argue the matter for a while. Then he said that he was sure that what Arthur really meant was that if his body was as *light* as cork, then he could walk on water.

"Now children," said Grandfather, "let us be very serious. The Bible tells us that Jesus walked upon the water, and from what we have already learned we know that His body must have been exceedingly light, so light that it did not sink beneath the waves of the sea of Galilee. But—and remember this well—"He also said that everything He did, others might do too, and even *greater* things. So, there must be a way whereby our bodies may grow light so that we can do some of these things."

"And will you tell us just how?" asked Arthur.

"Dear children!" Grandfather said lovingly, looking into their eyes, "I am not only telling you how, but am each day *teaching* you the way of doing it. I am teaching you how to live so that you may be very old and very, very wise. These same lessons, and others you will have, as you grow ready for them, if learned and *practiced*, will also enable you to do the things that Jesus did."

The children watched the candles and the curling incense until Grandfather spoke again.

"It is now growing late," he said, "and I cannot finish answering your question until tomorrow night when we have our next story. But before you go to bed let us get the little lesson which I wish tonight's story to teach you. Can you tell me *why* Jesus walked on the water?"

"I know!" said Arthur. "His disciples were out in a boat and there was a storm, and Jesus walked to them to help save them from shipwreck and drowning."

"Quite right" said Grandfather. "So our first lesson is that Jesus had a *good reason* and a *real purpose* in performing what seemed miracles to the people of Bible times. He used his wonderful powers only in deeds of kindness and acts of loving service. And so likewise must *you* desire to do wonderful things, *only* that you may be of help and service to others, and *not* for the sake of showing off and making yourselves appear great and unusual. But before you can do the larger and greater things, you must learn to do *well*, the seemingly little things of your everyday life. As, day by day you do these small, kindly, loving things, and think happy, helpful thoughts, you will at one and the same time be making your bodies light and pure, and be preparing yourselves to do the larger and more wonderful things such as Jesus did."

And that was the end of the story for that night.

The Rosicrucians and Ephrata

It is recognized by all students of the *Great Work* and the *Secret Schools* that "there is nothing covered that shall not be revealed, *i. e.*, that all fraud shall ultimately be exposed and the truth made known.

It is history and well-known to students of history that we, in the State of Pennsylvania, had the first religious or sectarian colonies or communities in America. Within late years this fact has been made the basis of countless newspaper and magazine stories that these colonies and communities were Rosicrucian. It may be safely said that one organization numbering thousands of members throughout the country, has been built up on this utterly false claim.

Generally speaking, time is an important factor in exposing that which is false, but in the present instance, it would appear that truth is taking time by the forelock. Although it is less than fifteen years since these claims have been broadcast to a seeking but credulous world, circumstances have so arranged themselves that within the last year there have been numerous happenings which have brought these colonies to the fore and shown them to be just what they were: sectarian in the true sense of the word. Noble in their inception, their plans carried out with true heroism, and a self-denial on the part of their members at present generally unknown, but sectarian nevertheless and in no sense Rosicrucian.

The community on the Wissahickon has long since passed away but the Cloisters at Ephrata is still standing in a fair state of preservation. Lately, due to chisms within their ranks,

this community has been brought prominently to the attention of the people, the last act of a two-hundred-year drama evidently being now staged. The *Philadelphia Evening Bulletin*, Wednesday, March 2, 1932, contains this news item:

200-YEAR-OLD SECT FIGHTS STATE SUIT

Commonwealth Seeks Control of Ephrata Cloisters
and to Revoke 7th-Day Baptists' Charter.

CHARGES FUNDS MISUSED

Harrisburg, March 2.—A legal battle for the control of the Ephrata Cloisters is being fought in the Dauphin County Court.

The Commonwealth is suing to revoke the charter held by a small group of Seventh Day Baptists,¹ the successors of a once flourishing communal colony. Conrad Beissel, a native of Germany, founded the colony of Sabbatarians in 1732 and it gradually developed into a self-supporting group with considerable power in the State. By the middle of the 18th century it consisted of several hundred members. For the men there was erected a large communal dwelling or monastery. Another building of the same sort was provided for the women. A chapel, the largest in Pennsylvania at that period, was built for their joint use. The industries of the community included, in time, a flour mill, paper mill, fulling mill, flax and oil presses, a printing establishment and a bookbindery.

With Beissel's death in the summer of 1768, the decline of the colony began, although its customs con-

tinued well into the 19th century. Peter Miller, a graduate of Heidelberg and a devout theologian, succeeded to the office of chief executive. His spiritual leadership was sincere, but he was unable to hold the colony together.

Last year Attorney General Schnader ruled that quo warranto proceedings might be brought against the remnant of the congregation. If they are successful the charter will be revoked and the buildings will be taken over by the State in accordance with a law enacted by the Legislature in 1929.

The two rival factions² within the congregation are technically grouped as defendants in the suit by the State and are charged with mismanagement, diversion of assets and illegal leasing and sale of land.³

At the hearing yesterday Paul W. Orth, counsel for William Y. Zeffass, William K. Bechtel and Milton D. Enck, three of the six trustees, contended that the State has waived its right to seize the cloisters through failure to proceed within two years of the passage of the act of 1929. He maintained that a "sentence of corporate death" should be imposed only where all and not part of the public is affected.

"If the trustees are guilty of the offenses charged by the State," he said, "the proper remedy lies in lodging embezzlement charges."

