



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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General Contents

The Mystic Light

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

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The Mystic Light

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JANUARY 1917

The Christian Mystic Initiation

THE TEMPTATION

We often hear devout Christians complain of the periods of depression. At times they are almost in the seventh heaven of spiritual exaltation, they all but see the face of Christ and feel as if He were guiding their every step; then without any warning, and without any cause that they can discover, the clouds gather, the Savior hides His face, and the world grows black for a period. They cannot work, they cannot pray; the world has no attraction and the gate of heaven seems shut against them with the result that life appears worthless so long as this spiritual depression lasts. The reason is, of course, that these people live in their emotions and under the immutable law of "Alternation," the pendulum is bound to swing as far to one side of the neutral point as it has swung to the other. The brighter the light, the deeper the shadow, and the greater the exaltation, the deeper the depression of spirit which follows it. Only those who by cold reason restrain their emotions escape the periods of depression escape the periods of depression, but they never taste the heavenly bliss of exaltation either. *And it is this outpouring of himself in fervent devotion which furnishes the Christian Mystic with the dynamic energy to project himself into the invisible worlds where he becomes one with the spiritual ideal which has beckoned him on and awakened in his soul the power to rise to it as the sun built the eye wherewith we perceive it.* The nestling takes many a tumble ere it learns to use its wings with assurance, and the aspirant upon the path of Christian Mysticism may soar to the very throne of God times out of number and fall to the lowest pit of hell's despair, but sometime he will overcome the world, defy the law of "Alternation," and rise by the power of the spirit to the Father of Spirits, free from the toils of emotion, filled with the Peace that passeth understanding.

But that is the end attained only after Golgotha, and the Mystic Baptism, which we discussed in our last installment of this article, is only the beginning of the active career of the Christian Mystic where he *becomes thoroughly saturated with the tremendous fact of the unity of all Life* and imbued with a fellow feeling for all creatures to such an extent that henceforth he can not

only enunciate, but practice the tenets of the Sermon on the Mount.

Did the spiritual experiences of the Christian Mystic take him no further, it would still be the most wonderful adventure in the world, and the magnitude of the event is beyond words, the consequences only dimly imaginable. Most students of the higher philosophies believe in the Brotherhood of Man from the *mental* conviction that we have all emanated from the same divine source as rays from the sun, but there is an abyss of inconceivable depth and width between this cold intellectual conception and the baptismal saturation of the Christian Mystic who feels it in his heart and in every fiber of his being with such an intensity of feeling that it is actually painful to him; it fills him with such a yearning, aching love as that expressed in the words of the Christ: "Oh Jerusalem, Oh Jerusalem, how often would have I have gathered you under my wings"— a brooding, yearning, and aching protective love which asks nothing for self save only the privilege to nurture, to shield, and to cherish.

Were even a faint resemblance of such a universal fellow feeling abroad among humanity in this dark day, what a paradise the earth would be instead of every man's hand being against his brother to slay with the sword, with rivalry and competition, or to destroy his morals and degrade him by prison stripes of industrial bondage under the whiplash of necessity, we should have neither warriors nor prisoners, but a happy contented world living in peace and harmony, learning the lessons which Our Father in Heaven aims to teach us in this material condition. *And the reason of all the misery in the world may be accounted for by the fact that if we believe in the Bible at all, we believe with our head and not with our heart.*

When we came up through the waters of Baptism, the Atlantean Flood, into the Rainbow Age of alternating seasons, we also became a prey to the changing emotions, which whirl us hither and yon upon the sea of life. The cold faith, restrained of reason and entertained by the majority of professing Christians, may give them a meed of patience and mental balance that bears them up under the trials of life, but when the majority get the **LIVING FAITH** of the Christian Mystic, which laughs at reason

because it is HEART-felt, then the age of Alternation will be past. The Rainbow will fall with the clouds and the air, which now composes the atmosphere, and there will be a new heaven of pure ether where we shall receive the Baptism of Spirit and "*there shall be Peace*" (Jerusalem).

