



RAYs FROM THE ROSE CROSS



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General Contents.

The Mystic Light.

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

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

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The Mystic Light.

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I Would

E. J. BODY

To the Rosicrucian Cosmo-Conception.

I would engulf thee, Book, within me,
Book of green and the Golden Star,
And the Rose upon thy cover
I would plant in my Spirit's Yard,—
The Words of the Only Message
Given by the holiest of men,
I would read, till at last my soul-form
Would glow with the Sacred-Gem.
I would stand in the Holy of Holies
And commune with my Father-Light,
Go back to the Burning Fire
Out of the weary night.
I would read thy Message, compelling,
And learn of Life and of death,
I would tread where the Brothers have trodden
And use what for me They have left.

I would do, I would dare in silence,
Ah yes, I would stand the nails
And the thorns, if they forced the teardrops
I would smile, for what avails
If the Ideal cannot be planted
In my Center Self as seed,
Then these few years here on earthland
Were a sad, sad waste indeed.
I would pass thee, precious Cosmo
To all souls deep in the mire,
And would tell them of thy Secret
Of man's pilgrimage from the Fire.
I would live till the life within me
Would shine with radiant hues,
Ah Book, I would do past doing
For the sake of thy Wonderful News.

The Rosicrucian Fellowship

ITS MOTTO, MESSAGE AND MISSION.

A Sane Mind. A Soft Heart. A Sound Body.

Editor's Note:—The following article has been taken from various lessons and writings published by Max Heindel in the past. We will conclude it by giving as nearly as possible the future work of the Rosicrucian Fellowship.

At various times, and in different ways humanity has been given religions suited to spur them onwards upon the path of evolution. In each the ideal was made just high enough to rouse the aspirations of the class of people to whom it was given, but not so high as to be beyond their appreciation, for then it would not have appealed to them at all. The savage, for instance, must have a strong God, one who wields the flaming sword of lightning with

mighty hand. He can look up to such a God in fear, but would despise a God who would show love and mercy.

Therefore, religions have also changed as man has evolved, the ideal has been slowly raised until it has reached the highest stage in our Christian teaching. The flower of religions is always given to the flower of humanity. In a future age a higher religion will of course be given to a more advanced race, there can be no end to evolution, but we maintain that the invisible leaders of humanity give to each nation the teaching best suited to their condition. Hinduism helps our younger brothers in the East, but Christianity is the Western Teaching, particularly suited to Western People.

Thus we see that the mass of humanity is taken care of by the religion publicly taught in the country of their birth, but there are always pioneers whose precocity demands a higher teaching, and to them a deeper doctrine is given through the agency of the Mystery School belonging to their country. While only a few are ready for such preparatory schooling, they are taught privately, but as they increase in number the teaching is given more publicly,

Such is the case in the Western World at present. Therefore the Brothers of the Rose Cross have given to the writer a philosophy such as published in our various works, and sanctioned the launching of *The Rosicrucian Fellowship* to promulgate this teaching. The purpose being to bring aspiring souls into contact with the Teacher, when by service here they have shown their sincerity and given reasonable assurance that they will use their spiritual powers for service in the other world when they shall have been initiated therein.

These higher teachings are never given for a monetary consideration. Peter in olden days, severely rebuked Simon the Sorcerer who wanted to buy spiritual power that he might prostitute it for material gain.

We have set down in our literature, as an axiomatic teaching, that every object in the visible universe is the embodiment of preexistent invisible thought; that Fulton built a steamboat and Bell a telephone, in thought, before these things were manufactured in wood and metal. Likewise an author plans a book in his mind before writing.

A Mystery Order must also frame its spiritual philosophy to meet the necessities of the people they are deputized to serve. That work may require centuries, and as the work of scientific investigators is carried out in the seclusion of their laboratories; as their tentative conclusions, calculated to foster the intellectual advancement of the race, are withheld from the masses, until proven to the best of the scientists' ability, so also the spiritual teachings intended to foster soulgrowth among a class of people are kept from the many until their efficacy has been demonstrated in the case of the few.

But, as inventions, theories or projects sometimes pass the experimental stage, and are rejected unless fitted for general use, so also a spiritual teaching must reach a point of completion, where it may be launched for general

service in the world's work, or die.

Thus it has also been with the Western Wisdom Teaching formulated by the Rosicrucian Order to blend with the ultra intellectual mind of Europe and America. Our revered Founder, Christian Rosenkruz and the twelve Elder Brothers whom he selected to aid him in the work centuries ago, probably first made a retrospective study of the trend of thought during our era and maybe for milleniums before; and thus they were able to obtain a fairly accurate conception of the direction likely to be taken by the minds of future generations and determine the needs of their spiritual requirements. Be their method what it may have been, their conclusions were right, when they judged that "pride of intellect," "intolerance" and "impatience of restraint" would be the besetting sins of our day, and they formulated their philosophy so that it satisfies the heart at the same time as it appeals to the intellect and teaches man how to escape restraint by mastering self. The thousands of appreciative letters from people all over the world, in the highest ranks and the lowliest walks of life attest the great soul-hunger and the satisfaction all classes of people find in this teaching, but as time goes on, fifty years, a century or two hence, when scientific discoveries have given color to more of the things stated in the Cosmo Conception, when intellects have become yet broader, the Rosicrucian Teachings will give satisfaction of soul to millions of enlightened spirits.

This being the case, you will appreciate the care which the Elder Brothers must take ere confiding so important a message to anyone, particularly as such a teaching may only be given out at certain times. As plants are planted at a certain time of the year, so also must such a philosophical seed be planted and the book published, in the first decade of the century, which commences a new cycle, or opportunity is lost 'till the next cycle rolls around. One messenger had proved faithless by 1905.

In the fall of 1907 Max Heindel went to Europe to study a teaching which seemed to bear the stamp of truth, but upon investigation proved dreamy, impractical and inadequate. At the time when his disappointment was deepest, the Elder Brothers of the Rosicrucian Order, who are now Hierophants of the lesser Mysteries, offered him the coveted instruction *on condition that he keep it secret.*

Being himself consumed with soulhunger, Mr. Heindel realized the burning desire of millions of starving souls and refused to accept for self a teaching he might not share with all the world. Later he found that by this very refusal he had passed the final test of the Elder Brothers, who had been trying him to ascertain if he possessed the unselfishness and fidelity to principle they required of their messenger. The Rosicrucian Mystery Teachings were then confided to his care, with instruction to preach and publish this message to the world.

Then the Rosicrucian Cosmo-Conception was written and it marked an entirely new departure in this class of literature for it not only appealed to the mind and gave a logical explanation of all religious mysteries, but it also satisfies the heart to the fullest extent. Therefore, it has won its way through the World with amazing expedition. Three large editions were required within the first year and a half to fill the demand and a fourth edition was ordered. This is in itself a most convincing testimony that many, many thousands of students have found in this book what they have long sought elsewhere in vain.

The first draft of this book was made while Mr. Heindel was still in Europe with the Elder Brothers as the heavy atmosphere of Europe—wherein broods the Group-Spirit which rules the land made it most conducive to deep concentration—it is noteworthy in this connection that H. P. Blavatsky was also brought to Europe when she wrote the Secret Doctrine. When this draft numbered about 350 MS. pages Mr. Heindel thought that the work was finished and believed it ready for the publisher but the Teacher told him that though he might feel much enamored of his work at that time, when he should arrive in the electric atmosphere of America, he would look at it in a different light and there be able to write a book such as would be impossible in the atmosphere of Europe. This seemed impossible at the time but after a few weeks stay in America, when the MS. was re-read by the author, he found that it would not answer at all, and at once set about re-writing and amplifying the book which was later finished in Buffalo about September, 1908. The MS. was then laid aside and held until the early fall of 1909, when the Lectures at the Seattle Exposition had been finished. Then the work was taken up again and much new matter

added, so that in October, 1909, when Mr. Heindel went to Chicago the book was over 500 pages. Later, in the 2nd, 3rd and 4th editions a valuable index was added and other matter which made the book over 600 pages, and we believe it now to be the most complete text-book upon Christian Mysticism ever published. Nowhere do we find illustrations so pointed, explanations so logical and language so choice and definite that it cannot be misunderstood by anyone who wishes really to know.

But one man, no matter how diligent, can do but little to alleviate the sorrow and suffering of the world. *Therefore, the Rosicrucian Fellowship was formed* to be an instrument in the hands of the Teachers, a wider channel through which spiritual light and power may reach the world.

(To be continued.)

Parable of the Submarine Man .

W. STUART LEECH

THE Kingdom of Heaven is likened unto a man who desires to explore the deep sea. Not being able to enter it clothed in his dense (physical) body, he uses his wisdom, gathers his own, and constructs a suitable craft with grappling arms and search-light eye. Machinery is placed within and when his submarine is completed he launches forth and sinks into the briny deep for experience. He labors in his new world gaining experience, but becomes so absorbed that he forgets his former existence in the air world, or higher region.

By the very nature of the construction of the water-world, he cannot look up and see the air-world. In the course of time a fellow being in a like craft meets him and tries to convince him that there is a world called an air-world right above him. He believes it not until he is taught how to examine into his former life and that the very machinery within himself if properly used will carry him safely back through the portal he entered.

In coming to this world we entered from the inner, or higher worlds by way of the heart. The physical body, brain and mind are but vehicles to the soul, corresponding to the submarine-boat of the man in this parable.

Life and the Coin of Its Realm

ELIZABETH E. FLEMMING

“Little Flower growing in the crannied wall
I pluck you out of the crannie, and hold you,
Root and all, in my hand, if I could know
What you are, root and all—All in all,
I should know what God and Man is,”

IS a knowledge of the growth of the little flower in the crannied wall a mystery to the Rosierucians?

Life with its effervescing flow holds a fascination for the conscious mind, presents a never ending source of pleasure in the analysis of its many phases and possibilities. To some it is a “Stirrup Cup” filled to the brim with nectar for individual delectation, or a sponge perhaps, to be saturated with the follies of the age, and then cast down by the way-side, a menace to unwary feet, or possibly, a warning to a newly awakened soul. Whatever it may be, it bears a problematic solution for the seeker of mysteries.

What is life,—is a question that has come down to us through unfathomable ages. Lexicographers define it as “Animate Existence”—“Vitality”—“The time during which soul and body are united.” A great Egyptian teacher answers the query thus, “Life is Light and Intelligence;”—“Life is Law and Wisdom to use all teachings” said Buddha;—While Zoroaster says, “Fire and Energy, Life embraces them all, even Law and Wisdom.”

The Nazarene, greatest teacher of all ages, said, “I have come that ye may have Life—and that more abundantly.” In this He has voiced the desire of all things existent, from animal to man. A never-ceasing cry for more life reverberates throughout the world. More activity, says one; more knowledge, says another; more enjoyment, says a worldly one; perfect health, responds a fourth. Each according to his heart finds an answer.

Orpheus, who charmed all animate and inanimate objects with his dulcet lyre, declared music and harmony were the secrets of life. “Love is the secret of perfect Life,” said Christ Jesus.

While all three are expressions of Life, not one defines it.

Persistent Will is the necessary power to cast aside the bulwark that has kept the world for ages in this attitude of questioning. The royal path is fitted for the feet of those possessed of a patient determination to understand the question with its probable issues. Men of erudite ability have exhausted reams of paper explaining their lack of knowledge and have retired from earthly scenes, accompanied by their unsolved problem. The man who realizes his ignorance is the one facing the path that leads to the solution. His face is turned toward the Vital Star of genuine substance. Wisdom, the jewel of great price, is obtained by intensity of desire.

The Occultist’s theory of re-birth is the solution that satisfies him, as he sees the Ego, and traces its path after it passes out of earthly existence, until it reappears again in a new earth life. This theory also shows that each soul is an integral part of God, enfolding all Divine possibilities, as the seed enfolds the plant.

In the early times few were willing to arrogate law for Love—but to the few the Teacher came and two thousand years later we are awakened to our oneness, and Love that had its inception in self extended to offspring—then to families, communities, countries and nations, and now, to humanity. Even racial love is making way for universal love, and with this comes a recognition of an indwelling Creator. We no longer “see through a glass darkly,” our newly-awakened consciousness stands at the portal of a new era, whose dawning bears to our latent sense powers for forming new ideals for the future, where we shall know ourselves and others as Creators, having full and complete control over our own and other embodiments.

When at the command of the Great Intelligence a whirlwind disturbed the innermost depths of the “Sea of Knowledge,” truth and wisdom appeared on the surface and the light

they gave forth shed a radiance that encompassed the earth; and gave to the "Seeker of Truth" shining threads of Thought. The radiating golden star of the mind shot athwart the sky of learning, giving man of its inherent greatness. Then—the key of former lives turned slowly in the lock of rebirth which had been lubricated by the oil of concentration, and revealed to the pioneer who had gone in the field afar many gathered treasures whose essence had been evolved through ages, from joys, and sorrows; from the brimming measure of these, the precious substance was extracted, each Life contributing its portion to round out the whole, and the secret of the need of living was made known in the one word, *Rebirth*.

Wordsworth's belief in rebirth is expressed in terse terms: "The weight of ages did at once descend on my heart."

No distinct remembrance, but weight and power—power growing under weight.

We are often asked if rebirth is a fact, why do we not remember events in past lives? Is it not reasonable to suppose that the brain memory, which is fickle and uncertain, registers only experiences of this life, past lives leave their records on the seed atom. Training brings the soul to consciousness, with memories of the past preserved. Concentration opens a new world, a self-conscious universe wherein is reflected all mysteries; also past secrets handed down for ages. Jesus said, "I have placed pillars of strength in My Temples, which are more securely anchored than a rock imbedded in the sands of the desert, and from them shall flow living springs that shall assuage the thirst of man and the waters shall surge against the echoing rocks of his consciousness until it shall give forth a message for the uplifting of humanity, whose cause shall center at the Altar of the Temples of my chosen ones, who are the pure channels of my message to the world."

Some of the greatest thinkers of the world have advocated this theory of the "Inner Shrine" in the life of man; a hidden altar where he can enter the silence and worship in his hours of joy and carry his sacrificial self in his hours of poignant suffering, a secret confessional, where he can receive absolution and start anew on the path of regeneration.

Life is our capital—Shall we spend it carelessly or invest it? Every organ of the body is under the same law. Our daily food is first

strength and animal spirits. In the higher laboratory it is refined into imagery and thought. In still higher, courage and endurance. Investments in the spiritual realm bring a compound interest. There we double and quadruple capital. In true thrift on the spiritual plane that which is expended enriches beyond the dreams of avarice.

The harvest must be the same as the seed sown. True friendship gives its meed in return, and it is the same throughout the gamut.