Miss S. M. R. O'Hara, deputy attorney general, representing the Commonwealth, argued that the cloisters' charter specifically states that the organization is for charitable purposes and that whatever effects a charitable fund affects the State. She criticised the administration of the cloisters, claiming that the trustees

had "a tendency to fritter away their assets."⁴

¹ In none of the literature published by this community since its foundation two hundred years ago did they claim to be other than what they actually were: Seventh Day Baptists. Whatever misrepresentation there has been, it was *not* these people who were guilty but others, wholly unconnected with them, who sought to exploit them for their own profit.

This community is rich in history. It is possible that never before, in any part of the world, has such an experiment been made. It is equally true that never before, have a group of people been willing to sacrifice as much as the members of this community during the two hundred years of its history. It is equally to be admitted that Beissel was a Mystic, one of the band that belonged to one of the many mystic sects born in Germany shortly after the Reformation. However, there is a vast difference between the Mystics of the Boehme School and the Initiates of the Rosicrucian School.

The State, like the members of this community themselves, has always recognized these people for what they really were—Seventh Day Baptists; no subterfuge has ever been attempted by anyone connected either with the community or the state.

² Again furnishing the proof of the saying that "a house divided against itself cannot stand." However, we who are deeply interested in all that is mystic, deeply regret the step taken which may wrest the control of the Cloisters from the hands of those to whom it rightly belongs. Nevertheless, if it is necessary that this be done in order to preserve it as a historical monument to these Martyrs for posterity, then it must be so, for such is the Law.

³ In all things Mystic it is certain that the "old landmarks," *i. e.*, the ancient order, must be preserved if the teaching is to be permanent. If those who have been in charge have

been remiss in their duties and to their obligations, then none but themselves are to blame.

⁴ We wish to believe that Miss O'Hara is acting in a disinterested capacity and in the belief that she is fulfilling her duty and without a selfish motive. It is, of course, wholly probable that the members in this modern age, are not at all in sympathy with those who made possible this colony and who therefore must pay. Until such time as we are informed to the contrary, we shall withhold judgment.

We trust that this suit may finally settle the question as to who these people are, and forever prohibit further exploitation at the hands of charlatans.

♦ ♦ ♦

From A Student



Not since the beginning of *THE INITIATES* has there appeared in its columns any article which has aroused the interest, brought forth the number of comments or been given the uniform indorsement that has the article on *The Secret Schools*. Many of these comments are highly enlightening and of value to all students. One among the many is here given in substance though not *verbatim* for the reason that personalities are mentioned. Our correspondent says in effect:

I enjoy reading *The Initiates* containing the article on the *Secret Schools*. It shows very clearly what *true* Initiation is and what it is not. It seems to me that if this article were published in the form of a pamphlet¹ and thus given wide pub-

¹ We have already prepared the matter for a brochure which will shortly be off the press.

licity, it would do much good, showing to sincere seekers where they could find the *Light* they are seeking, and learn how to discriminate between the true Keepers of the Mysteries and the charlatans who but exploit their victims financially, often to the ruin of their souls.

The article on Kelpius and his followers I also found very interesting. Kelpius himself and a few of his friends may have been in touch with the Rosicrucians in Germany, as it is stated in the *Brotherhood of the Rosy Cross* that Kelpius possessed some "priceless Rosicrucian Manuscript" (possibly the *Naometria*). This, of course does not make him a Rosicrucian. His expectation of a very literally understood Second Advent and Millenium for the appearance of which constant watch was kept, proves that he could hardly have been an Initiate. The possession of a Rosicrucian manuscript, however valuable or arcane, is not proof of the correct understanding of the true meaning of the symbols and teachings contained therein. Very often just the opposite is true, as frequently such writings are in symbolic language and may mean almost the contrary to what is written so that only those who possess the key can rightly interpret them.

In Russia I knew a young man who possessed a beautiful handmade copy of a part of the *Secret Symbols of the Rosicrucians*, containing much material that was not even included in the edition of the *Symbols of the Rosicrucians* published by Franz Hartman. This gentleman, however, made no claim to be a Rosicrucian. The copy of the R. C. manuscript had originally belonged to an old Russian Freemason and Rosicrucian and was accidentally found in a loft by his mother and given to the later possessor.

The identification of the Illuminated Soul with the "Woman clothed with the Sun" of the Apocalypse offers us the

key to the understanding of the wonderful book "written both within and without" which has been so grievously misinterpreted by literalists who saw in it only allusions to historical facts and to a fabulous Second Advent of a personal and even physically embodied Jesus, and this manner of interpretation led astray even such sincere seekers as Kelpius and his followers, despite the warnings contained in the New Testament (Cf. chapter XXIV, v. 23-27) though this is due to the mis-translation of the original Greek and would convey a different meaning if the word "lightning" were translated as "luminary" or "shining light."

To the Mystic the true *Son of Man* is the Divine spiritual principle of man, the Atma, manifesting, when awakened in his Soul, the Gnostic "*Anthropos*," i. e., the Celestial Architypal Man, *super*-personal, being the Creative *Idea*, in the Platonic sense, of a Divine Humanity, existing in the Logos of the Divine Mind.

The remarks about the *Sacred Fire* of the *Great Work* and its three bases appear to hint at the mystery of the *Kundalini* and the correct way of its awakening which has been known to the Hindu Yogi as also to the true Alchemists and Rosicrucians.

Thus far, our correspondent remarks.

It is safe to say that although many methods have been taught to American Acolytes for the awakening of the *Kundalini*, even by those professing to have been instructed by Hindu Initiates, no two of them are successful without shattering the entire nervous system. Most of the practices taught are dangerous even to youths, and especially so to elderly men. Therefore, the utmost caution should be exercised in the selection of the teacher and the acceptance of the method.