We are still in the Rainbow age and subject to its law, so we may realize that as the "Baptism" of the Christian Mystic occurs at a time of spiritual exaltation, it must necessarily be followed by a reaction. The tremendous magnitude of the revelation overpowers him, he cannot realize it or contain it in his fleshly vehicle so he flees the haunts of men and betakes himself to the solitude allegorically represented as a desert. So wrapped is he in his sublime discovery that for the time being, in his ecstasy, he sees the Loom of Life upon which the bodies of all that live are woven, from the least to the greatest, the mouse and the man, the hunter and his prey, the warrior and his victim; but to him they are not separate and apart, for he also beholds the one divine thread of golden life-light "which runs through all and doth all unite"; nay more, he hears in each the flaming key-note sounding its aspirations and voicing its hopes and fears and he perceives this composite color sound as the world-anthem of God made flesh. This is at first entirely beyond his comprehension, the tremendous magnitude of the discovery hides it from him and he cannot conceive what it is that he sees and feels for there are no words to describe it and no concept can cover it; but by degrees it dawns upon him that *he is at the very Fountain of Life*, beholding, nay more, FEELING its every pulse beat and with this comprehension he reaches the climax of his ecstasy.

So rapt has the Christian Mystic been in his beautiful adventure that bodily wants have been completely forgotten till the ecstasy has passed and it is therefore only natural that the feeling of hunger should be his first conscious want upon his return to the normal state of consciousness, and also, naturally, comes the voice of temptation: "*command that these stones be made bread.*"

Few passages of the sacred scriptures are darker than the opening verses of the Gospel of John: "In the beginning was the word....and without it was not anything made that was made," but a slight study of the science of sound soon makes us familiar with the fact that sound is vibration and that different sounds will mold sand or other light materials into figures of varying form. The Christian Mystic may be entirely ignorant of this fact from the scientific point of view, but he has learned at the Fountain of Life to sing the *Song of Being*, which cradles into existence whatever such a Master musician desires. There is one basic key for the indigestible mineral stone, but a modification will turn it to gold wherewith to purchase the means of sustenance, and another keynote peculiar to the vegetable kingdom will turn it into food,

a fact known to all advanced occultists who practice incantations legitimately for spiritual purposes, but never for material profit.

But the Christian Mystic who has just emerged from his Baptism in the Fountain of Life immediately shrinks back in horror at the suggestion of using his newly discovered power for a selfish purpose, it was the very soul-quality of unselfishness that led him to the waters of consecration in the Fountain of Life, and sooner would he sacrifice all, even Life itself, than use this new-found power to spare himself a pang or a pain. Did he not see also the Woe of the World? And does he not feel it in his Great Heart with such an intensity that the hunger at once disappears and is forgotten? He may, will, and does use this wonderful power freely to feed the thousands that gather to hear him, but never for selfish purposes, for else he would upset the equilibrium of the world.

The Christian Mystic does not reason this out however; as often stated, he has no reason, but he has a much safer guide in the interior voice which always speaks to him in moments where a decision must be taken; "*man does not live by bread alone, but by every word that proceedeth from god.*" Another Mystery, there is no need to partake of this earthly Bread for one who has access to the Fountain of Life. The more our thoughts are centered in God, the less we shall care for the so called pleasures of the table, and by feeding our gross bodies sparingly on selected, simple foods we shall obtain an illumination of spirit impossible to one who indulges in an excessive diet of coarse foods which nourish the lower nature. Some of the saints have used fasting and castigation as a means of soul-growth, but that is a mistaken method for reasons given in an article on "Fasting for Soul-growth" published in the December 1915 number of this magazine. The Elder Brothers of Humanity who understand the Law and live accordingly use food only at intervals measured by years, the word of God is to them a "*living bread*"; so it becomes also to the Christian Mystic, and the temptation, instead of working his downfall, has led him to greater heights.

To be continued.

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may. —Stevenson

Blessed is he who is such a friend to humanity that he sees the good in every man, for his own spirit shall be constantly enriched by the Christ spirit.