Our philosophy teaches that man is a being of degrees—that all things in the world are repeated in the body—he is simply microcosm. There is nothing investured in his body that is not reproduced in the celestial sphere of his mind, and his brain contains that which is recapitulated in his moral system.

"In nature human, the material bond
Is not the strongest, but the fond
Ideal, that weaves the strands of strength
And builds the character of men at
length."

Do not fail to grasp the best ideal of the moment. If you do something better than your neighbor, though you dwell on the mountain top the world will make a path to your door. Do not worry if your path does not open up before you today, simply wait: Opportunity never fails to present itself, where the ability to use it is invested in you, then when it comes take it at once, if you hesitate it will seek a more congenial atmosphere; it has naught to do with a waiting policy. Do not forget that diligence is the "Mother of good luck," never linger long on the worry path; it weakens the soul for its daily struggle.

The progression of Life today is but fulfillment of the promise of ages. When it first started on the path of evolution, a myriad of Cults, dice like from the cup of Fate, were tossed into the channel. Some of such fervid faith that they were bathed in seas of blood. We of the later ages have the blessed privilege of gathering fragrant blossoms from the garden of the world's beliefs to correlate with our own microcosm, which is supplied with all things necessary for our happiness. All sects are different—as they come from man, while morality is ever the same, because God-given. The clamor for an unrelated Deity culminated in the centering of the Christ Spirit, which taught man-

The Tao Teh King . . . Lao Tzu.

A Study in Comparative Religion and Exegesis.

BY SGT. H. GENTIS, O. M. F. C.

AMONG the great books that have been able to persist through the ages the Tao Teh King of the Chinese Sage of 26 centuries ago is one of the most attractive to the philosophically inclined mind.

It contains a knowledge of the Inner life. It communicates and describes conditions and periods of the life of the Soul in such an encouraging and binding manner that the earnest seeker for truth cannot fail to be influenced by it if he persistently tries to penetrate into its mysteries; and when he has reached a discrimination and an understanding of the metaphors in which the book is given, if after repeated and continuous efforts he has become attuned to the inner meaning of the words of wisdom which the Grand Old Man of China has left behind for his education and souls benefit; then he can only, with so many others come to the conclusion that this Sage was greatly advanced in Evolution and was in harmony with the Spiritual Fountain of Wisdom, before the commentator had left the darkness of life's night.

This then becomes a stimulus towards an enlargement of the aurora.

He sees that light is existent, he grasps the fact that more light would make life not only more comprehensible, but also more worth living, and more worth having suffered for and that after all, Life without spiritual enlightenment is dull and unbearable and that all the attractions of the world are ephemeral and superficial, that their transitoriness and childishness never can satisfy the soul, and that however difficult the way towards that diviner and more sublime life may be, never can absolute satisfaction exist without reaching it, and not only without reaching it, but without being able to communicate it.

But he also learns from Lao Tzu's great epic how difficult is the task before him, how small is self, how long and weary the road, how nearby defeat and far away victory, and how true the saying "Many are called but few are chosen." Many start on the road, but few continue unto the end.

I have studied this Legacy of Old China many times and even now I wish to approach it with the greatest reverence and humility—for only a small part of its beauty and wisdom have entered into my understanding. However, I will do my little bit towards the spreading of this great stream of divine wisdom.

For those who are not in touch with this literature I will give some particulars about Lao Tzu's person and his time which is necessary for the general understanding of the value of his work. We should not forget that our western mind has a strong tendency to arrogance. We often think ourselves as Christians, the forerunners of mankind, and so backed up by our ignorance, we send missionaries to lands like China and India, who often have a crude unphilosophical idea of a dogmatic Deity full of human faults. Trying to teach people who had at their disposition centuries before our Christian age began, philosophers of a far greater wisdom and understanding, than our modern exponents of the *outer* teachings of an *inner*, sublime Religion.

The study of comparative religion breaks down those walls of sectarianism, in which each little sect is imprisoned, and thinking their way the better, if not the only way of reaching the Divine Source of being. When breaking those walls away, and seeing the Unity of life we then begin to feel true brotherhood encompassing the savage (even the modern one) and the Saint. Also we perceive the Eternity of the school of Life, and how the Divine principle has been teaching mankind with the same wisdom and compassion throughout the ages, be it through a Lao Tzu, a Buddha, a Zoroaster, a Pythagoras, a Plato, a Jacob Boehme, a Thomas a Kempis, a Jesus Christ or one of our modern exponents of Divine Wisdom, the schools of the Theosophists or the Rosicrucians, all, and each, according to their elasticity of understanding, and according to the measure of their capacity to assimilate its spiritual and moral food.

If we take that attitude, Lao Tzu's work becomes one of the present time, and the gospels

are not mere saint history, but to the contrary, prove to contain a vade mecum, a sign post, for our immediate future, also we find in the Upanishads (i.e. Nichekhas story in the Kathopanishad) and in the Book of the Golden Precepts, real Light on our path of soul development, light that is of value if followed, light that does not lose itself in vagaries, each and all of these as so many repetitions of the great call of the *Oversoul* to its personalities. The great voice of the Silence—heard throughout the ages—so often heard and heeded not.

But to the point. Lao Tzu means "The Old Boy." Why did he have such a strange name? The vox populus said his mother was pregnant with him for 72 years and when he was born he was an old man. Of course this is absurd as folklore usually is, if taken on the surface. But with our modern insight into the philosophy of rebirth and with the knowledge that some more advanced ones reach that condition of soul's growth in which they remember a former life, the folklore becomes more comprehensible.

So if Lao Tzu did remember his former life and brought with him the memory and understanding of an old man of 72, well may his philosophic insight into life be understood, and also the rude travesty, which the man in the street made of this half understood position. But how right was his nick-name—The Old Boy—which totally replaced his family name of Li—meaning Plum. According to some he was born 1321 B. C., but what do these things matter? I do not ask you to love him because he belonged to an ancient age—like some people love ugly objects solely because they are old and rare. His wisdom does not belong to our present, but solely to *Our Future*, and as it contains help towards that future, towards that state of greater bliss and less misery, therefore I ask you to study him and love his teaching. For if our brothers travel a difficult dark road, is there not great hope and encouragement for the one who is behind if the one who is ahead calls through the darkness of the night "Home is here—Light is here—Warmth is here. Hold on! Do not despair, do not lie down by the roadside! Struggle on!" And that the old Chinese Sage does—but he does it with the sublimity of his calmness of knowledge, which is greater than all of our enthusiasm.

The Chinese language is one of great mystery, expressing itself in idioms which are com-

pllicated to our minds. Translation of its real meaning needs to be different according to the insight of the translator. If he had understanding of the subject by *experience* the symbology would be easily grasped and translated. If he is prejudiced by religious bias, or if non-elastic, he is liable to mistranslate even with the greatest knowledge of that difficult language at his disposal. To explain the meaning of a text I must have more elasticity than the translators whose work I follow else my work is not needed. And I will permit myself that breadth if it pleases those translators or not. If they say "That does not exactly stand in my translation," I shall answer "But it should have stood there according to the meaning of the text." Neither do I follow the numerical order of the chapters, they are apparently all mixed up, and those things which appear to me to be fundamental, the first steps, come somewhere in the middle of the book. So let us take chapter 28 of the best translation I know, I mean C. Spurgeon Medhurt's, and let us call it chapter A, because without this change the rest is not so comprehensible; it reads:

(a) "One conscious of virility, maintaining muliebrity is a world channel. From a world channel the unchanging energy never departs. This is to revert to the state of infancy.

(b) "One conscious of brightness, placed in shade is a world model. In a world model the unchanging energy remains undiminished. This is to revert to the unlimited.

(c) "One conscious of merit, content in disgrace, is a world valley. In a world valley the unchanging energy is sufficient. This is to revert to simplicity.

(d) "Simplicity scattered, becomes capacity and in the hands of the Holy Man administrator.

(e) "Thus the Supreme Mangate may not be sundered."

Now here is a statement that is extremely elucidating. It is moreover a climax. Three degrees of soul-states are mentioned—three degrees of Discipleship: the conditions pertaining to each—the results obtained—the final goal.

There is the mentioning of a *Power* called the "Unchanging Energy" and its quantitative demonstration in each of these states, and if we ponder upon them it becomes clear that they speak about a growth of soul which is not the every day condition of all men around us, but

is rather that of the *Few* who run ahead of mankind.

The curious statement of the first Stanza is that it reverts to the State of *Infancy*.

(This statement involuntarily reminds the western mind of the Christian Gospel words: "Whosoever will obtain the Kingdom of Heaven is as a little Child.")

Of which Lao Tzu says: "The trunk that can scarcely be embraced sprang from a tiny shoot; the tower that is nine stories high was raised from a mound of earth; the journey of a thousand miles commenced when the foot was placed on the ground."

(And do not the Gospels again teach us that the Kingdom of Heaven comes not with force, but by yielding from *within*?)

Further we know that in initiation the neophyte is referred to as a youngster. Thus to mention this state as that of *Infancy* clearly is saying that the development of the soul is not a thing of a minute but a question of growth from a small beginning.

Let us compare the growth of our mind. Is mind given to us all of a sudden—one day without it the next day with a professor's mind? Not at all. Even in one life it means a slow and sure building, but it is clear that those who have built before, in former lives build quicker and better, (like skilled laborers would build better and quicker a mansion than unskilled men.) So then that Divine Principle, which is the Buddha, or the Christ in Man, that conscious aspect which is above the mind, to which the mind has to bow and which it has to obey, and which will bring forth the Kingdom of Heaven in Man.

So we see that the mind is not a present, a ready-made kind of instrument, but a growth of *principle* from a state of *infancy* into maturity; during each earth life, of which the same chapter speaks in its final lines: "Simplicity scattered, becomes capacity," etc.

And under what conditions is that principle born and can it endure and where does it come from?

"Conscious of virility maintaining muliebrity." Those are the original conditions. Now what does that mean?

Suppose we are the director of a new band of musicians who are potentially able to make a sublime harmony but who as yet lack co-operation and good order.

We have there the cymbals and the big drum,

the trumpets and the clarionet, the cellos and the first violin, also the solo-singer. As long as every one was tuning, we could not hear, far less appreciate the soloist. But presently the director calls to "attention," the cymbals will only be heard at rare intervals, the big drum may be there but is lightly used. Then it will be possible to listen to the first violin, as it accompanies the soloist.

So it is with our life in the *senses*. As long as the lower vibrations are preponderant, no possibility exists of the higher ones demonstrating. But when we are aware of our lower possibilities, when we have reached virility and we have become, so far masters of our passions that we can maintain the restfulness of the negative principle, the non-desirous purity of the Unconscious Virgin, then we are ready for the Divine demonstration which is the beginning of our Cosmos, and the last of our Chaos. Then the Christ begins to speak in man, (then the soloist can be heard), then even if we have done but little towards its development, an artificial opening is made by the "Unchanging Energy," which is the cause of our being—the causal consciousness, therefore "ever existing," therefore unchanging, the God in man. And as through an artificial waterway which we call a channel for water flow, so this condition is, when compared with the world valley mentioned in the 3rd stanza above quoted, where a natural opening, a greater wideness than a channel, a valley is the chosen metaphor to express the preliminary condition of growth, which is called a "world channel."

If then we have reached that condition in which more enlightenment has become our part than that which most people around us have, what is the natural consequence?

We become conscious of brightness. The chance of becoming conceited is however prevented. We become aware of the power of greater discrimination, of that deeper insight, though only a humble roll is allotted to us, and we see a hundred others who are comparatively our inferiors in mental evolution, not only get all the fat of the earth, but being overloaded with honors, having success, which to all appearances is unwarranted, positions which are very often far above those we might at any time have hoped to obtain, even indeed in their darkness and ignorance practically having the command over us, at least for a time in our life.

We believe the law of compensation adjusts all things justly.

Of Lao Tzu the story runs that one of his disciples was asked where the Master was? That disciple answered, "Didn't you see a poorly clad man at the northern arch with two long arms and looking like a beaten dog? That was He."

And the things appear not to have changed much since the times elapsed between his demonstration and our present day, so that reader, if you are anxious to score a success in the world—if you desire to be rich or honored—do not pray for an "imitatio a Christi," do not ask to become a disciple, for then you will at least have to begin to be placed in shade and to be placid while you are there moreover, and that is not everybody's ken. Then you may be a model to the world but may not yet have obtained an increase of that "Unchanging Energy" which is pointed out to you as the cause of your greater enlightenment, as it is the cause of all our being. It only remains undiminished. This again reminds us of the saying in the Bagavad Gita "For Yoga comes and goes." (Yoga being that Union with God which is the same as the Unchanging Energy.)

But there is a *prize* at the end of this period. It reads further in the same stanza, "This is to revert to the Unlimited."

Certainly if one can leave this body at will and move over the face of the earth in his higher vehicles or even throughout this Planetary system—if then one compares that condition with the limitations to which the ordinary man is subjected, imprisoned by his body, dull and sleeping more than fifty per cent of the time, and the other half of it only aware of it through his very limited physical senses—well then may the so far evolved disciple be called "Unlimited."

Certainly there is a great advance reached here. Day and night have disappeared, life and death have become *One*, the departed are near, the far away can be visited, those in need be comforted, those befriended spoken to. Still is all attained?

The next Stanza answers this question. Not only brightness but even merit is obtained. Theosophists would say good Karma has become preponderant, one has been, maybe for years, busy in helping others, be it mentally, physically, morally, and still disgrace follows.

But the Unchanging Energy answers. Now the Disciple becomes the World Valley pointed out already, in how far that world *valley* is advanced above the world *channel*. His natural condition is one through which the Divine flow of energy goes naturally instead of artificially, and as a valley is an opening in the material world so his growth in the spiritual may be compared therewith. Then the Unchanging Energy becomes *sufficient*. Only then when sufficiency is *obtained* can *action* result. This is to revert to Simplicity, or what is simple is *One* and oneness is Unity, which is harmony or At-one-ment with God.

Take Jesus, was he not in disgrace immediately after trying to elucidate mankind? And if you trace the lives of any other man on the path you will generally find such periods of suffering where to pay them honors the world would have been totally inadequate.

I do not know what the cause of it is. We are told that "the path is steep," or "sharp like a razor," and see such statements repeated over and over again in books on the Occult side of life then there must of course be some fundamental reason.

If the sea is calm we are all good helmsmen, but when a storm sets in the real Master of the ship shows his nerve and qualities and seamanship. So it is in life, and the discouragement and even disgrace often met on our upward trend is like that storm on the sea. They who sail *through* it, pass no mean examination in life.

What follows then: Simplicity—better Unity—At-one-ment scattered becomes capacity and in the hands of the Holy Man administrator.

Lao Tzu says "The Supreme Mandate is not sundered." And the Gospels again: "Nobody comes to the Father (principle) but through me, the Christ."