Breathing Exercises and Coryza

Occult or Mystical training appears at first thought to be a very simple and uncomplicated process, an almost straight road beginning at desire and ending in achievement. However, the greater one's experience in this particular field of endeavor, the more clearly one comes to understand that such training is liable to embrace almost every department of the physical, mental and spiritual nature, and this is perhaps one reason why those who successfully pass through the entire training become known as *Masters*—they have had to meet and conquer all manner of human experience while on the Path.

Before us is a report from a student, the reply to whose difficulty, elucidates our point. This student writes:

"After two weeks of practicing the breathing exercises, I have been compelled to discontinue them for the reason that I became seriously afflicted with coryza, *something that I have not felt for years.*" (The italics are ours).

It did not occur to this student, before abandoning the exercises, to carefully analyze the condition and seek the cause. She at once jumped—we can think of no better word—to the conclusion that since this trouble appeared after years and appeared coincident with the daily breathing exercise, *that they must be the cause* and were therefore not beneficial. She did not suspect that there might be some direct and remedial connection between the fact that she had once suffered severely from this trouble. The fact of its reappearance at the beginning of exercises prepared and practiced for the purpose of taking in an increase of the Life forces and cleansing the system of

impurities—she simply thought that the radical change of habit had “given her a bad cold,” to use the current catch phrase, and therefore the exercises must be called off.

There is an old adage to the effect that clean water in an unclean vessel will remain clean until you stir it up, upon which the entire contents of the vessel become contaminated. Similarly, the blood may be infected with a serious disease which, however, remains dormant and unsuspected until, some lesser trouble arising, the remedy used to remove the latter stirs up the entire system and the dormant disease makes itself known. This principle is clearly illustrated in all Natural methods of healing for the reason that all diseases are, basically, of a like kind—unnatural, and when natural methods of cleansing and healing are employed to eliminate that which is unnatural—foreign to the system, the entire system is aroused and the patient may become very much worse for a time, afflicted with disorders not previously made manifest; or, to use the illustration, movement of the clean water has disturbed the filth adhering to the vessel and itself becomes contaminated but as more clean water is used, the vessel becomes purified.

All development methods used in Occult training are *primarily* for one purpose: the purification and strengthening of the physical system. The vessel must be cleansed if it is to hold the Alchemist's *gold*. If a specific condition has never existed in the body of the Acolyte, the prescribed breathing exercises can neither arouse nor create such a condition—where there are no weed seeds there will be no weeds. However if a disease or unnatural condition *has* previously existed, has become dormant for a time or been lulled to inertia by drugs, then it is entirely logical and wholly true that when natural or Divine methods are used to cleanse and enliven the system, the unnatural condition will be called to the surface, so to speak, *in order that it may be recognized*—in order that harmony may

take the place of inharmony and strength replace weakness which is the beginning of death.

Deep breathing has several aims in view. As already stated, its first object is to cleanse the system of all impurities *via* the lungs and the blood stream. Its second object, is to supply the entire system with an increase of the vital forces—life. Its third object, is to supply the body with the vivific forces essential to success in the Great Work, and the Soul with the *Fires* which are essential to Immortalization. Further than this we are not at present concerned.

To re-emphasize: The breathing exercises *cannot* call forth in the mind or body anything which did not previously exist, nor is it possible for such exercises to bring to the system from an external source any unnatural affliction or disease. *Only* that which is already *within* can be dealt with during the process of *Regeneration*.

If a diseased condition is present in the body, then in order that the body may be free and a fitting domicile or Temple for the new being that is to be created to inhabit it, that body must be prepared, and if during this process of preparation any form of disease manifests itself, there should be—not alarm, not a turning away from the cleansing process, but a careful analysis of the cause; the exercises should be continued and additional methods employed as needed that the system may be freed from all weakness as soon as possible. This is the principle on which the *Natura* physician proceeds in dealing with maladies of body and mind. In the beginning of his training the Acolyte is, in a sense, his own physician or at least, first assistant to his teacher and guide.

Initiate teachers no longer stand alone in considering certain breathing exercises essential to health. Increasing numbers of the dominant school and many who are recognized as authorities in their field now openly recommend deep breathing even

for such ailments as intestinal disorders. We quote from Dr. Herman N. Bundesen's article, "Some Foods Produce Intestinal Disorder," *The Evening Bulletin*, Philadelphia, Nov. 24, 1931. "Deep breathing exercises are valuable because the movement of the big muscles between the chest and abdomen, called the diaphragm, helps to improve the circulation of the blood." But Dr. Bundesen makes no mention of such other beneficent results as the aeration of the lungs, elimination of poisonous gases, and the purification of the blood while it is being supplied with the oxygen necessary to oxidize the iron in the blood without which life could not exist. It may be safely stated in this connection that all that medical or other authorities know relative to any form of deep breathing has been known to the Initiates for uncounted centuries, but it will perhaps establish confidence in the minds of some students to learn that materialists and scientists now recognize the value of such exercises.

There is of course another angle to this matter of deep breathing and the consequent awakening of dormant unnatural conditions in the body of those who have newly entered the Path.

It cannot be too greatly emphasized that the Acolyte who enters the Temple Doors thereby places himself directly under the action of Laws different from those under which he had been functioning in the past. Formerly he was permitted to create debts—karma—without being called to account. In other words, it was, generally speaking, possible for him to "sin" day in and day out, frequently even life in and life out, without being called upon for settlement, creating success upon success, receiving from his fellow honor upon honor—at the expense or loss or sorrow to countless of his fellow men. Then—there came a turn in the path. The ever functioning *Law* proclaimed a halt, suddenly his credit ceased and the profligate spender, called upon to pay to the "uttermost farthing," discovered that he had

"wasted his substance," had nothing to pay and was doomed to still further existence as an individual—to rebirth.

The Acolyte who enters the Path of his own free will, because of his desire to free himself from karmic conditions and his Love for an Ideal, does for himself and of *his own free will* what the Karmic Law *exacted* in the example just cited: he calls a halt, decides to begin *now* to pay his debts and free himself of the karmic burden. Then it is but natural that all weaknesses, known and hidden, should manifest themselves, that his debtors should shower him even almost to the point of suffocation with their just accounts. This should not discourage him but rather should be an incentive to greater effort for only thus is he beginning to comprehend just what those weaknesses, ills and debts *are*; when and as they are brought into the clear light so that he meets them face to face, he may almost regard them as friends for by recognizing them and meeting the Law, he is setting himself at last at liberty.

In the case of the ordinary man or the man living the usual life and making no attempt to climb the path of spiritual advancement, all rests with "fate" or the Law—as pointed out, he is permitted to "run into debt," "accumulate karma," and is not brought to account until it is too late, in this life at least, to do anything about it. But the seeker after Wisdom and Immortality presents himself a willing substitute for the Law, a ready worker *with* the Law, seeks *here and now* to liquidate his indebtedness, which being accomplished, he is a free agent, the upward Path is open before him, obstacles removed and he is become "as one of the gods."

Marriage a Reciprocal Partnership

CONTINUED FROM PAGE ONE HUNDRED AND FIFTY-SIX

The third question is simpler: We have already stated that under such conditions spiritualization might normally proceed but other questions enter. For instance: Such a brute husband might demand that his refined, spiritually inclined wife live the same gross life as he lives; or he might even forbid her the solace of her own religious beliefs, interfering with her association with others of her own faith. Right there, all duty of compliance ceases, for the Law is that no one, man or woman, has a right to interfere with the religious liberties or the spiritual inclinations of another; such interference brings damnation upon one's self, for the governing Law is spiritual, irrevocable, just and absolute, a Law which is so potent as to have been recognized by the founders of at least one government, that of the United States of America. Even in such case as described it is for the one most concerned to decide whether or not to terminate a contract which has utterly ceased to be a holy alliance or to suffer and reap the benefit of the suffering.

⁴ All unions must be spiritual as well as physical to be actually binding from a spiritual viewpoint. However, all life is more or less an uncertainty, a gamble, if you will, and no individual who enters wedlock can foresee the results that are to follow. For this reason, no doubt, those who framed the language of the marriage ceremony, saw fit to use the proviso, "for better or for worse," because this in a sense is both fair and just; it can readily be seen that as life and the affairs of life are generally uncertain, "the chances are" that there will be more of the worse than of the better. This is true of all human relations. For every smile there are a dozen tears, shed

or unshed; for every pleasure, there are many pains; for every profit, multiplied losses. It is therefore wise and right that the marriage vow should be binding even though the outcome prove to be "for the worse."

It is blessed, of course, if there be a spiritual, that is to say a mutual love basis to the union; it is only when the spiritual side of life is actually interfered with and the degraded would drag down to his own level the partner who is seeking the better way, that the Law ceases to demand the sacrifice.

⁵ This has already been answered. A meeting in this incarnation is in no sense binding in the next. As a matter of the Law, it might be impossible, even were there a desire on the part of one or the other, that any part of such contract or any influence tending that way were carried over with the Soul to bind it after it has passed on. Again it is to be remembered that but ONE Law governs after we pass to the Beyond and that is the bond and Law of LOVE, not of mere passion or selfish desire, and the willing acceptance by the Soul of all involved under that Law.

On the contrary, it may be accepted as a truth, though not here stated as a law, that under ordinary conditions, if a spiritually inclined person accepts things as they come to be—gross brutality, injustice and interference with sacred rights aside—and, even though the mating be not wholly ideal, fulfill the vows, then the chances greatly incline toward the probability that in the next incarnation one will be met and mated with who was so fore-ordained by the Law.

It would be utterly foolish to say that there is no way or method of *Regeneration* except by means of the uncertain path of marriage. *Regeneration*, which is fundamental of *Immortalization* or *Illumination*, is based on the thoughts we think,

the desires that govern us, and the application we make of our powers and potentialities. If our thoughts are constructive, our desires such as help to elevate and spiritualize our forces, and our desires are directed toward Idealization of all that is part of us, and if we work toward the materialization of these Ideals, then *Regeneration becomes a process* which must ultimately succeed.

The process for any and all is well-nigh the same; it is but the means toward the end which vary. One can gain Immortalization in part through the forgetfulness of self first and then following this with service to others. Methods differ, the objective is one. It is questionable which Path is the easier as each calls for self-denial, more or less suffering and self-effacement.

Whatever we do or whatever work we undertake, it must be continually borne in mind that mere *doing*, performance, possesses no spiritualizing effect, unless Love underlies the action. To seek Immortalization for the sake of Illumination alone is to render the effort inert. The purpose must be Ideal. It must seek on the one hand, a return to the Over Soul; on the other a helpful service to others in pointing out the way or leading them in it. To forsake a human duty because of the fear of not attaining Illumination is to close the door against one's self. To accept such a duty, even though highly unpleasant, and, while keeping the Ideal in mind, perform it to the best of one's ability, is finally to be admitted into the Valhalla of the Gods.