(To be Continued)

DO IT TODAY

Are you a subscriber to our Magazine? If not, you are missing more than you can afford. It is the best Magazine on Occultism, Astrology, and kindred subjects of absorbing interest.

In the Land of the Living Dead

PRENTISS TUCKER

(Continued from April.)

JIMMIE slept no more that night. He lay awake, pondering over the things which had happened and gradually there came over him the conviction that the greatest lesson of all had not been told to him but had been left for him to find out for himself.

He began to reason the thing out in his mind. Why had he been selected and shown so many wonderful things? It was not to gratify his curiosity, that was certain. It was not that he might here and there pick out some one to whom he could bring a moderate degree of consolation for the loss of loved ones, although that was doubtless, one of the minor purposes. What could it be, the great idea which lay behind?

It was not that he should cure the sick, although Mr. Champion had told him a great deal about the curing of physical illness by work upon the vital body. It was not that he should tell the story of his adventures in the Land of the Living Dead for he had been especially warned that he must not do this since spiritual experiences will not stand repeating, and besides, he had been told that he would not be believed.

He remembered that the greatest Healer Who had ever lived had never, so far as he could recall, gone out of His way to heal. He had healed many, it is true, but only, as it were, as a side issue, only healing those who had obtruded themselves upon Him and whose demands had been more or less insistent. Then what was he to do? For what great purpose had he been instructed?

Healing was not the great reason, nor comforting of the sorrowful. Training of his own personality as an end in itself was out of the question—for that would have involved the element of selfishness. It must be something which he was to pass on to others—that much was clear, and he began to reason from analogy.

Suppose, he thought, he were a very wealthy man, what could he do with his money in order to accomplish most? For one thing, he could give money to those in need. But, on the other

hand, giving money to the needy is not always wise. It is apt to breed more troubles than it cures.

He could build factories and divide the profits with his employees. That would be better. That would be helping others to help themselves. When Christ was on earth, He performed many miracles, and the Power which could multiply a few loaves and fishes until they were enough to feed thousands, could doubtless have turned stones into gold. Why, then, did not Christ abolish poverty by giving gold to all the poor people whom He met?

The Christ, he reasoned, looked at the matter from the standpoint of the great Sun-Spirit that He was. He knew these people to be evolving spirits whose progress from the pain and unhappiness of the lower stages of evolution to the great joy and happiness and splendor of the higher grades, was dependent solely upon their spiritual advancement and not in any wise upon their accumulation of money or property. He knew that spiritual advancement is more often retarded by the possessions which, being close at hand and prominent, seem to their owner to be the most desirable things which life has to offer, therefore He gave them those things which were the most valuable, help, encouragement and teaching along those lines which, if followed, would bring the only real and permanent reward. In other words, Christ helped His followers to help themselves along the lines of spiritual achievement.

This life, Jimmie realized, taken as a whole from the first differentiation of the individual spirit within the great being of God, before it starts on its long pilgrimage, until the final day of liberation when the aspirant can speak the glorious words "It is finished," is like a school, and in it we learn our lessons and the same law holds good as in our childish school days, and that is, that no one else can learn our lessons for us. A teacher can only help and encourage, lead and point out the way. The actual acquirement of learning must be work done by ourselves.

True, the child at school can be forced, by fear of punishment, to study, questions and examinations can disclose fairly well the extent to which he has applied himself. But the punishment, or the fear of it, does not accomplish anything except to spur on a careless or lazy mentality. The learning acquired is the result of the child's own effort regardless of what may have been the incentive.

So, carrying on the analogy, spiritual advancement is the result of the spirit's own work. For the majority of mankind, since it is entirely ignorant of the fact that it is in school, ignorant of the law of spiritual growth, hence devoid of incentive.

The education of a child who will work only under the threat of punishment is of very poor quality compared with that obtained by one who knows that it is receiving a training which will help it get on in the world and who consequently tries to study and assist the efforts of the teacher.

But this education, although far surpassing the first, makes a poor showing compared with that obtained by the child who has a real thirst for knowledge and who needs neither the lash of fear nor the spur of self-interest to urge him on.

So with spiritual growth. At first it is fostered by fear, fear of death, of eternity and all the other fears which operate on mankind.

This stage of spiritual growth is excessively slow, life after life showing but little gain. When self-interest becomes the motive progress is a little more rapid. It is however only when self is forgotten and the man works for love alone that progress is swift. Then he has reached the stage described in the Parable of the Prodigal Son when, being yet a great way off, the Father saw him and went to meet him.

Jimmie pondered these things carefully. The great purpose was not healing nor consolation. These were by-products, so to speak. The great purpose must be connected with helping people to help themselves. The key to the problem evidently lay hidden there.

Now, how was he to help others to help themselves? Spiritual advancement can come like education, only through the spirit's own efforts. But achievement when made only under the spur of the law of compensation and when the result is not incorporated into the spirit until after death, is very slow.

The child at school, even if unwilling to learn, can see and understand the geography or the spelling book whose lists of names and words it is required to memorize. The spirit, learning under the lash of the great Twin Laws does not understand but is learning blindly.

A knowledge of the laws of Rebirth and Consequence would be a great aid to many. It would show them what they were doing and why they were doing it and in a great number of cases it would speed up spiritual progress wonderfully.

Jimmie felt that this was not the real answer to his problem but he also felt that it was on the road to that answer and he was sure that if he should do his best to spread the knowledge which he had gained—not the details of his adventures, but the great fact that a tremendous and wonderful spiritual life is going on around us all the time, and that at death we merely step out of our physical cocoon into that glorious freedom—if he should do his best to spread this knowledge and that of the great Twin Laws—he would later be given his real answer.

* * * * *

At the training camp to which he had been assigned Jimmie soon plunged into his work with earnestness. It was not hard work yet, for his superiors had consideration for his physical condition, and made things as easy for him as they could. In fact he had had one entire week after landing with nothing at all to do and he had spent that week getting acquainted with the city near which his camp was located. He had thought of visiting his home but the leave given him was not quite long enough and he was unable to get it increased.

Walking around this unfamiliar city, he amused himself and practised his newly budding powers by watching the auras of the people he met. Not the people with whom he became acquainted, for Mr. Campion had been very particular to point out that it was forbidden to any occult student to investigate the auric colors of any person whom he might personally know. Such investigation must be concerned only with strangers and those with whom it was not at all likely that an acquaintance would ever be made.

It had not been long that he had been able to see the aura and at first he had not realized what it was but supposed that he was affected

in some way by shell shock. When first he had glimpsed the lightly changing colors which come and go around the head and shoulders he had thought his eyes affected. Marjorie had told him of auras and he had seen the color around the head of his nurse when first recovering consciousness, but somehow or other these impressions had been too light and when he actually saw the real thing after the first glamor of the life behind the veil had worn away, he did not recognize it.

He had first seen it in the trenches. A number of new men had been assigned to his company when returned to the front and he had been watching one of these men, when a well aimed shell of small caliber had whizzed very close above the top of the parapet and near where this man was standing. The man did not move nor did he exclaim but stood as calmly as though he had been a veteran of twenty years of trench warfare. But to Jimmie, watching him, he appeared suddenly to be enveloped in a cloud of gray like a fog. This was modified by considerable scarlet around the head which showed that the man was afraid but that it was the fear of a brave man for he was angry too, partly at himself for being afraid. It showed too, that while the man felt fear yet he was in perfect control of himself and would not allow himself to show it and thus he proved himself, to Jimmie, to be one of the bravest of the brave.

This first glimpse which Jimmie had of the aura was not a very clear one. He had the impression that his eyes had suddenly clouded a little with moisture which, he thought, might explain the gray mist, but the appearance of scarlet had puzzled him. For several days he had not had a recurrence of the sight, but after that it had come more and more frequently, especially after he had recognized it for what it was and had begun to practise the use of it. Later still, he found that he could look at the majority of men and tell whether they were telling the truth, whether they were afraid or not, whether they were angry or not and just how much.

And still later, he had begun to tell the difference between the aura and the vital body which he had not been able to distinguish at first except that he knew the aura to be considerably outside the vital body in its extent.

During his voyage he had exercised his budding power on the members of the crew and

those with whom he was sure he would not be thrown into companionship later. This had been unsatisfactory, however, for the members of the crew did not display much variation in their auric coloring and the colors they did have were generally of a muddy and confused variety. Even when they had little bickerings among themselves they never showed the pure scarlet but only a muddy, dirty red considerably mixed with other colors.

Here in the city, however, it was different. There were plenty of people who showed only the undeveloped colors, it was true, but there were some whom he saw on the street, whose auras were beautiful. He visited a church the first Sunday morning, thinking that there at least he would find the higher shades of the rarer colors but he was disappointed.

The most beautiful shade of blue he witnessed was that unconsciously owned by a little old lady who would, no doubt, have been very much surprised had some one told her that she was more spiritual than the minister himself.

Often on the street Jimmie would see a well dressed business man with a most kindly and benevolent expression and an aura which denoted greed, envy, lust and cruelty and he would wonder what such a man would do in a world where such things were visible to all. If we can only keep our self-respect here because we are able to make others believe we are what we are not, although possibly trying to be, then in a world where the character is an open book to all who care to read, what shall we do? Obviously it is "up to us" to lay the foundations of character of which we shall not be ashamed when it is visible to all.

Jimmie made a mental note that the driving home of this truth was one of those things which he was intended to accomplish. Perhaps it was part of his answer.

(To be Continued)

CHRISTIAN MYSTICISM

A course of monthly letters and lessons are issued by the Rosierueian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

Studies in The Rosicrucian Cosmo Conception

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The Rosicrucian Catechism

ALFRED ADAMS

THE FOUR KINGDOMS.

(Pages 56 to 86, Cosmo-Conception)

(Tenth Instalment.)

Continued from April.

- Q**UESTION. When will the present mammalia be a purer and better type of humanity than we are now?
- A. In the Jupiter period.
- Q. What will be the condition of some of our present humanity in the Jupiter Period?
- A. There will be some who will be openly and avowedly wicked, so much so that they will not then be able to conceal their passions as is now possible, but will be unabashed about their evil-doing.
- Q. What is to be noted in this exposition of the connection between the liver and the life of the organism?
- A. It is to be noted that in the English, German and Scandinavian languages the same word signifies the liver, an organ of the body, and also "one who lives."
- Q. Which of the four kingdoms are correlated to the World of Thought?
- A. The mineral, plant and animal kingdoms.
- Q. Do any of the animals have the faculty of thinking?
- A. Some animals think, but they are the highest domesticated animals which have come in close touch with man for generations.
- Q. What illustration can you give of this condition?
- A. A highly charged wire will induce a weaker current of electricity in a wire brought close to it; or a man of strong morals will arouse a like tendency in a weaker nature, while one morally weak will be overthrown if brought within the influence of evil characters. All we do, or say, reflects itself in our surroundings, and this is why the highest domestic animals think. Man's thought vibrations have "induced" in them a similar activity of a lower order.
- Q. What is the great and cardinal difference between the human and the other kingdoms?
- A. Man is an individual. The animals, plants and minerals are divided into species. They are not individualized in the same sense that man is.
- Q. Is not mankind divided into races, tribes and nations?
- A. Mankind is so divided, but that is not the point. For instance, if we wish to study the characteristics of any species of the lower animals, all that is necessary is to take any member of a selected species for that purpose. When we learn the characteristics of one animal, we know the characteristics of the species to which it belongs. All members of the same animal tribe are alike.
- Q. Do the above facts hold true in regard to human beings?
- A. They do not. If we want to know the characteristics of Negroes, it would be necessary to examine each individually, because that which was a characteristic of the single individual does not apply to the race collectively.
- Q. Can the biography of an animal be written as we would write that of a man, and why?
- A. It can not, because there is in each man an

- individual, indwelling spirit which dictates the thoughts and actions of each human being; while there is only one group-spirit common to all the different animals or plants of the same species.
- Q. Where are the group-spirits of the three lower kingdoms located?
- A. They are variously located in the higher Worlds, as will be shown when we investigate the consciousness of the different kingdoms.
- Q. What is necessary to remember in regard to crystalization of forms?
- A. It is necessary to remember and clearly understand what has been said about all the forms that are in the visible world having crystalized from models and ideas in the inner Worlds.
- Q. Can you give an instance or illustration of this point?
- A. As the juices of the soft body of the snail crystalize into the hard shell which it carries upon its back, so the Spirits in the higher Worlds have crystalized out from themselves the dense, material bodies of the different kingdoms.
- Q. Are the so-called "higher" bodies emanations from the dense body?
- A. Although the "higher" bodies are so fine and cloudy as to be invisible, they are not by any means emanations from the dense body, but the dense vehicles of all kingdoms correspond to the shell of the snail, which is crystalized from its juices, the snail representing the Spirit, and the juices of its body in their progress towards crystalization representing the mind, desire body and vital body.
- Q. From what source and for what purpose were these various vehicles emanated?
- A. They were emanated by the spirit from itself for the purpose of gaining experience through them.
- Q. What is it that moves the dense body where it will?
- A. It is the spirit that moves the dense body and not the body that controls the movements of the Spirit.
- Q. What is the key to the different states of consciousness in the various kingdoms?
- A. The more closely the spirit is able to enter into touch with its vehicle the better can it control and express itself through that vehicle and vice versa.
- Q. How many vehicles has the mineral?
- A. One, a dense body.
- Q. In which Region and to which World is this vehicle correlated?
- A. The Chemical Region of the Physical World.
- Q. How many vehicles has the plant and what are they?
- A. Two, a dense body and a vital body.
- Q. In which Regions of the Physical World are these vehicles located?
- A. In the Chemical and Etheric Regions.
- Q. What are the vehicles of the animal?
- A. A dense body, a vital body and a desire body.
- Q. To which worlds are these vehicles correlated?
- A. The Physical World and the Desire World.
- Q. How many vehicles has man, and what are they?
- A. Four vehicles, a dense body, a vital body, a desire body and a mind.
- Q. To which Region and World is the mind correlated?
- A. To the Region of Concrete Thought of the World of Thought.
- Q. Where is the separate Ego segregated?
- A. Within the Universal Spirit in the Region of Abstract Thought.
- Q. How many vehicles does man possess?
- A. Man possesses a complete chain of four vehicles correlating him to all divisions of the three Worlds.
- Q. Which vehicle does the animal lack?
- A. The mind.
- Q. How many vehicles does the plant lack?
- A. Two, the mind and the desire body.
- Q. What vehicles does the mineral lack?
- A. The mineral lacks three links in the chain of vehicles necessary to function in a self-conscious manner in the Physical World, viz: the mind, the desire body and the vital body.
- Q. What are the reasons for these various deficiencies?
- A. The Mineral Kingdom is the expression of the latest stream of evolving life; the Plant Kingdom is ensouled by a life wave that has been longer upon the path of evolution; the life wave of the Animal Kingdom has a still longer past; while the life now expressing itself in the human form, Man, has behind it the longest journey of all the four Kingdoms.

(To be Continued)

Question Department.

* * * * *

The Inequality of the Sexes.



QUESTION: I would like to ask a question that any thinking woman would ask. I have thought of it many times in my life.

Can you or some one at the Fellowship tell me why the male sex have been the leaders and controlled almost every teaching and everything all the way down the line from Adam till now?

Is it any wonder that perhaps the majority of men (whether they say it or not) think they are the superior sex, and are to control and direct the female? In religion it has been male leaders, and the Bible seems to be responsible for this. Every great leader, spiritual or material, has been a man all the way before Jesus and since. Why is it? Will it ever change?

In the New Testament, in Ephesians 5th Chap. 22nd vs., it says, "Wives submit yourselves unto your husbands as unto the Lord, for the husband is the head of the wife as even Christ is the head of the Church and He is the Savior of the body."

I think there is something very wrong about this, or it is not properly understood.

Answer: Each Spirit is complete in itself as both male and female. It takes a female body at different times in order to learn the lessons of life, and it was during the latter part of the Lemurian Epoch that the sexes were divided. The Ego, the real I, is sexless.

If we view this in the right spirit we cannot find the inequality mentioned in the above letter. We have all been in male bodies, alternately, and also have we expressed in the female. It is necessary for our evolution that we have this experience in both sexes. (See page 160, Cosmo-Conception.)

The soul needs certain lessons that can only be learned in a strong, positive male body. The experience helps to equalize or balance it. So also the negative feminine birth is necessary to teach the spiritual, idealistic, loving wife and mother qualities. While the male expresses the stronger physical, yet he has the negative vital

body. He is therefore more interested in the material, commercial side of life, has been more positive in this direction and therefore developed the dominant spirit in the world. The positiveness has asserted itself and has therefore also held back that which he has always considered weak and feminine, that other side of him, the female quality which is not expressed through the physical. The teaching of the Bible regarding Adam and the rib has been woman's most dangerous foe. We admit that this has been misconstrued, through the ignorance of the translators of the Bible (which by the way were also men), they have translated this for their own good and they have placed woman in this position whether it was intentional or through ignorance, for the divisions of the words are not correct and vowels are mistranslated.

To say that man has controlled every teaching is somewhat far-reaching. If the questioner will look back into ages, she will find that woman has played a very prominent part in ruling and shaping nations and religions. Many of the best and strongest rulers of the European countries for centuries past have been of the female sex, and today some of the most beloved rulers are Queens. Churches and Societies are also at this present day presided over by women.

Man's strength of the physical body and his positive will make him very dominant. He asserts himself where a woman will draw back. She is naturally of a sensitive nature, and has always permitted the man to dominate. For this reason you will find that an advanced soul that has reached the point where it has freedom to choose its sex, usually chooses the male body as it has more freedom in its actions and can carry on the work that it is destined for, with greater freedom. Therefore the stronger souls choose the male body, to have greater freedom as leaders.

Will it change? Can this be doubted when

we see what woman has accomplished in the past twenty-five years? She has reached a period where man must recognize that she is his helpmate, companion. She is no longer looked upon as too ignorant to be his confidant.

The elimination of meat and liquor will play a prominent part in equalizing the sexes. Man will be more gentle, kindly, and considerate of the weaker ones. When he is taught compassion for the animal and that the commandment "Thou shalt not kill" is to be recognized, it will make him much more considerate of others, and as humanity becomes more enlightened this inequality will in time cease entirely. The lower tribes, the Hottentot, Indians, and even the Oriental, still keep the female in ignorance and subjection, but the more enlightened, the more highly evolved man is recognizing in woman his equal. Even today the news has come that the League of Nations will recognize Universal Suffrage. Can woman still feel that she is not to get her rights?

For ages, woman has been the silent force, the inspiration of man, has strengthened and

helped her husband to rise to the front.

Many of our greatest men of the past ages owe their success to the wife or mother, and as he grows spiritually and morally stronger he will acknowledge her as his equal.

But if we look at it from the right point of view, can we blame man entirely for this inequality? Man has been brought into the world, has been given birth, by the woman, the mother. She has had his development in her hands. During the prenatal period and before puberty, when the mind was ready for molding, she has guided this boy, has started him on the way to manhood, and the mother's teaching has been very vital in shaping the world. Has woman done her part? Is there not some blame to be placed to the mother, and not alone to the man? He would not be here had it not been for the mother, and let us remember that the future of the nation is in the palm of the hand of the mother. She can shape it if she is only unselfish enough and willing to sacrifice her own interests in the bringing up of the future rulers of nations.

From Animal to Man.

Question: The Rosierucian teachings are so beautiful and understandable, except the theory of the human having passed through other species of creatures. This to me does not accord with the history of creation as it is recorded that "man" was created in the image and likeness of "God," and it seems to me that is true. Also, that nothing in nature indicates a mixture of different species.

Answer: It is not a fact that man ever was an animal or plant but as he first began to evolve from a spark of light, a virgin spirit, there was a time when he had only a dense body. This dense body was not solid like a mineral today, but in other respects it resembled it, because it was within itself, motionless, it had no vitality. Therefore we speak of man at that time as being in a mineral stage.

Later on, as he evolved step by step, a vital body was added to this dense body and he began to be able to assimilate nourishment and grow, but yet he had no consciousness. He had not yet desire, he merely lived and grew, while the great loving Beings taught him how to

build new vehicles. In this he resembled our plants because he had neither desires nor will and he was said to be in the plant stage.

Still later, when the desire body was added, as he evolved further, he began to be able to move and satisfy his desires for food, location, and other things.

The evolving man was never an animal, but at this time, he had a threefold body consisting of Dense, Vital and Desire bodies, and a threefold spirit—Divine, Life and Human spirits. These guided the man in the making from without and he, being still clairvoyant, was able to see those who led him and unquestioningly obeyed their commands, just as the animals today obey the dictates of their group spirit. Thus man at this time greatly resembled in his attributes the present day animals. Therefore he was in what we call the animal stage.

But day by day he was evolving, each life found him a little in advance of where he had been in the last life. His body, from being of spherical form, (Cosmo page 261) from which projected an organ by which he could sense di-

rection, gradually grew eyes and ears, arms and legs, organs of retrospection, spine, a brain and a larynx, the fluids which coursed through it became red and warm. He was still in the animal stage, or animal-like, for the God (Spiritual vehicles) was not within his dense body.

At length a link of mind was provided by those advanced hierarchies, the Lords of the Mind. This was the bridge of the Gods over which they passed to dwell in earth, the living body of a man. This evolving being now became Man, a human being, a being with seven vehicles as seen in Diagram on page 377 of the Cosmo. Three bodies, three spirits and a link of mind.

Thus he has attained to the image of God, his Father. Truly he was created in the image and likeness of God. That little Divine Spark contained in it all the possibilities of the perfect man, and still more than that, for we have not yet finished our evolution. In the periods that are still ahead of us we will become successively Supermen, Demi-Gods and God-men. That being completed, we will be free to go onward, or return to help our brothers who are slower in evolving.

The outlook ahead is glorious, dazzling. As it is written, "Eye hath not seen nor ear heard,

neither have entered into heart of man, the things which God hath prepared for them that love him." 1st Cor., 2nd Chap., 9th verse.

SLANDER
INA M. STEVENS

It is possible to so distort a Truth that it will be unrecognizable to the casual observer. Likewise it is possible to drag from another the mantle of decency and shroud him in shame; to envelope him in a haze of vile vapors poured forth from the musty cell-rooms of a stagnant brain; to lash him with vituperous tongue until his whole identity is obscured and shredded, until he stands before the world transformed, the creation of a putrid mind.

It is possible to bury another beneath the virulent ashes of Slander, bursting forth from the volcanic heart, seething with the flames of Hell. They who are thus entombed are not the lost, but the heart in which smolders the molten lava which shrinks the body and sears the soul.

The world may accept you as you seem, but you will stand before your God—AS YOU ARE.

Astrology by Correspondence

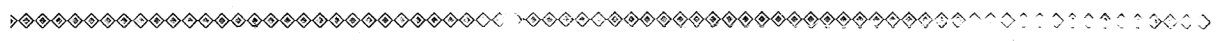
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The Astral Ray.

* * * * *

The Divine Science.

MARGARET WOLF



SEARCH the Scriptures, for in them you think you have the life of the ages, and it is *they* that testify of *me*."

The Scriptures to which the Master refers, the Scriptures which testify of *Him*, are written in living gold—the color of the Christ-Spirit on mysterious blue—the color of the Father. Every night we lift our eyes to them, and we feel as if we want to bow our knees in veneration, or spread our arms in ecstatic wonderment, or fold our hands in quiet gratitude, before these glorious Scriptures of the Stars.

How small we are! What are our little scribblings of history and civilization compared with the magnitude of that golden Script! How great we are, that the Divine Hierarchies who wrote it deemed us worthy to learn how to read at least *one* page in the infinite book of the Universe. . . . This page is contained within the margin of the twelve constellations called the Zodiac, and it was opened to us, we were taught how to decipher it, because it contains the history of *our evolution*.

"Astros" means star, "Logos" word, reasoning speech. Astrology means "word of the stars," "word from the stars." In astrology we of the human race have received the magic key by means of which we can make the stars give us word of *our* evolution as written on *our* page within the boundaries of *our* Zodiac.

But we who follow the Rosierucian teachings were favored much farther than this. To us was given a special golden key through

whose magic new paragraphs of this celestial page are daily revealed to us. For if the Zodiac contains the history of mankind's evolution; every individual horoscope which we are privileged to read is a paragraph of it, as it tells the history of a human soul on the *path* of evolution.

None of us who dwell on Mount Ecclesia will ever forget that night of January the fifth when we stood at the very portals of the Heaven-worlds and listened to those words from our Leader's lips: "The Heavens declare the glory of God." As a blessing these words have remained with us and as a most sacred message, which was sent out to our co-workers in the world, so that all of us might be daily reminded of our privilege, our responsibility, our mission.

"The Heavens declare the glory of God." The grandeur of the starry skies is reflected in the small wheel-shaped figure which we call a horoscope. The starry skies speak of the glory of God made manifest in the Universe, the horoscope declares the glory of God made manifest in the human soul.

Astrology, the Divine Science, forms part of the Bible, which was given to the western world by the recording angels. We are told that if we seek its light, we shall find it. A large portion of this light comes from the stars, and we must understand the stars to fully understand the Bible. The stellar script is reflected in the Biblical script, the words of the Master are full of allusions to the history of evolution as written in the stars. Human life through

the ages is revealed on the zodiacal page, the mission of the Christ is stated there. "Search in the Scriptures, for in them you think you have the life of the ages, and it is *they* that testify of *me*."

Yes, the sun and the planets and the constellations of the Zodiac testify of the Christ Spirit as the cosmic redeemer; the tiny map which we call horoscope testifies of the Christ Will as the redeeming power in the human soul.

Now there are billions upon billions of other constellations, other zodiacs in the skies, grander and mightier perhaps than our Zodiac, and astronomy aided by its wonderful instruments tries to investigate, even to weigh and measure them. It tells us exactly how distant some of the remotest stars are from us and from one another; how long it takes their light to travel to us, how big they are, what their density is, what chemical substances they contain. The intricacy of the astronomical calculations; the subtlety of the instruments used; the stupendity of distances and figures with which the lonely, patient men behind the telescope work, are so marvelous, that we stand in awe before the science of astronomy. But it is a science mute as far as we and our human interests are concerned. Astronomy means "law of the stars," but it does not tell us how this law affects us, nothing about the relationship established between the stars and ourselves.

Astronomy follows the stars through the Heavens; Astrology brings the stars and the Heavens into our lives. The true astronomer has to be a perfected mathematician; the true astrologer has to be a devoted lover of mankind. The astronomer has to watch and study incessantly how he may improve his instruments, make his calculations farther reaching, his observations more correct. The astrologer must watch and study without pause how he may make his heart purer, more unselfish, more loving.

It is impossible to be an efficient astronomer without the mathematical head, impossible to be an efficient astrologer without the loving heart. The astrologer has to have some of the visionary, divining faculties which call forth inspiration in poet and woman. Intuition and compassion are the two deciding feminine qualities which will be developed in both men and women of the Aquarian Age. Intuition and compassion must be strong in the astrologer.

We cannot read a horoscope unless we send forth into it like a living stream our compassion and our intuition. The poet is not a "teller of tales," but a revealer of truths, and we turn to him, not to the anatomist, when we seek information about Man, the living and striving; sinning and suffering; conquering and rejoicing soul. When we carry our intuition into a horoscope we do not invent what is not contained in the figure, but by the flash of light from our own soul, the life of the human soul hidden in each horoscope is revealed to us. The revelation may be very sad, it may be terrible from our limited human point of view, and by all that is sacred in the growth of a human soul; by all that is sacred, *yes* in sin as well as in the triumph over sin, let us meet it with compassion. Poor prophets we, if we do not send forth our prophecies on the wings of love. "For though I have the gift of prophecy and understand all mysteries and all knowledge and have not love I am nothing. And whether there be prophecies, they shall fail, but love never faileth."

A horoscope is holy ground. The insight into the hidden mysteries of human life gained from a horoscope is something very precious, a sacred trust given into our keeping, so that we may teach and help a fellow-being on the path of evolution, but never, never judge the growing and struggling soul. Not a judge, nor a critic, but a kindly advising friend, a gently explaining teacher, that is the mission of the astrologer!

There is one factor which is shown in no horoscope, but is standing as a mighty guardian angel behind every horoscope, namely, the Human Will. This does not mean energy and will power connected with every-day physical or mental activities; that kind of will is shown, of course. But there is deep within every one of us a much more powerful will, an inner and higher will, a Christ-Will by means of which Man is master over his fate no matter how afflicted his horoscope. There may be external happenings shown in a horoscope which cannot be avoided, as they are "ripe fate;" a very hard life from the material point of view may have to be lived through; but there will also be indicated inner qualities, faculties of mind and moral character by means of which, through the agency of the Christ-Will within, the hard life may be turned not into happiness, but in-

to a great opportunity for self-mastery, and growth of soul.

At a first glance a horoscope appears like a prison-cell into which a human soul has shut itself for the duration of this earth life. Barricaded windows, locked doors, Fate the warden!—But there is always at least one window left open for the divine light to pour in, one door ajar and more or less movable on its hinges. Now the true astrologer sent as a minister of love to the imprisoned soul will not sadden it by pointing to the bars and locks more than is necessary to warn it and make it understand. As quickly as possible he will point to the sunlit window, to the door ajar and particularly to the *hinges* on which the door moves. The most vitally important thing in the reading of a horoscope is to find those qualities which are the hinges for the *good*. It is a wonderfully thrilling experience to detect them and a great privilege to say to the captive soul: *These* are the qualities by means of which you can escape, cultivate them, develop them, strengthen them, *oil the hinges faithfully*, and some day the door will swing open, and past the powerless warden

you will proudly walk into freedom, the Master of your destiny.