Finally it is to be borne in mind by all, the Occult student especially, that the sacrifice made, the duty performed in love or for Love, leads to the Doors of Immortality even after all other Paths are closed to weary feet. Only that which we give or that which we do as a result of LOVE really counts.

THE DEPRESSION

The interest of our readers in our interpretation of the *depression* according to the Divine Law as understood by the *Secret Schools*, continues unabated. Almost every mail brings requests for further statements dealing with the present unenviable condition of the people of a great, rich and almost inexhaustible country and the reasons or cause for it according to the *Law*.

It must be stated here, that not all of the individual suffering is due to personal Karma—the reaction of acts previously committed or duties remaining unperformed. Much of the suffering of isolated individuals is the result of accumulated national Karma, that reaction under the Divine Law which results from the ignorance or maliciousness of our National law-creating body, the custodians of our various welfare associations, and those selected either directly by ourselves to administer our laws, or by those elected by us for that purpose. It must be clearly borne in mind that if we, *of our own freewill, select or elect a man to office and if that person is guilty of mal-administration, and we fail strenuously and openly to object to what is being done, doing all in our power to undue what we consider as wrong, then we are equally guilty with the person committing the wrong. That is the Law.*

In the present instance we shall confine our efforts wholly to the consideration of comments from two of our students, one of these being a reprint from a Western Pennsylvania newspaper the name of paper not being stated, while the other is a letter from one deeply interested in the teachings of the *Secret*

Schools.

* * *

"Your message to Aspirants has been received and in reply will say that at this time I am not in position to take up any line of study. We are having hard times in Dakota, and it takes nearly all of our time to make a living. We have not made a nickel in over two years and are doing all our own work, have no hired help and even then are running behind.

"Farmers are broke, and are losing their stock by starvation¹ and moving to town for the country to keep.² Our taxes are so high that it is confiscatory³ and the end is not yet."

If but one or a few such letters were received, little consideration would need be given the subject, but when such letters are the rule rather than the exception, it shows that the condition is serious and even menacing. That such a condition should prevail throughout the farming districts of the great West, and that the accusation made and generally believed by these sturdy and hard working producers of food that the loans made by the Government to the farmers had primarily in view just what is taking place and that more than one-half of the farms have already been either taken over or sold by the Government or its agents because the loans and the high interests could not be met by the farmers, clearly explains the bitterness that prevails and to what the condition will ultimately lead.

The condition becomes still more serious in the eyes of these people when they are daily kept informed, *via* radio and newspapers, that the government is arranging for the loan of not mere millions but billions, to the larger banking institutions, the while it continues to confiscate farm after farm because the holders are unable to meet the payments and, in many cases, are actually in need for food and other necessities to bare existence. This bitterness, this suffering, and this injustice, if there is

actually injustice in the dealings of the Government and its agencies, with these millions of men and women who have heretofore been producers, must react upon *all* the people in *all* walks of life. This reaction is certain because every individual of responsible age is part and parcel of the Government and is therefore responsible for all that is done by the Government, and as a result must ultimately suffer, though it would appear on the surface that they are in no way concerned in any injustice that may be taking place.

The root cause for the universal depression, suffering and universal injustice, is that *all* the people as yet fail to understand WHY they are here. In this connection let us consider certain words of the great scientist, Albert Einstein, noting our italics.

"Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose.

"From the standpoint of daily life, however, there is one thing *we do* know: *that man is here for the sake of other men*—above all for those upon whose smile and well-being our own happiness depends, and also for the countless unknown Souls with whose fate we are connected by a bond of sympathy. Many times a day I realize *how much my own outer and inner life is built upon the labors of my fellow men*, both living and dead, and how earnestly I exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men."

Here, in a few words Einstein states the *Law* as accepted and interpreted by the *Secret Schools*. Understanding that Law,

we can realize that the present troubled state of the world may be an accounting demanded by the *Law* in order that adjustment may take place.

¹ The people are popularly supposed to be the Government and certainly *they are in responsibility under the Law*. If then, it is possible for the Government, in other words, the people, to arrange for the loan of billions to leading banking institutions, which institutions, it is now generally believed by the people, are dangerous to the welfare of the mass because these large sums of money are then loaned, *not* to the common people here at home, the producers of necessities, but to foreign countries at high rate of interest which benefit *only* these great banking interests, is it not correct to recognize this as a gross injustice? Should not such loans be made to those of our own country who have stock which are starving because of want of the means to feed them? And will not this injustice gradually turn the most loyal hearts against both the Government and its institutions? Was it not such injustice which turned the great fighter Arnold into a traitor? It is to be remembered that the majority of people do not as yet associate themselves with the government but consider themselves as having nothing to do in its direction.

It is all well and good for us to say that the true American, the real patriot, will be loyal. History and experience show, on the contrary, that real hunger knows and recognizes no law either of God or man. Here again we are faced by the Law of Reaction: If the Government and organized society will not prevent the starvation of livestock, the sole dependence of many—*vide* Einstein's understanding of the *Law*, namely, that man is here for the sake of other men—then it is reasonable to suppose that in the minds of the multitude now so sorely affected, the thought will arise: Why should *I* consider Society and the Government? From action to reaction is but a step, and

privation unconsciously arouses the self-protection instinct, though that instinct be to the detriment or even destruction, of man, society and even government, as a whole. Surely what happened in Russia so short a time ago should be a warning to us.