Immanuel Kant says: "Why should we argue about the existence of God? Two factors are sufficient to prove it and to force us down onto our knees in adoration: namely, the starry skies above and the moral law within."

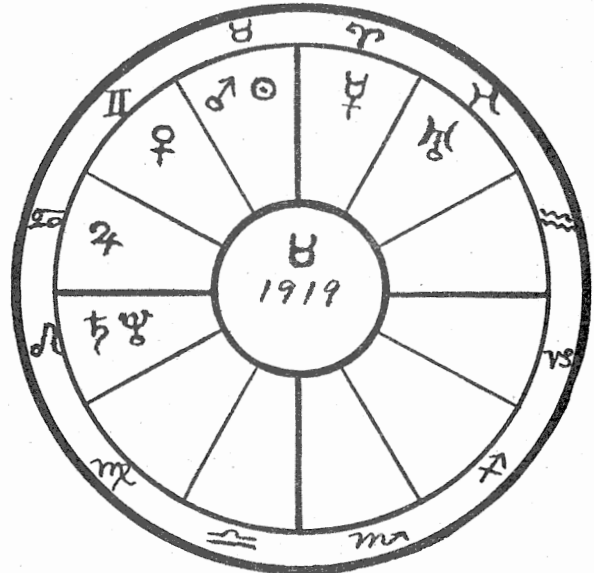
Cosmic life in its magnitude of number and form and motion, as revealed through the telescope, is a glorious thing. In nebulae and novae and Suns of all grades of density we see worlds in the making, the creative powers of God at work. Human life as revealed in the horoscope is often a terrible thing,—oh the suffering and sorrow, the pitiful struggling and stumbling! And yet there is a greater glory there than that shown through the telescope. Through the telescope we see the creative powers of God at work, through the horoscope the redeeming love of God. The redeeming love of God which, and this is the greatest glory of all, works through the *creative will* of man himself.

God's love has ordained that we shall all be saved, but we must save ourselves.

The Children of Taurus, 1919

BORN APRIL 21st TO MAY 22nd INCLUSIVE.

EDITOR'S NOTE.—It is the custom of astrologers, when giving a reading requiring as data only the month in which the person is born, to confine his remarks to the characteristics given by the sign the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what these people are like, for if those were their sole characteristics there would only be twelve kinds of people in the world. We are going to improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign wherein they are during that month. That should give a much more accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 20c each.



CHILDREN born while the Sun is Passing through the sign of Taurus, have a most determined will and stubborn persistence which cannot be broken unless the parents use the greatest diplomacy. You may

think you have convinced them and have won them over to your way when lo and behold, they bob up serenely with the same idea that you thought you had uprooted. But once you convince them that you are right by reasoning

with them, though they may be slow to accept it, they will adopt this with the same determination and you can then rely upon them not to change their minds. But this determined and stubborn persistence will be more noticeable in the children born in the sign Taurus this year, for the impulsive and dynamic Mars is also in this sign. Both Sun and Mars are in mundane square to the stubborn and persistent Saturn, and Neptune is in the fixed sign of Leo. This will also bring out the cruel side of the two beastial signs, Taurus and Leo, and the parents will have their hands full to control a child of this nature, for he will be very exacting and selfish.

If the guardians will start in time to develop the love nature of these children (as Venus is the ruler and they can be loved into anything), if they are cautious and do not allow this love nature to develop into the "me and mine" as the natural Taurian loves, they can do much, though with Mars in this sign this year Taurian children will be more than usually selfish with those whom they love. But here we find the benevolent and kindly Jupiter making a mundane sextile to Mars and Sun. This will soften the nature. And the suave and har-

mony-loving Venus is also in mundane sextile to Mercury from the sign of the hands and arms, Gemini. These children should express through the hands; instrumental music, sculpture, and art will bring out their soft and loving side. As the planets are very scattered, showing versatility and adaptability, they will not be very strong in any one direction, but will be able to do a little of everything. Therefore teach them to concentrate their efforts in one direction.

Taurus people are by nature very hearty eaters, fond of sweets and good things on the table, and with Mars and Sun in this sign, Jupiter sextile in Cancer, (the sign ruling the stomach), this gives them an enormous appetite and they will never be satisfied.

As we find Mercury in mundane square to Jupiter they are very apt in later life to be troubled with nervous dyspepsia, and with Mars and Sun in a fixed sign, square to Saturn and Neptune in Leo, (the sign ruling the heart) when the stomach and nerves have been overtaxed they will also affect the heart action. The old saying can be used here, that "a stitch in time saves nine;" teach these children to restrain their appetite and to live on simple food.

Your Child's Horoscope

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

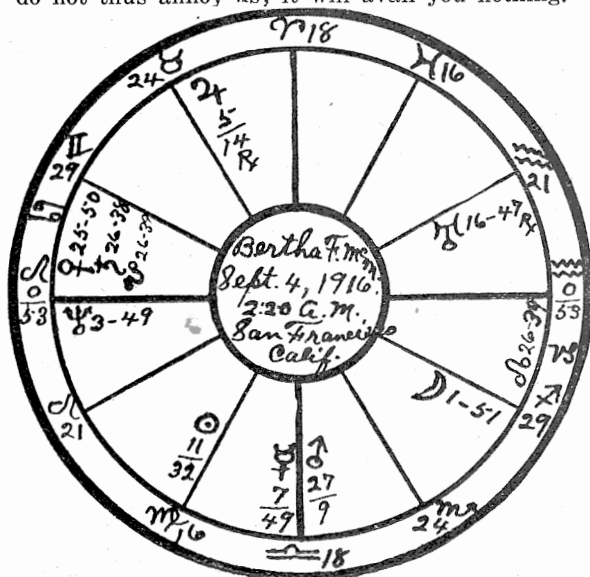
We Do Not Cast Horoscopes.

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

BERTHA F. McM. Born Sept. 4, 1916
San Francisco, Cal. 2:20 A. M.

This young lady will surely be a problem, a deep study, a mystery to her parents and friends. For Neptune, the planet so little understood, in Leo on the Ascendant, makes the native queer, one who loves to live apart. The body will be small, face round, complexion very pale, especially Saturn above the Ascendant will make the figure less squatty than the average Neptune in Leo. He will make it more slender and darken the hair.

Bertha will not be popular on account of her secretiveness, for Venus and Saturn and Dragon's Tail conjunction in Cancer, intercepted in the Twelfth House, square to Mars, in the Fourth House will make her somewhat disa-



greeable in the home. She will keep her own counsel and show a very selfish nature towards sisters, brothers, and parents. This same tendency will also be expressed in her friendships, as the afflicted Venus is also ruler of the Eleventh House as well as the Fourth.

Neptune in the impulsive and loving sign of Leo gives this native a tendency towards expression and wanting to be a friend to all humanity, but Saturn, Venus, and the Dragon's Tail intercepted in the Twelfth House overshadow this Neptune with a cloak of reserve and secretiveness, making two distinct natures, and there will be a constant fight between the two, making the native very unhappy and restless at times, a feeling that a dog would have who is chained and held back, an inner unrest and unhappiness that at times will be hard to overcome.

Now as we have given the weak points of the disposition and body, we will endeavor to give the other side,—that which is good in Bertha. We find Neptune the planet of divinity, finer vibrations, visionary and impractical ideas (from the worldly standpoint), in the sign Leo, the heart, showing that this young lady has a wonderful love for humanity. This may not be expressed until later years, after she has suffered and the heart side has been developed. She is unusually bright, as we find Neptune sextile to Mercury in the Third House, the House of mind, and Mercury sextile to the Moon in Sagittarius, another sign of religion, the natural Ninth House sign. Here we find wonderful opportunities for occult and spiritual development. If this young lady's mind is trained along these lines she will express the very highest. This Twelfth House condition of Venus and Saturn in Cancer will draw her away into the silence, because she will wish to be alone. This is very good for one who has a leaning towards these higher teachings, as it is necessary to be alone and meditate quietly. But it is absolutely necessary for her development that she have complete harmony in the home, though with Mars in the Fourth House square Saturn and Venus there are indications of inharmony, quarreling and dissension. We also find Jupiter elevated in the Tenth House in the musical sign of Taurus, trine to the Sun in Virgo; another indication of benevolence and a love for humanity. Therefore it behooves the parents to surround her with the greatest

of harmony and to try to develop the spiritual nature of Bertha so that she may have an opportunity of expressing the highest within her.

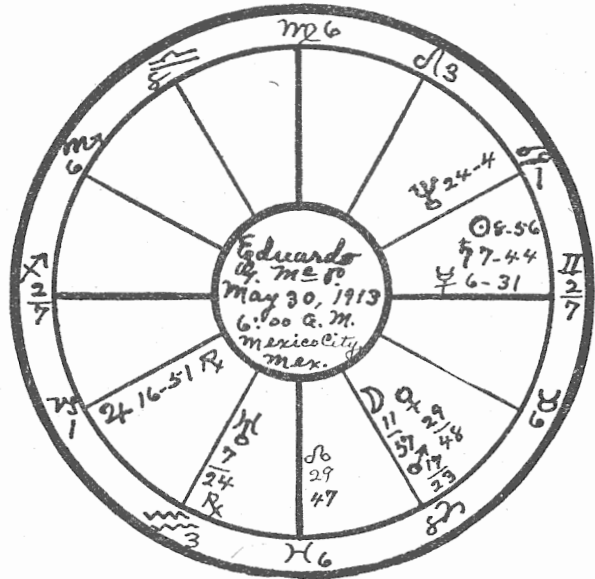
As to health, we would advise against over-indulgence in sweets, for with Venus, Saturn, and the Dragon's Tail in conjunction in the sign Cancer, the stomach, square to Mars in Libra, overindulgence in food is indicated, that is, the food will be too rich and indigestible for one who has Saturn in Cancer, and the simple life is advisable.

EDUARDO GERARDO McP.

Born May 30th, 1913

6:00 P. M.

Mexico City, Mexico.



Eduardo was born when the jovial sign of Sagittarius was on the Eastern angle, the Ascendant. The Sagittarians usually have a kindly, benevolent nature, ever ready to help where needed, generous to a fault. But this boy has the ruler of his First House, Jupiter, in the Saturnine sign of Capricorn in the Second House ruling his finances, and Jupiter is square to the combative, discordant, and passionate Mars and the frivolous Moon from the Fifth House, the House of pleasures and speculation. This aspect will off-set and destroy the good side of Sagittarius and will lead him into the material, give him a most grasping nature, with a mania for earning money, although with the above aspects he will not be able to hold it, it will slip through his fingers through riotous living. Gratification of the senses, pleasures, wine, women and song will get much of it. No one but Eduardo will enjoy the expenditure of his dol-

lars. There is also a great tendency for him to gamble or speculate, through this Fifth House affliction, and especially with Mercury, the ruler of the mind, in its own sign of Gemini in the Seventh House in conjunction with the cautious, deliberate, and tactful Saturn and determined and venturesome Sun. He will be very active and alert mentally and will endeavor to invest his money in a manner that will bring him big returns. He will make money fast, be very shrewd in finances, but will again lose it through Fifth House conditions. Therefore it is well for the parents to watch this tendency to gamble or drink, as we also find Venus in Aries in the Fifth House, square to Neptune in Cancer in the Eighth House.

Another weak point of which we would wish to warn the parents, is that the Moon and Mars in conjunction in Aries are square to Jupiter, showing a tendency to untruthfulness and procrastination. Teach him to be honest and truthful at all times, for remember you have quite a responsibility in this boy. As he grows older this tendency must be overcome through very careful training. He is an unusually bright boy, and should be taught mathematics as he has a very keen mind, able to solve the deepest problems, for with the quick-witted, dextrous Mercury in its own sign, con-

junction to the methodical Saturn and Sun, the three planets trine to Uranus in its own home, Aquarius, from the Third and Seventh House, this is a wonderful configuration for the mentality, and Eduardo would make a splendid teacher of mathematics. He will some time write a book on the subject above mentioned, and should he do so the publication will be accepted by the publishers and would bring him a big return financially.

We would warn the parents against straining of the eyesight, for with this mathematical mind the boy may be very studious, if you can interest him in something that is to his liking mentally, for we find Mercury, Saturn, and Sun opposition to the fixed star Antares which has direct influence upon the eyes. Also the above configuration has an effect upon the capillaries of the lungs, showing lack of oxygenation, and he should be taught to breathe deeply and walk with chest out, as Sagittarians are very apt to stoop, their hands and arms are apt to be too heavy and they have a peculiar stooping walk, crushing the lungs. Teach Eduardo to walk and sit straight with shoulders and head back and to breathe deeply so that the lungs will be well developed and expanded, and you can avoid much trouble for him in the future.



VOCATIONAL READINGS

THELVER BARTON H.

Born June 11th, 1904, 4:00 A. M.
Rockford, Ill.

Here is a young man who will not need the assistance of relatives or friends to place him in a position or to give him a start in life. He is surely blessed with a fortunate horoscope. With the quick-witted, alert, and mercurial sign of Gemini on the Ascendant, with the rulers of the Sixth House, Venus and Mars (as both are rulers, Scorpio intercepted) these planets are conjunction to the Sun on the Ascendant, sextile to the jovial, benevolent Jupiter from the House of friends.

This young man as he goes out into society will be surrounded by friends. They will be attracted to such an extent that unless he is strong he will be spoiled, especially by the opposite sex. With Venus and Mars conjunction

on the Ascendant, the young ladies will make too much over Thelver and it may be dangerous, as he has a considerable amount of egotism, but he can make himself so agreeable and attractive, such an entertainer, that he will be sought after. He will be a wonderful conversationalist, and with Saturn sextile Jupiter and trine Venus, Mars, and Sun, he will be tactful enough to always say the right thing at the right time. It is a blessing that Saturn is in the Midheaven, powerful in its own sign Aquarius, (for Saturn is also co-ruler of Aquarius;) this is the old man who will balance this lively, entertaining young fellow, and will always keep him in the middle of the road. Friends will always be a benefit to him as they will be the generous kind indicated by Jupiter. But the House of money is afflicted, Neptune is making no aspect, and the ruler of the Second House, the Moon, is intercepted in Taurus in

the Twelfth House square to Saturn in the Midheaven, showing poor earning capacity. With all his pleasing personality, the pocket-book will always be empty.

With the configuration on the Ascendant, this young man would make a good salesman for womens' apparel, would also be very nimble and dextrous with the fingers, therefore to operate the keyboard of a typewriter or telegraph instrument would be advisable.

But Thelver will receive his greatest lessons through marriage to a woman much older but with means. As he finds it difficult to earn his own living he will be tempted to marry some one who can supply him with finances, and a separation is shown, Uranus in Sagittarius in the Seventh House unaspected and retrograde is indication of a separation.

ELSIE L. Born Aug. 24th, 1900
New York City. 3:25 P. M.

With the timid and gloomy sign of Capricorn on the Ascendant and the ruler, Saturn, retrograde in the last degrees of Sagittarius, near enough to the Ascendant to be active, we have here a tender flower, a young lady who does not fit in the environment in which she finds herself in this life. Also lacking in vitality and health to accomplish what an active, bright mind longs for. A nature supersensitive and little understood by the parents. Therefore she lives a life of visions and dreams that she keeps locked fast in the gloomy Saturnine heart.

As the ruler of the Ascendant, Saturn, is square to the dreamy, visionary Moon in the Ninth House, the House of religion, and in the negative sign of Virgo, also the mediumistic Neptune is in the Sixth House in Gemini in opposition to Saturn and square to the Moon, Elsie is a born psychic, and one of such a sensitive nature that she will find it difficult to control her development and she will suffer physically if she permits this development to any extent, as in time it will rule her and obsession may be the result. There is one safety, however, as we find Jupiter sextile to the Moon, the Sun sextile to Neptune, and Mercury in the fixed sign Leo trine to Uranus. This will balance and to some extent protect this young lady

from the above danger. But we would advise her very strongly against efforts along these lines, for her body is not strong enough to stand it. She must first think of the Temple which this Soul inhabits, the physical body, else this structure may not be able to hold its occupant if the physical is sacrificed to dreams and visions. She must remember that she is today, tomorrow, and each day of this life cycle building the future structure, the body that the Soul must inhabit in other lives, and that she is responsible for the weak physical instrument she is functioning through in this life, that she is now paying the penalty of neglect in the past. We would quote to her from the poem that Mr. Heindel so loved to write about,

Oliver Wendell Holmes' "The Nautilus:"

"Build thee more stately mansions, O my
soul,
As the swift seasons roll;
Leave thy low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more
vast;
Till thou at length art free,
Leaving thine outgrown shell by life's un-
resting sea."

Elsie has Venus and Mars in the sign Cancer, ruling the stomach, unaspected, receiving no help, and both these planets make one fond of good things to eat. Therefore this young lady is very positive in what she likes, and she wants plenty of it, and does not restrict herself at all times, and it behooves her to use caution, for with Moon afflicted in Virgo, the small intestines, the food cannot be assimilated, and the result is colds and coughs. For with Neptune in Gemini, the lungs, square to the Moon and opposition to Saturn, both these planets in signs that are very subject to colds, Elsie would have low vitality, for we also note that the Sun in Virgo is square to Jupiter in Sagittarius, showing poor circulation and assimilation. Therefore Elsie's first thought should be to build a healthy physical body, and to get out into the sunshine and try to interest herself in horticulture or digging in mother earth to get vitality, and should give up her desires for mental and spiritual development.

Children's Department

* * * * *

How We Grow --- From Caterpillar to Butterfly.

MARY NORMAN.

COME, my child, and look well at this beautiful little creature. It does not live in our world. It sees quite another world of life. That is why it cannot notice us. Altho it does not see us yet are we able to see it. Let us look upon it and watch the working of its little life and learn a big lesson.

Ah! you say, it is only a butterfly, still you own it is quite a marvel of beauty and color; but that is not all. In it is hidden the story of a life on a low plane passing on to a higher plane, then back again. It was born into the world from an egg form as a caterpillar or small crawling grub. It is bound to a small place and moves around a small area. Its eyes can only see the things close at hand and something like itself. It cannot see distinctly because there is a veil in front of the eyes. If it sees too much it will waste its time and forget to put out all its strength to grow. As it is now; it can give all its attention to the small part of the plant it calls home. It looks not beyond, for it is such a small creature in a big world of green leaves and plants. It is not able to think of the number of other trees like the one upon which it lives. Oh, no! they are so far beyond the compass of the tiny brain that if it were even able to just try a little to take some of them in the poor brain would fly to pieces with the great strain and nothing would be left of the caterpillar. It is a good thing then that everything is hidden from it but that small part of its little green home. It will be able to give all its time to growing big and strong. To do this it must eat good sweet food. After it has eaten for a short time it stops and the food it has taken in has made a change in its shape and color. It rests now and waits. After a while it begins eating again, keeping its eyes and thoughts and all of itself concentrated upon the little green patch that means its life.

After a number of halts and rests comes the long rest or death-sleep. Now it needs a cover-

ed place to rest and wait for the change of clothes or bodies to take place. If the food of its life was good and choice it is able to surround itself with a beautiful woven chamber or cradle of finest silk, and so it rests. It has put away its old body, but it is not yet free, it is waiting in this place it has built up for itself with the threads it has been all its life preparing.

After a long period of resting and waiting, a new body was freeing itself. A new one grand and bright, light and airy, which can lift it up, up far away from the green leaf which it remembers no more. With great compound eyes it can see far and near a world of color and hear a world of sound. It thrills to the call of life, it ever moves; on those wonderful wings it is lifted up and up.

In this life of joy and gladness, brightness and light it passes on. We are not able to follow further because like the poor bound caterpillar we can see only our big green leaf—The Old World—upon which we live, moving round and round learning our lessons.

After a big dose of troubles and sorrows—soul food or lessons we call them—just as the caterpillar has green food to make it develop or grow, so our green food takes the shape of troubles and worries which cause pain. Pain and hurts. They are the powers silent and strong, the strong food that makes us grow. We need to digest it well though if we get all the good we can out of it. We are then allowed to rest so that we may become strong enough and ready for another dose. When at last we can take no more, the great clock strikes for us, and as we hasten to answer the call we leave our tired useless bodies (which are like iron boxes with tiny windows let in) and we go out into a room which we have prepared for ourselves; built it up with all the thought pictures we have made whilst here; and if the good kind

(Continued on page 29)

How Blue-eyed Grass Came To Be.

ELSIE LUND.

THE little girl with the crutches was leaning her head on the arm of her chair heaped with pillows, near the partly-opened window. She looked into the outside—the grass, the flowers, the brown road leading away into Fairyland—to which she never could venture. Oh, how she longed to go out! We who have longed also, know.

Her Soul ever so gently left her broken little body,—so gently that those who were near could only see that she was staring wistfully out of the window as before.

Her Soul wandered around, aimlessly, simply delighting in moving, ecstatic in the thought that she was—for the time being—free from the cramping confinement of a physical body. Think if *you* could *walk!*

Progressing down the brown road, she met a delicate, pale green fairy who asked her why she was so vividly happy. Of course, in Fairyland *everyone* is happy; but the Soul-of-the-little-girl-with-crutches was so radiantly glad that she attracted the attention of other fairies besides the green one. An apple-blossom pink fairy, a silver one, and a batchelor-button blue one clustered around her. (Her Soul was white like the unseen heart of a pearl.)

“Where are you going?” asked the green fairy.

“I don’t know. You see I belong to the Little-girl-with-crutches, and this is the first time I have been allowed to come to you. How I’ve wanted to come before! It is hard, being encased in a poor, hurt little body. But today I heard a beautiful Voice; it was like the fairy music of a brook in the hidden parts of a big, dark forest. It commanded me: “Go to the Fairies and talk with them; tell them how this little girl longs to go out and play with them in the outdoor world of growing things; tell them how she loves them; and *remember*—this is your task—to ask them to find some way to make her more happy! So won’t you please help her? She tries so hard to be patient and brave.”

The four colorful little beings clustered around the white one. Altogether they looked like a soap-bubble when the sun shines on it out of doors.

“What can we do for this little girl?” mused the batchelor-button blue fairy. Fairies are never so happy in all their happy lives as when they are helping some one else. I’ll tell you a secret that a great many people know, little friends; that’s about the best thing you can do if you feel unhappy or sad or don’t know what to do with yourself. Try and play it like a game some time; if you are really in earnest about wanting to help some one else be happy, and don’t know exactly *what* to do, just sit perfectly still and listen hard, thinking all the time about the person you want to help,—and see if the fairies don’t tell you what to do!

Well, these fairies who were thinking about the little lame girl, called others to them, until the white Soul was surrounded by a multitude of glimmering, shimmering, colorful creatures, bearing in their midst a tiny, golden throne, upon which sat the most beautiful of all,—the queen. The white Soul thought it strange that the throne looked a great deal like a little child’s heart,—but what could be more natural? The queen was an ethereal sort of violet, nearly transparent in her delicacy,—a color such as never has been seen on earth, only glimpsed in dreams.

The group of flower-colors put the Soul-of-the-little-girl-with-crutches in ecstasy,—buttercup yellow, spring green, mayflower pink, lavender of iris, misty grey, rose, white of wood anemone, and ever so many delicate tints for which we human people have no names. They all looked so delightfully fragile that it seemed as if they would vanish at a frown or cross word; because, you know, childrens’ fairies are love-messengers, and can only live in an atmosphere of love and belief. That’s why grownups can’t believe there *are* fairies; they have so much crossness and cynicism in them. But we *know*, don’t we?

The queen wished to know, what was the reason for calling together so many of the fairies? So the beautiful green fairy friend who had first taken charge of the bewildered little Soul said, impressively:

“The supremely important task of making a little child happy!”

All the fairies sang with joy. Here was work they loved. The sound of their singing was as the voice of the breeze among the grasses and flowers when you are lying on the ground looking up at the sky.

"May I give the poor sick little girl a great gift, O your majesty?" suddenly asked one of the fairies.

"What is it, Lilae dear?" the queen answered, smiling. She was glad to have her subjects volunteer to help.

"Something which will make her happy no matter what happens!"

The white Soul-of-the-little-girl listened eagerly. If only that could be true!

"What *is* it?" breathlessly.

"Contentment."

It was given the Soul to take back.

* * *

"I'll give her the power of seeing things as they are; tell her to read Maeterlinck's 'Blue-bird,'" exclaimed some one else.

That made two gifts.

* * *

Still the queen-fairy had not bestowed a gift. She seemed to be thinking so deeply that she had not heard. All the flowerlike little faces were turned to her anxiously, silently.

"I wonder . . . I wonder what she looks at, out of the window, so much," came in slow little jerks from the loved ruler.

As one word myriads of little voices shouted—

"Flowers—
Grass."

The queen looked puzzled for a moment; then she clapped her hands (tiny, twinkling stars at once shot out—like an electric sparkler on the Fourth of July)—"That's it!" she cried.

Now it was the fairies' turn to look puzzled.

"I mean"—then she smiled suddenly—"Say again what the little-girl-with-crutches looks at so longingly."

So some shouted "Flowers" and others "Grass," as before, and it sounded like one word. Then they all looked at each other and clapped *their* hands, with delight, as they saw what it meant; and people on earth thought a flock of fire-flies flickered for a moment.

The queen smiled contentedly.

"My gift is the grass flower. Iris, to you

shall be given the task of making it grow where the little girl can see it. The Blue-eyed grass flower shall be known as the "Little Sister of the Iris."

And the soul wondered which was the best gift, as she hastened back.

HOW WE GROW?

Continued from page 27.

thoughts are stronger than the careless, selfish and bad ones, the force or power they attract pulls us up and sets us free too in new bodies of light and beauty, to live in the air and on the air, with spirit eyes that see about, and beyond, our little green world, other worlds of glorious colors and wondrous sounds. Among these we are free to roam until we get tired and want to rest again.

After this beautiful holiday we are ready to come back to school and learn new lessons. If we learned our lessons well when on the earth before, we will not have to lose time going over the old work. We will have something new, like the new fields opened to the escaped butterfly. Again when our turn comes will we be able to pass on, mounting up, ever upwards, on the golden wings of knowledge and the blue wings of truth.

With the uplifting of ourselves comes a great and holy longing to be permitted to come back to give a helping hand to those other souls who have grown dear to us. Seeing that their weak and faltering feet may become more firmly planted on that Great Spiral Staircase which leads slowly, very slowly but surely, up to The First-Cause—God, our Father in Heaven.

YOUR CHILD'S HOROSCOPE FREE!

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

Nursery Chats

NORMAN McCLEOD.

UNDER this heading the writer shall endeavor to put the Truth as he sees it in the Cosmo, into nursery language for the benefit, he hopes, of the coming generation.

The impelling power back of these articles is a cheerful—eager willingness to serve and register his appreciation of these truths and his patient teachers.

His Key is Reason based on facts and analogy.

The writer does not care to monopolize this space or the subject and will cheerfully lay bare his plot in the third section on: Fairies and Their Work in Nature.

His sole object is, to show his appreciation and strive to make the Rays a loving, living thing, so that it may the more fully spread it's glorious truths throughout the world.

He feels that one thousand articles contributed with that loving inspiration to serve and help, by one thousand loving souls will do more to establish and brighten this Beacon light at Mt. Eeclesia, than ten thousand articles by the pen of one individual, even though he be the world's greatest writer.

The little chats take place in the nursery of the Ideal Home, (your's might just as well be the Ideal Home), where Mother and Father are giving their best efforts in every sense of the word to the teaching of these precious souls entrusted to their care, the proper way to train and care for the physical, mental and spiritual bodies; thereby helping each of them to develop—a sane mind—a soft heart and a sound body.

These Ideal Parents realize that theirs' is a great and sacred privilege, for they see themselves as miniature masters of a miniature nation. They know that the evils of a nation or government are but the collected reflections of the evils of the individual homes and lives of that nation. They also know that if they can set their children the example as Christ set His children, that the day will come when that example shall be a glorious shining light in the nation of that future day.

This sacred privilege is the conscious wield-

ing of a power for the benefit, be it ever so little, of mankind.

This power is a building power which cannot be destroyed by votes or man's vicious weapons of war. Neither can money buy, nor hinder it. It is a power that is latent in all, and may be developed by all who will. It is love co-mingled with compassion; that feeling which rises over and above petty inconvenience or desires and hungers to serve and help all mankind.

These ideal parents recognize that they must be faithful over small things before they can be entrusted with greater opportunities to serve. They realize that it would be a sad error on their part should they neglect the family, and try to shout their ideas from the platform to a critical world, which is ever looking to see if the ideals of the teacher are part of the home life.

By striving to live as these parents have been taught to live, we each and all can make this world a place fit for the Gods to dwell. So let your light shine that it may be seen before men.

Part One.

Well children it is getting along toward bed time, so let's clean up the nursery and have it ready for to-morrow's play; and if we are real smart we may have time for a little chat.