² Just as neglect of the millions of farmers, whether by the Government of the people, first affects the farmer either forcing him to sell all that he has unreasonably cheap and to the great profit of others, which is an injustice and must react upon all mankind, so will it soon make of him and his family, *paupers* without means of subsistence and as a result, that family, having no other place to move, probably will migrate to town or city, already overcrowded and settle there without means or available method of earning a livelihood. Here we have the second portentous step toward national disintegration and disorganization which, if continued, must end in revolution or chaos.

³ A country can only become great and continue great if it considers and jealously guards the unit—the individual citizen. No country can afford, nor can it long exist, if its demand for returns, whether in the form of taxes, levies, or other forms are so great, that they cannot be met and therefore become confiscatory. One man unjustly deprived of his property and means of livelihood, is a cancerous or inimical unit of society which must, by the very nature of things, inoculate other units, which also are more or less dissatisfied. Such a cancerous cell in the body of society, unless eliminated by natural and fair means, ultimately must inoculate adjoining cells and bring destruction to that body.

Man has not been given life for himself alone. In fact, his life is less for himself than for others and any injustice to others must ultimately react upon himself. The Government functions only according to the will of the people. If that Gov-

ernmental agency allows injustice against any class of its citizens for any length of time, such as, for instance, confiscation of the property of the farmers, then the blame is really upon the people and the people will reap the penalty.

It seems that we, the people of America, are incapable of gaining wisdom through the mistakes of others. Like those of other ages and other nations before us, we unconsciously feel that *we* are exempt from the Law reactions from which others suffered, reactions which wiped off the face of the earth kingdoms and whole nations. We know intellectually, of the mistakes of others and of the penalties such mistakes brought upon the guilty, but we refuse to take the knowledge home and apply it, thinking that *we*, by some hook or crook, can reap the profits, safely escape, and enjoy them. We forget that the despised underling has always been the agency which ultimately overthrew the most powerful institutions and governments; those who had talent, education, refinement, possessions and the forces of power at their command, refused to heed the cry of the needy and the warning signals of danger.

The danger signals are becoming more and more numerous as is indicated by an editorial from a Western Pennsylvania newspaper which we here reprint *verbatim*:

BULLETS FOR BREAD

What happened to the Bourbons, Romanoffs¹ and others who gave the people bayonets instead of bread evidently has made little impression on some of our own sword rattlers.

On complaint of the American Civil Liberties Union, the War Department is investigating recent instructions issued to the Illinois National Guard in the use of guns and bombs against "mobs." The instructions, signed by Major General Keehn and Chief of Staff

Colonel Gowenlock, urge the guard not to temporize with "mobs" nor permit them "to seem to be victorious for a single day."

"Officers and men should not fear reprisal in case one or more people are killed," reads one amazing paragraph cited by the Civil Liberties Union. "The laws of most states and the common law in others provides that if it is not proven that the killing was through mere malice wantonness or cruelty a soldier is not punishable for such act even though he uses bad judgment."

Then—by way of encouraging "bad judgment"—the instruction compares with "the vulture" and "the rat," Communists and "professional agitators."²

The Illinois guardians of law and order do not declare their war upon the bloody beer racketeers, gangsters and terrorists of their own Chicago underworld, for these are not mentioned.³ They appear to have in mind only gatherings of the unemployed.⁴ Thus Illinois achieves another distinction in being the first state to permit such a sinister threat against the lives and limbs of jobless Americans, now in the midst of the third peaceful winter of the worst suffering⁵ in the country's history.

The War Department does not control the National Guard during peace time, its only connection being a contribution of \$33,000,000 annually for equipment and training. It could, however, reprimand this uncalled for incitation to bloodshed.

If Federal and state officials are serious about stamping out lawlessness they should check this Cossackism. There is no surer way of stirring desperate men to violence than by the insolent misuse of authority

by soldiers and police.

¹ The Russian government was undoubtedly one of the strongest and best organized the world has ever known. Nevertheless, it was completely overthrown by the weak and despised rabble who had practically no rights as citizens, were the slaves of those in power, had little or no money, and no means of obtaining weapons of defense. Despite all this, while suffering embittered them, it also made them strong and resolute. It was the seed of the cancer that was to destroy a highly developed society and social structure. That the remedy was worse than the disease, is beside the question.

One Law is certain in its operation, if the individual or the group are resolute and not afraid. It is this:

"The conflicts which advance this world of ours are by, through, and in behalf of the poor and they *always* succeed."

And again, slightly paraphrasing the same writer:

"Pitiful is the logic which disclaims a certain class less numerous, less wealthy, less esteemed than that of the dominant class of those in power, irrespective of the source of such power. By just such (the little values), *history of the world is made.*"*

It is a pity that none of those actually in power, at any period of the world's history, have been able to recognize this Law. To the very verge of their destruction they cling to the belief that the little fellow, the poor, despised, non-recognized individual, is of no potential force, only to find, as did the New York Jew in St. Petersburg, that his suppressed ego is the TNT which is powerful enough to overthrow a nation. If we but could or would recognize this fact, civilization would be

*Editorial, *The National Eclectic Medical Association Quarterly*.

safe and advance steady instead of our going one step forward only to be hurled back into decadence.

Humanity in the mass, ignorant, selfish, debased, ignoble, infinitely cruel, is, nevertheless, greater and more potential than all organized, governing society; the very impotence and helplessness of the mass are its ultimate power. The nucleus that governs forgets and falls asleep in its sense of absolute security. The mass, forever restless like the waves of the ocean, ultimately, in proportion to its dissatisfaction or suffering, overrides everything, only to come into power and be guilty of the same mistakes as its predecessors. Thus will it continue until humanity learns that *man is here for the sake of others*, rather than primarily for himself, though progress begins with himself.