Bobby and Buster, you can pick up the toys and Marjorie and Mother will put them away. Many hands make light work so we shall soon be ready for our little chat, then the first one in bed can tell a little story or ask mother a question. All ready, go! Marjorie first, Bobby second and Buster third.

"Well Marjorie what did you learn in Sunday school to-day?"

"Why Mother, I don't know—the teacher told us that Christ said: 'Whosoever shall not receive the Kingdom of God as a little child shall not enter therein;' and I don't know how you and daddy are going to get in; then there is grandma and all the other big people, where do they go?"

"Well Marjorie, I think He meant that your daddy and mother and you and everybody

should be cheery and happy and friendly and loving and ever trying to find the truth as little children do.

"You know that a good little boy or girl always listens to mother or teacher with ears wide open, and doesn't keep interrupting with 'I don't believe that,' or 'you have to show me;' no, only bad little boys and girls do that and refuse to listen to some pretty little story they don't know anything about; and because they don't know anything about it themselves, they think nobody else does. So you see you must be good and listen, if you want anyone to teach you what is good.

"Now to get into the Kingdom of Heaven, one must be very good, kind and loving and willing to listen, so that he may learn to be good.

"And Christ knew that little children love to gather around a teacher, so they can learn something that will help them be better boys and girls. So all of us older folks should try to be like the good little children, then we shall have a chance to enter the Kingdom of Heaven, as little children.

"Only when we listen can we hope to learn from our teachers that wisdom which it has taken them years to learn.

"And we may rest assured that there are many, many teachers who are very anxious to find these children who are willing to listen that they may become wise.

"I hope my three little children will remember this, so that they may become kind and loving teachers of their children.

"Now Bobby to-morrow night will be your chance to get rid of that tough little question that is troubling that curly head of yours."

"Oh, I have one already now, Mother. I want to know why some grown people laugh at me when I tell them about the fairies in the garden?"

"Alright Bobby, to-morrow I shall tell you what I know about fairies and the work they do in nature."

—NOTICE—

We would be pleased to have back copies of the January, February and April 1919 magazine for which we will pay 15 cts each.

IMPORTANT NOTICE

It cost a great deal of work and some money to cast a horoscope, have it electroplated, read, type set and printed. Unless the data are exact and right, all this work is in vain, and the horoscope worthless. Therefore we want to impress upon parents the necessity of being definite and accurate when sending in data for children's horoscopes, for we cannot take chances, and where the data are ambiguous, the request goes into the wastebasket.

The principal inaccuracy is in stating the birth-time of children born near noon or midnight. We do not know what you mean when you write September 17, 1912, 12:14 p. m. Some people would think that you mean 14 minutes after noon. Others would say you mean 14 minutes after midnight, which would then be the morning of the 18th. This would make a most radical change in the Moon's aspects, in the place of the Sun and the houses. Therefore the readings would be as different as day and night. Thus, if we happened to guess that the child was born at noon instead of at midnight, which has happened, our work would be lost, and Astrology would be discredited if the parent happened to be a stranger

Therefore, when sending such data please state the hour definitely by adding the word noon or midnight as the case may be: September 17, 12:14 NOON, or September 17, 12:14 MIDNIGHT.

EPHEMERIDES BOUND

We are now ready to receive orders for "Simplified Scientific Ephemeris" bound in cloth and sewed on tape to make the binding extra durable. The set consists of 60 pamphlets covering the period from 1860 to 1919, and at the regular price of 25c a year, the set would cost \$15 unbound. We will bind them in three volumes of 20 years for \$17 post free.

Single volumes of 20 years may be had for \$5.75, post free.

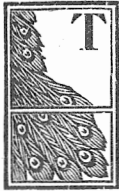
Nutrition and Health.

* * * * *

Stimulation by Paralysis.

(From "Nature Cure.")

H. LINDLAHR, M. D.



HIS heading may seem paradoxical, but it is borne out by fact.

Stimulants are poison to the system. Few people realize that their exhilarating and apparently tonic effects are produced by the paralysis of an important part of the nervous system.

If, as we have learned, wholesome food and drink in themselves do not contain and therefore cannot convey life force to the human body, much less can this be accomplished by stimulants.

The human body has many correspondences with a watch. Both have a "motor" or "driving" mechanism and an "inhibitory" or "restraining" apparatus.

If it were not for the inhibiting balances, the wound watch-spring would run off and spend its force in a few moments. The expenditure of the latent force in the wound spring must be regulated by the inhibitory and balancing mechanism of the timepiece.

Similarly, the nervous system in the animal and human organism consists of two main divisions: the "motor" or driving and the "inhibitory" or restraining mechanism.

The driving power is furnished by the sympathetic nerves and the motor nerves. They convey the vital energies and nerve impulses to the cells and organs of the body, thus initiating and regulating their activities.

We found that the human body is capable of liberating in a given time, say, in twenty-four hours, only a certain limited amount of vital energy, just as the wound spring of the watch is capable of liberating in a given time only a certain amount of kinetic energy.

As in the watch the force of the spring is controlled by the regulating balances (the anchor), so in the body the expenditure of vital energy must be regulated in such a manner that

it is evenly distributed over the entire "running time." This is accomplished by the inhibitory nervous system.

Every motor nerve must be "balanced" by an inhibitory nerve. The one furnishes the driving force, the other "applies the brake." For instance, the heart muscle is supplied with motor force through the spinal nerves from the upper dorsal region, while the pneumogastric nerve retards the action of the heart and in that way acts as a brake.

Another "brake" is supplied by the waste products of metabolism in the system, the uric acid, carbonic acid, oxalic acid, etc., and the many forms of xanthines, alkaloids, and ptomaines. As these accumulate in the organism during the hours of wakeful activity, they gradually clog the capillary circulation, benumb brain and nerves, and thus produce a feeling of exhaustion and tiredness and a craving for rest and sleep.

In this way, by means of the inhibitory nervous system and of the accumulating fatigue products in the body, Nature forces the organism to rest and recuperate when the available supply of vital force runs low. The lower the level of vital force, the more powerful will become the inhibitory influences.

Now we can understand why stimulation is produced by paralysis. Stimulants precipitate the fatigue products from the circulation into the tissues of the body. They do this by overcoming and paralyzing the power of the blood to dissolve and carry in solution uric acid and other acids and alkaloids that should be eliminated from the organism.

Furthermore, stimulants benumb and paralyze temporarily the inhibitory nervous system. In other words, they "lift the brakes" from the motor nervous system, and allow the driving powers to run wild when Nature wanted them to "slow up" or stop.

To illustrate: A man has been working hard all day. Toward night his available supply of vitality has run low, his system is filled with uric acid, carbonic acid, and other benumbing "fatigue products," and he feels tired and sleepy. At this juncture he receives word that he must sit up all night with a sick relative. In order to brace himself for the extraordinary demand upon his vitality, our friend takes a cup of strong coffee, or a drink of whisky, or whatever his favorite stimulant may be.

The effect is marvelous. The tired feeling disappears, and he feels as though he could remain awake all night without effort.

What has produced this apparent renewal and increase of vital energy? Has the stimulant added to his system one iota of vitality? This cannot be, because stimulants do not contain anything that could impart vital force to the organism. What, then, has produced the seemingly strengthening effect?

The caffeine, alcohol, or whatever the stimulating poison may have been, has precipitated the fatigue products from the blood and deposited them in the tissues and organs of the body. Furthermore, the stimulant has benumbed the inhibitory nerves; in other words, it has "lifted the brakes" from the driving part of the organism, so that the wheels are running wild.

But this means drawing upon the reserve supplies of nerve fats and of the vital energy stored in them, which nature wants to save for extraordinary demands upon the system in times of illness or extreme exertion. Therefore this procedure is contrary to Nature's intent. Nature tried to force the tired body to rest and sleep, so that it could store up a new supply of vital force.

Under the paralyzing influence of the stimulant upon the inhibitory nerves, the organism now draws upon the reserve stores of nerve fats and vital energies for the necessary strength to accomplish the extra night work.

At the same time, remaining awake and active during the night prevents the storing up of a reserve supply of vital energy for the next day's work, which means that the latter also has to be done at the expense of the reserve supply of life force.

During sleep only do we replenish our reserve stores of vitality. The expenditure of vital energies ceases, but their liberation in the system continues.

Therefore sleep is "the sweet restorer." Nothing can take its place. No amount of food and drink, no tonics or stimulants can make up for the loss of sleep. Continued complete deprivation of sleep is bound to end in a short time in physical and mental exhaustion, in insanity and death.

That the body, during sleep, acts as a storage battery for vital energy, is proved by the fact that in deep, sound sleep the aura disappears entirely from around the body.

The aura is to the organism what the exhaust steam is to the engine. It is formed by the electro-magnetic fluids which have performed their work in the body and then escape from it, giving the appearance of many-colored halo.

With the first awakening of conscious mental activity after sleep, the aura appears, indicating that the expenditure of vital force has recommenced.

One of the arguments I constantly hear from students and physicians from the old school of medicine is: "Some of your methods may be all right, but what would you do at the sick-bed of a patient who is so weak and low that he may die at any moment? Would you just let him die? Would you give him something to keep him alive?"

I certainly would, if I could. But I do not believe that poisons can give life. If there is enough vitality in that dying body to react to the poisonous stimulant by a temporary increase of vital activity, then that same amount of vitality will keep the heart beating and the respiration going a little longer at the slower pace. Nature regulates the heart-beat and other functions according to the amount and availability of vital force. If the heart beats slow, it is because Nature is trying to economize vitality.

In the inevitable depression following the artificial "whipping up" of the vital energies, many times the flame is snuffed out entirely when otherwise it might have continued to burn at the slower rate for some time longer.

However, I do not deny the advisability of administering stimulants "in cases of shock." When a shock has caused the stopping of the wheels of life, another shock by a stimulant may set them in motion again.

The Effects of Stimulants upon the Mind.

The mental and emotional exhilaration accompanying the indulgence in alcohol or other

poisonous stimulants is produced in a similar manner as the apparent increase of physical strength under the influence of these agents. Here, also, the temporary stimulation and seeming increase of power are effected by paralysis of the governing and restraining faculties of mind and soul: of reason, modesty, reserve, caution, reverence, etc.

The moral, mental, and emotional capacities and powers of the human entity are governed by the same principle of "dual action" that controls physical activity. We have on the one hand the motor or driving impulses, and on the other hand the restraining and inhibiting influences.

In these higher realms appetite, passion, imagination, and desire correspond to the motor nervous system in the physical organism, and the power of the will and the reasoning faculties represent the inhibitory nervous system.

The exhilarating and stimulating influence of alcohol and narcotics such as opiates, "hashish," etc., upon the animal spirits and the emotional and imaginative faculties is caused by the benumbing and paralyzing effect of these stimulants upon the powers of will, reason, and self-control, the "brakes" on the lower appetites, passions, and desires which "fire" the emotional nature and the imagination.

However, what is gained in feeling and imagination, is lost in judgment and logic.

Alcohol, nicotine, caffeine, theobromine, lupulin (the bitter principle of hops), opium, cocaine, morphine, etc., when given in certain doses, all affect the human organism in a similar manner.

In small quantities they seemingly stimulate and animate; in larger amounts they depress and stupefy. In reality, they are paralyzers from the beginning and in every instance, and their apparent, temporary, tonic effect is deceptive. They benumb and paralyze not only the physical organism, but also the higher and highest mental and moral qualities, capacities, and powers.

These higher and finer qualities are located in the front part of the brain. In the evolution of the species from lower to higher, the brain gradually developed and enlarged in a forward direction. Thus we find in the lowest order of fishes that all they possess of brain matter is a small protuberance at the end of the spinal cord. As the species and families rose

in the scale of evolution, the brain developed proportionately from behind forward and became differentiated into three distinct divisions: the medulla oblongata, the cerebellum, and the cerebrum.

The medulla oblongata, situated at the base of the brain where it joins the spinal cord, contains these brain centers which control the purely vegetative, vital functions, the circulation of the blood, the respiration, regulation of animal heat, etc.

The cerebellum, in front of and above the medulla, is the seat of the centers for the co-ordination of muscular activities and for maintaining the equilibrium of the body.

The frontal brain or cerebrum contains the centers for the sensory organs, also the motor centers which supply the "driving" impulses for the muscular activities of the body, and in the occipital and frontal lobes, the centers for the higher and highest qualities of mind and soul, which constitute the governing and restraining faculties on which depend the powers of self-control.

Thus we see that the development of the brain has been in a forward direction, from the upper extremity of the spinal cord to the frontal lobes of the cerebrum, from the low, vegetative qualities of the animal and the savage to the complex and refined activities of the highly civilized and trained mind.

It is an interesting and most significant fact that paralysis of brain centers caused by alcohol and other stimulants, or by hypnotics and narcotics, proceeds reversely to the order of their development during the process of evolution.

The first to succumb are the brain centers in the frontal lobes of the cerebrum, which control the latest-developed and most refined human attributes. These are: Modesty, Caution, Reserve, Reverence, Altruism. Then follow in order given: Memory, Reason, Logic, Intelligence, Will-power, Self-control, the Control of Muscular Co-ordination and Equilibrium, and finally Consciousness and the vital activities of Heart action and Respiration.

When the conscious activities of the soul have been put to sleep, the paralysis extends to the subconscious activities of Life or Vital Force. Respiration and heart action become weak and labored, and may finally cease entirely.

In order to verify this, let us study the effects of alcohol, the best-known and most-used of stimulants. Many people believe that alcohol "increases" not only physical strength, but mental energy also. Regular medical science considers it a valuable "tonic" in all cases of physical and mental depression. It is often administered in surgical operations and in accidents with the idea of prolonging life. I have frequently found the whisky bottle at the bedside of infants and on it the directions of the attending physician.

Watch the effect of this "tonic" on a group of convivial spirits at a banquet. Full honor is done to the art of the chef, and the wine flows freely. The flow of animal spirits increases proportionately; conviviality, wit and humor rise by leaps and bounds. But the apparent joy and happiness are in reality nothing but the play of the lower animal impulses, unrestrained by the higher powers of mind and soul.

The words of the after-dinner speaker who, when sober, is a sedate and earnest gentleman, flow with unusual ease. The close and unprejudiced observer notices, however, that what the speaker has gained in eloquence, loquacity, and exuberance of style and expression, he has lost in logic, clearness, and good sense.

As King Alcohol tightens his grasp on the merry company, the toasters and speakers lose more and more their control over speech and actions. What was at first mischievous abandon and merry jest, gradually degenerates into loquaciousness, coarseness, and garrulous brawls. Here and there one of the maudlin crowd drops off in the stupor of drunkenness.

If the liquor is strong enough and if the debauch is continued long enough, it may end in complete paralysis of the vital functions or in death.