² The professional agitator as well as the professional reformer should find no place in modern society. As a class, their thought is not single-mindedly to right a wrong. More often, by their agitation, in order to reap profit or place of power, they bring about and establish a colossal wrong, subjecting the people of an entire country to a system of degradation and lawlessness. Such an instance we have in prohibition which was engineered by practically one man who had the law-makers of the country by the throat.*

We hold no brief for the professional reformer. He should find no place in organized society, although in some instances he may do the work of a gad fly, *awaken* those who are down-trodden and abused. It is only when a wrong is to be righted, an abuse eliminated, that agitation can be countenanced and of course, the guilty would discourage or destroy these awakeners.

³ If the police power and the militia are to be evoked then it should be: (a) to bring to justice and punishment the gang-

*See Editorials in *Collier's* and *Liberty* magazines.

sters and racketeers which now control practically all of the big affairs of organized society and among which are now being classed the International Bankers. So general is this belief becoming that it may be the spark which will set afire the resentment now smouldering in the breasts of millions who are willing to work and be useful citizens but who have been dispossessed of their property and are truly in want. The fact that these gangsters continue in power and function despite all the police power of the country and that but seldom is one haled to justice, has brought all law and all legislative bodies into derision, and it is considered smart to be able to evade any law; (b) to gather, from every possible source, food and clothing for those who are at heart good citizens and willing to work to earn their bread and butter, but who, because of conditions, are unable to do so.

⁴ The unemployed belong to the staunchest citizens of America, the very backbone of the nation. They are in general a people who, given adequate shelter and sufficient to eat and feed their young, are ever ready to lay down their lives for the Nation. However, history shows that hunger and suffering, especially that suffering which is caused by seeing loved ones starving, destroys conscience and breaks down standards of conduct even in the best of men, and to fail to recognize this and shoot down these people, no matter how desperate the circumstances, is to destroy the solid foundation of our Nation and therefore, the Nation itself.

⁵ Suffering, as history abundantly shows, makes either common friends or common enemies. It is a natural human trait that man should hate first and then desire to destroy the agency which he believes is the cause of his suffering. Considering the utterances of our agitators and the blatant editorials of some of our daily press which are nearly always based on what some foolish person in temporary power has said or

ordered done, it is but natural that the suffering mass should believe that the Government and all its agencies are against them and in favor of Big Business and its associates, the International Bankers.

The Banking Act of 1863 which seemed to indicate that all banking and monetary legislation is in favor of big banking institutions and the International Bankers as against the common people, is now being studied and discussed, possibly for the first time, by the mass which, just a few years ago, never gave banking laws a thought. The Federal Reserve Act which was believed to protect the common people and small depositor, is now a daily topic of discussion by the rank and file and few words are heard in its favor, the majority believing it to be the cause of much of their present financial suffering. This is another spark ready to light inflammable material.

The Two Billion Dollars granted the Reconstruction Finance Corporation is still more fuel for the fire as it is doubtful if one farmer who has been dispossessed, or one man or woman out of employment and in want, can see that it will be a means of helping them. On the contrary, they firmly believe it to be another step toward giving control of this country and its gold to the International Bankers.

Lastly, and a fact significant above all others to be reckoned with, is that Charles Lindbergh, Sr., is rapidly becoming the popular authority of the American people, that is, of all those who believe they have suffered in business or as employees at the hands of Governmental agencies such as the Farmers Loan Board, failure of banks, or the machinations of big business. This *vast* majority, impatient, discontented, but as yet silent, is not quite ready to follow the professional agitator but is wholly dissatisfied with things as they now are.

Daily one may find quoted Lindbergh's speech from the Congressional Record, "House Report, No. 69, 63rd Congress,

1st Session 1913:

"The people who are engaged in useful occupation producing commodities or serving other demands of society, are prevented from making the natural interchange of their products and services, because of the injection into their commerce of a fake currency and banking system, by the use of which speculators and financiers, so-called, are able to pillage on all the exchanges. The system built up by these pillagers is an unnatural and unjust one. There should be no legal tender other than that issued by the government, and no individual ought to be able to obtain it without giving its equivalent in return. If such were the case, the problem of interest (as a disturbing factor) would cease, and a new era would dawn upon the world. The present difficult problems created by our ridiculous banking and currency system would then give place to natural selection. I use the term 'natural selection' in its scientific sense, because we cannot run the government in the interest of the people unless we follow the supreme laws which will unquestionably govern in the end. When we do there will be no choking up of the system by the arbitrary acts of the financial kings for they are but a product of the arbitrary and unnatural practices that the people have fallen into the habit of using as a means of conducting their business, nor will the majority of men be paying penalties in the form of overwork, worry and discouragement.

" 'Sound money' will be the song that will be sung to you by every advocate of the special interests. I have shown, and they have already stated and proved, that what they have in the past called 'sound money' is not

'sound.' By doing that they aid me. By that admission they disclose the fact, and it is a fact, that they have defrauded all of the people by their so-called 'sound money.' Their kind of sound money has enabled them to become wealthy and independent, but it has prevented the people generally from doing what they have a right to do, and should have done, namely, retained the fruits of their own labor. The kind of exchange that we should use is the kind that nobody who has value to give can get without paying usury. This kind will be the sound money of the people—the honest money."

That which acts as oil to the flames of public opinion is the persistent publication in newspapers and magazines that the book, "Banking and Currency," published by Lindbergh, Sr., has been taken from the Congressional Library and suppressed. This alone, to an uneducated and superstitious people would be sufficient evidence that there is a sinister influence at work which is against the welfare of the people.