Hypnotism and Obsession.

Again, we find the seeming paradox of "stimulation by paralysis" exemplified in the phenomena of hypnotism and obsession. The abnormally exaggerated sensation, feeling, and imagination of the subject under hypnotic control are made possible because the higher, critical and restraining faculties and powers of will, reason, and self-control are temporarily or permanently benumbed and paralyzed by the stronger will of the hypnotist or of the obsessing intelligence.

There is a most interesting resemblance between the effects of stimulants, narcotics, or hypnotic control and blind, unreasoning faith. The latter also benumbs and paralyzes judgment and reason. It gives full sway to the powers of imagination and thus may produce seemingly miraculous results.

This explains the *modus operandi* of faith-cures as well as the fitful strength of the intoxicated and the insane, or the beautiful dreams and "delusions of grandeur" of the drug-fiend.

The close resemblance and relationship between hypnotic control and faith became vividly apparent to me while witnessing the performance of a professional hypnotist. His subject on the stage was a young woman who, under his control, performed extraordinary feats of strength and resistance. Several strong men could not lift or move her in any way.

What was the reason? In the ordinary, waking condition her judgment and common sense would tell her: "I cannot resist the combined strength of these men. Of course, they can lift me and pull me here and there." As a result of this doubting state of mind, she would not have the strength to resist.

However, the control of the hypnotist had paralyzed her reasoning faculties and therewith her capacity for judging, doubting, and "not believing." Her subconscious mind accepted without question or the shadow of a doubt the suggestion of the hypnotist that she did possess the strength to resist the combined efforts of the men, and as a result she actually manifested the necessary powers of resistance.

It is an established fact that the impressions (records) made upon the subconscious mind under certain conditions as, for instance, under hypnotic influence absolutely control the activities of the physical body.

Does not this throw an interesting light on the power of "absolute" faith, on the saying: "Everything is possible to him who believeth?" Blind, unreasoning faith benumbs and paralyzes judgment and reason in similar manner as hypnotic control or stimulants, and in that way gives free and full sway to the powers of imagination and auto-suggestion for good or ill, for "white magic" or "black magic," according to the purpose for which faith is exerted.

It also becomes apparent that such blind, unreasoning faith cannot be constructive in its influence upon the higher mental, moral and

spiritual faculties. These can be developed only by the conscious and voluntary exercise of will, reason, and self-control.

From the foregoing it will have become evident that we cannot increase "vital force" in the body through any artificial means or methods from without, by food, drink, or stimulant. What we can and should do, however, is to put the organism into the best possible condition for the liberation and manifestation of life force or vital energy.

The more normal the chemical composition of the blood, and the more free the tissues are from clogging impurities, poisons, and mechanical obstructions, such as lesions of the spinal column, the more abundant will be the liberation and the available supply of vital energy.

Therefore, perfect, buoyant health, which ensures the greatest possible efficiency and enjoyment of life, can be attained and maintained only by strict adherence to the natural ways of living.

Menu from Mt. Ecclesia

—BREAKFAST—

Fried Apples
Wheat Biscuits and Honey
Corn Meal Crisps
Coffee Milk

—DINNER—

Cream Tomato Soup
Stuffed Turnips
Beet Greens
Tea Milk

—SUPPER—

Dandelion and Egg Salad
Dried Peach Cake
Rye Bread and Butter
Tea Milk

Recipes

Fried Apples

Select firm, even-sized apples, cut in half horizontally and remove core and tip. Have a little oil or butter hot in the skillet. Place the section of apple cut side down; cook on moderate fire till nicely browned, then turn, taking care not to spoil the shape of the apples, cover and leave on stove for a few minutes longer. Serve two pieces to each person.

Wheat Biscuits

Two cups coarsely ground wheat, half a teaspoon salt, one tablespoon sugar and one tablespoon oil. Mix with two cups cold water or skimmed milk and let stand over night. In the morning sift three teaspoons of baking powder with one cup white flour, mix all together with one cup milk. *Bake in hot iron gem pans.*

Coarsely ground wheat is best obtained by having a small mill and grinding your own supply. These mills are not expensive.

Cream Tomato Soup

To one pint strained tomato juice, fresh or canned, add half a teaspoon salt and a little pepper; place in stew pan and when it boils drop in baking soda the size of a pea. In another pan place butter the size of a walnut and two teaspoons of flour; when heated add one pint of milk and stir till it boils. Just before

serving pour the tomato into the milk, stirring slowly all the time.

Stuffed Turnips

Select large, even-sized turnips, peel carefully and boil in a small quantity of salted water for twenty minutes, then with a small spoon remove the center part of each. Have ready a seasoning of bread crumbs, tomato, parsley and other herbs, pepper, salt and oil, moistened with egg. Fill this into the turnips and brush over with part of the egg. Place on oiled pan and pour over them a little of the turnip liquid. Bake until a nice brown, basting occasionally.

Beet Greens

Wash thoroughly, removing all old outer stalks. If the beets themselves are small enough to cook with greens, so much the better. Steam in very little water, drain and chop. Season with butter, pepper, salt and a little lemon juice.

Dandelion and Egg Salad

Get some large, bleached dandelion, cut fine as slaw and sprinkle with French dressing—one part oil, two parts lemon juice, a pinch of sugar and a little salt. Make a circle or nest of this on the plate, place half a hard boiled egg

(Continued on page 38)

Echoes from Mt. Ecclesia.

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A Spring Morning at Mount Ecclesia.



ON the morning of March 20th at 7:00 A. M. as we started on our way to the service at the little Pro-Ecclesia (for you know we here at Mount Ecclesia are early risers), the scene that met our eyes was beyond description. The view was so wonderful that it is difficult to paint it with the pen.

Imagine yourself standing on a promontory with the writer, on the front verandah of the administration building which faces the east, about 300 feet above the valley, with an expanse of over eighty miles before you, looking down over Mount Ecclesia, which at this time is a bower of yellow poppies and marigolds (for they grow wild here), and the peach and apricot orchard pink with Spring blossoms. We look over this flower decked country down into the valley and we see a streak of white sand, the banks of the San Luis Rey river, as it is now well filled with water from the rains and snow in the mountains, it winds through the valley between the newly ploughed fields—some already green with the Spring grain—making a patchwork of different colors. Up the valley past the little Spanish settlement of San Luis Rey we see the white walls of the old Mission standing out brightly on its little promontory with the green hills rolling about it. Further up the valley, fourteen miles from Mount Ecclesia, the Pala Mountains arise where the United States Indian Reservation is, here we find the country covered with snow, and one of the most wonderful snowstorms with the sun shining through it. Just imagine the silver colored mountains white to the very bottom of the foothills with a heavy covering of snow, the clouds shifting about and the sun peeping through at times, the lights and shades upon this wonderful scenery. And just below us there is a gathering of mist or dew, which clings like a miniature cloud to the hills of Mount Ecclesia. You can imagine yourself above the clouds. To the west the ocean is silver, reflecting this white snowstorm, and on the same day the evening

sunset brought another even more wonderful picture, which is described by one of our visitors in the following letter.

Do you wonder that we think ourselves blessed here at Headquarters, with the fresh ocean and mountain breeze, our interesting chapel service twice a day, and the pure clean food? Truly it is a life that is ideal. And do you wonder that our visitors cannot express themselves in words to satisfy the heart.

EXTRACT FROM A LETTER OF A VISITOR AT MOUNT ECCLESIA TO A FRIEND IN ARIZONA.

Dear Friend:—

At last I have found it,— —the “Land of Heart’s Desire.” It lies here in Southern California, about forty-five miles north of San Diego. The place is called “Mount Ecclesia” and is the Headquarters of the Rosierueian Fellowship. It was indeed a happy selection for the Headquarters, for a lovelier spot could not be found on God’s green footstool. It combines the beauties of plain, valley, mountain and ocean, for it occupies a high tableland, or mesa, overlooking the San Luis Rey valley, with the ocean in front and on the south, and mountains to the north and east. With their feet in the ocean, these mountains sweep in a semi-circle around to the east—green hills in the foreground, rising in gentle slopes from the valley, back of these green hills a range of mountains which appear to be blue, a dark, beautiful blue, and back of them again rise the snow-topped peaks against the blue sky, the whole forming a wonderful picture.

You remember how I used to rave about the sunsets there in Arizona? They are grand,— I won’t take back a word I said about them, but I saw a sunset here the other evening that surpassed any I have ever seen anywhere. Of course, it was not so “gorgeous” as the sunsets in the Grand Canyon, but it was soul-inspiring in its tender beauty, its pure loveliness.

It was so beautiful that it made one's heart ache. I was just finishing my evening meal, in the dining-room, being among the last to finish, when I heard in front of the building a chorus of "Ohs and Ahs." Glancing out of the windows facing the sea I discovered the cause of their raptures—the whole horizon seemed ablaze. Hastening out, I added my voice to the chorus. Above the blue waters, the sky seemed all gold and copper, with light fleecy clouds rolling over it, obscuring at times, then opening to disclose the colors—and such colors! It would take the pen of a McGroarty (our California poet) to properly describe that sunset. It cast its radiant glow across to the east and north, flooding the snowy peaks with a rosy glow and making the soft clouds above them look like sheets of flame, drifting across the sky. In every direction you turned, the eye encountered fresh beauties. Down below us lay the dark canyon, then the valley, with the river winding through it like a silver thread until lost in the mists in the distance.

The others wended their way to the Chapel to attend the usual evening service, but I stood entranced, watching until the sun sank like a red ball of fire into the ocean and the wondrous colors all faded away until not a glimmer was left. We do not have that sudden change from daylight to darkness that you have—the "desert's sudden dark." Here it is more gradual, and I love to watch it. Often, in this beautiful place, I go "Roamin' in the Gloamin'"—always alone, for I do not care to talk at such times, it breaks the spell. Of course if I had a thoroughly congenial companion to go with me, one who knows when not to talk, it would be different, but she is far away in the desert. Come on out here this summer, won't you? Don't you hear the sea gulls calling?

Eileen.

The 1920 Ephemeris is calculated, and as soon as the proof is read carefully, (as Mrs. Heindel is now teaching Miss Graham as an understudy). This work has been delayed on account of Mr. Heindel's passing out, but with the headway made this past week the 1920 Ephemeris will be ready for the press before the first of May. However, the printshop is so rushed,

as the Cosmo-Conception has reached such a low point, only 100 in stock, we are printing another 2000 copies of the sixth edition, and as soon as this is off the press the large type, cloth bound, Simplified Scientific Astrology will be ready for printing. The Message of the Stars is down so low that before the first of July the present edition will also be exhausted.

—NOTICE—

We would again ask our subscribers and students for their cooperation. When sending orders for books to Headquarters, that they please write them on a separate sheet of paper. When the order is written in a lengthy letter or in answers to lessons, it takes a long time to read this letter and some times the order is overlooked. The work is now growing so rapidly, taking so many helpers in the office, that those who have charge are very much overworked, and you can help us greatly by making your letters as short and as much to the point as possible. But please put your book orders, requests for change of address, and anything out of the line of an ordinary letter, on a separate sheet of paper. We in the office would appreciate this help.

RECIPES—Continued from page 36

in the center, cut lengthwise, and garnish with bleached celery leaves and pimiento. To prepare the hard boiled egg, cut through the shell and remove with teaspoon, starting at the thick end.

Dried Peach Cake

Wash fruit and soak for twenty-four hours; if very dry they will require boiling for twenty minutes. Make a batter of two cups flour, one egg, two teaspoons baking powder, two table-spoons oil, and a little salt; mix with two cups of milk and pour into oiled pans. Have the peaches drained free from the juice and place them close together on the batter in pan. When half baked, remove from oven and sprinkle heavily with brown sugar and a little cinnamon; return to oven and finish baking. Serve hot or cold. The remaining juice may be slightly thickened and served as a sauce.



The Rosy Cross Healing Circle.

* * * * *

—HEALING DATES—

May 4—11—18—25—31.
June 7—15—22—28.
July 5—12—19—25.

South Africa, Jan. 3, 1918

Rosierueian Fellowship,
California.

Mrs. Agnes Cook of Cape Town has asked me to write and put my case before you, feeling sure that you will be able to help me.

I have been in bed since March 16, 1917, and according to the doctors, there is not much hope of my rising from same, unless, perhaps in a few years' time, with a bad deformity, as a hunchback, but they do not think I will be strong enough to bear the strain for so long.

A tubercular condition of the spine is the cause of the trouble, and now my spine has begun to "grow out." The doctors tell me this is caused by contraction, the abscesses forming in the bone, on discharging, carried part of the bone away, leaving a cavity and contraction must take place in order to fill the cavity, thus sending the bone out.

Finally, this process is very painful and very wearying. Have I made my case sufficiently explicit? Can you and will you help me? I am quite willing to co-operate in any way you may suggest, but I might mention that I do firmly believe that if I put myself in your hands, I shall be cured.

I hope I have made everything clear to you, but will supply any further details you wish. I am putting myself (pending your reply) in touch with the Healing Circle held in Cape Town.

With many thanks in anticipation,
Yours faithfully,
J. L. F.

South Africa, Jan. 3, 1919.

Mrs. J. L. F. has asked me to write, and explain to you that she greatly regrets she is unable to write herself. As one who has been in close attendance upon her since August 27th I

know her well. For your information I want to state that her spine is now quite straight, the one doctor attending her being completely at sea as how this has come about, though the other doctor, a personal friend, admits the possibility of spiritual healing, indeed it is the only solution to the development of the case.

The bowels were closed from August 27th, until October 11th, then acted very profusely and have continued so doing. The doctor thinks that there is a real solid hope of ultimate recovery, personally I do also.

We have now removed her from home to a more congenial room at a friends house where she can see outside and get a more plentiful supply of deep, pure air. She is now able to lie on her right side in fact often sleeps on it.

As one who has sat with her and with limited vision watches the workers unseen I can bear out the statement made by one of your doctors in one of your printed pamphlets. Also a fellow student (male) has sat with me to strengthen her and watch and he saw quite clearly some other operations upon the spine, in one instance he described to me how the spine was handled, as though extracted each notch cleaned and apparently foreign matter wrested from it thrown aside invisibly and then the spine again fell into place or put into place. I was able to receive from one of the attendants a message of instruction for her, had the message really been acted upon fully it would have saved much agony afterwards experienced, but flesh is weak and the luxury of feeling better for a tiny while resulted in undue exercise and the work was thrown back.

I have written at length I trust sufficiently to the point to explain the case and be of some use to you in rendering deeper aid.

As one who has for a long time taken a deep interest in your teachings and a tiny child on God's Eternal Path, I wish you my Elder Brothers, His own sweet blessings on your work and may it bring mankind deeper and deeper Light and more abiding faith in the Almighty Force.

L. C.

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