Lastly, in as far as the *Law* recognized by the *Secret School's* is concerned, let us remember this—and accept the blame where it rightly belongs:

We, you and I, who blame, condemn and berate the Government and its agencies, *we*, under the *Law*, are the Government, and *we* reap the penalty. There is no escape. If there is a wrong and the majority upholds that wrong, so long as we are members of the community, some of whom uphold it, *we*, as part of that community, are guilty unless we constantly and openly protest against it and do all in our power, as citizens and within the Law, to rectify it. Salvation does not come through destruction. whether it be of institutions or governments but in rectifying or reforming that which is not constructive and to the benefit of the vast majority.

Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

TWENTY-THIRD NIGHT

These were happy days for Anna and Arthur at Beverly Farm with Grandfather. They worked and they played, and he even made their work seem as play to them, so of course they enjoyed everything immensely.

Tonight we find them again in the big room where they usually went just before bedtime, Anna perched on one of Grandfather's knees and Arthur on the other, waiting for him to begin what they called their bed-time story, but which was in reality a *lesson* for the children as they were learning through these lessons so to live that they might grow to be very old and become very wise.

Grandfather, you remember, was teaching them to swim too, but they were not satisfied to swim *in* the water but wanted to know why, if Jesus walked on the water, they could not do likewise.

In the last story or lesson, they learned that in order for anyone to walk on water, their bodies must be made *light*, "like cork" Arthur said. But how to make them so was the great question.

Everything in readiness, Grandfather began: "Well! Here is the story of two little children."

"Were they boys or girls?" asked Anna, to which Grand-

father replied that they might be either, and that they must decide for themselves which of the children of the story they would most like to resemble.

"The first of these children," said Grandfather, "was so fat and heavy as to be almost unable to walk. Eat? You should have seen him at the table. He stuffed his stomach with coarse, heavy foods and the greasy, fatty meat of hogs. Little calves like your Daisy, Anna, and little lambs like Arthur's Mary, had to be killed to satisfy his appetite for bloody, red, animal foods. He was cross and grouchy most of the time. He was too heavy to work and too heavy to play. He could not run because he could not breathe deeply, he was slow, sat and laid about and slept a great deal. He was heavy, coarse and dull. He could splash around in the water but could not swim, and surely could never learn to walk on the water even though he might desire to do so ever so much.

The other child was just his opposite in every respect. His food consisted of vegetables such as peas, beans, corn, beets, carrots and fresh green things from the garden. He loved spinach and Swiss chard. He ate delicious salads, and fruits such as apples, oranges, figs, dates, and berries. Instead of meat he ate cheese and cream and milk, nuts and rich brown bread, fish and oysters, and such foods as would make his body strong and healthy, light and clean. Indeed, he ate just as you and Arthur are eating, taking only the *life-giving* foods and avoiding those, which though they may *taste* good, have no real value or may do much harm. And what a difference there was between these two children! The second one of which I have been telling you, was nearly always happy. He was running, jumping, swimming, or working, taking big deep breaths of pure fresh air all the time, and his eyes were bright and shining with real interest in everything. He was strong too. Not fat, but **STRONG**, with muscles just like little bands of iron

in his arms, legs and back. And there was another difference too. Instead of being cross and grouchy, the child who ate the natural and life-giving foods was courteous, kind and loving in disposition and always trying to do something for someone else."

Here was a great lesson for Anna and Arthur, and it is also a lesson for every boy and girl who may hear this bed-time story. In making it clear to the children, Grandfather told them that no matter how careful they might be in the choice of their food, their bodies could never become light and pure as was that of Jesus, unless they were also careful about choosing the right kind of thoughts. Hateful, mean, jealous and angry thoughts, he said, would so affect them that even the very best and purest of foods would do them but little or no good, and that if they continued thinking unkind and fault-finding thoughts, they might become even as dull, slow and disagreeable as the little glutton of his story.

"So," said Grandfather, "it is not alone what you *eat* that will make your bodies light, but also what you *think*, and not only what you eat and think, but what you *DO* that counts for most. What you must learn, is that it was not so important that Jesus walked upon the water, but that the really great thing was that He was going on an errand of helpfulness and service to His faithful disciples because He *loved* them.

"But Grandfather," asked Arthur, "how can we do things like that?"

"You are doing them every day," said Grandfather, "although you may not have thought of them in just that way." He then told them that in the care of the animals—the dogs, cows, horses, sheep and goats—and in making them comfortable and happy, they were giving loving service to God's creatures. When Anna helped Miss Mary and did the many things about

the house that she was doing and learning to do, she was really giving this same loving service and was being truly helpful, provided, of course, she would *think* of her work in a loving and kindly way. He said the same might be true of Arthur in all that he was doing and learning to do, and that even in their play and their exercises, if they would think of all as being done in kindness and love and that they might make their bodies strong and beautiful as God would want them to be, they would in that way be preparing themselves to become more like Jesus and to do the things that He did.

Then Grandfather told Anna and Arthur that he had thought of a way in which they could bring very great happiness to a large number of people. He said it was something they could do the very next day and asked them if they wanted to help.

Did they want to? Indeed they did!

Would he tell them tonight what it was they were to do? He would not.

Would they *see* the people they were to make happy? They would.

Would they *give* them something? Yes, Grandfather told them, a whole wagon load they would take to Quakertown and give away, but not another word would he tell them, but sent them off to bed promising that in the morning he would tell them all about it.

So in our next story you will learn how Anna and Arthur went out on their first mission of love and kindness and how they made many who were sick and lonely and discouraged, very very happy.