Fragments from Nature's Secrets

William and Elisabeth Denson

This article commenced in the July issue. Back numbers may be had from the Agents or Publishers.

AUTOBIOGRAPHY OF A BOULDER

Editor's Note: It very often happens in experiments of psychometry that the psychometrist identifies himself or herself with the objects to be psychometrized. Thus, if a portion is taken from a large animal of a prehistoric age the psychometrist will feel himself or herself as being that animal. If it is a fragment of stone then the same thing happens. Mrs. Denton in this experiment feels herself as a stone and tells what the stone went through

AT JANESVILLE, Wisconsin I obtained from a hill of gravel that had been cut through by the railroad, a boulder or dark rock of somewhat peculiar appearance and weighing probably four or five pounds. Breaking off a fragment, the following was obtained from it psychometrically, Mrs. Denton knowing nothing of the nature of the specimen and the angular fragment conveying, of course, no idea of its character to the mere touch.

Mrs. Denton said: "Mercy, what a whirl things are in! I do not know what to make of it. I feel as if I were being belched out of a volcano. There is water, mud, and everything in confusion. There are great pieces of rock beside me, some larger than I feel myself to be though I am of great size.

"This is the strangest feeling I ever had. I am sent up whirling in a torrent of water, mud and rock, not sent out at once but in alternate puffs and all of us flying around together.

"Now I am lodged, but I can hear that puffing still and with every puff the water rushes out so that it seems as if the volcano were vomiting. Now a torrent of water rushing back sweeps me from my resting place, and I am rolling in again. What fury there is down here! I did not go far down. Another gush and I am washed a long way off. I can see a boiling over now but I do not feel it. I see no fire about it though there is steam and I think gas.

"I am now away down the side of the mountain and feel quite benumbed. I can just hear that belching sound and feel the heaving of the ground. Here I lie for a long time.

"At last I fall into a deep cavity, very rough and uneven. It is dark. I perceive the influence of water in my neighborhood. Shall we ever get out of this? I am surrounded on all sides.

"The water has burst in with great power and it is spinning me around and around. I am being moved onward by little and little during a long time. I must hurry along for it is a vast period. I am now in a kind of a notch where the rush of waters keeps me in a constant whirl.

"At last I see the daylight. There is a long shelf that slants down into the water. I am washed right up on it and the water has left me. It is a long body of water larg-

er and wider than a river. It looks like a lake and has waves of considerable size.

"The water rises again. It washes round me and I am carried back into it. All is dark now. I am washed into a deep and wide hole. I am far under ground and under water. There is a strong current and I am being rushed along by it. A strange feeling of perverseness possesses me, a disposition to go as it comes. It seems so strange to me. I feel as if a great deal larger than now. I keep moving slowly along, slide a little, roll a little, stop a little, and knock against the side now and then, one side however, more than the other. I do not know why that should be. I am out once more; I lie in a basin in a large open place. I am not at the bottom of the basin however, for other rocks are below me. How cold the water is. The basin is gradually filling up by rocks rolling in. It is in a terribly cold latitude, I am all in a chill. [Here she fairly shook with cold.]

"I feel now as if there were something over me besides water. I don't know what it is. [The room was very warm yet she drew her chair close up to the stove.] It is strange that I see so little. I just feel and act. The basin in which I lie is shallow from me upward. That which lies over me must be ice for I can see light through it. I am fast in a tomb. My connection with this ice seems to give me a connection with all the country around so that now I can see for many miles. There is a great depth of ice. I look up through it. It is a long way to the top and seems unbroken for a great distance.

"How strange! The ice has broken loose and I am in motion now traveling southwest. It goes very heavily catching now and then. There is a kind of pitching forward at the upper part that surprises me. I certainly could not do that. The under part seems to go slower than the upper. It cannot be possible yet it seems so. How intensely cold it is! The noise the ice makes in moving is awful to me though I do not suppose it could be heard very far and yet here it is a terrible grinding, ringing noise.

"It is as if I had come a long way, yet it is strange how slowly it moves. I do not understand how a solid body could move in this way for part of it moves faster than another part and yet it seems all solid. It is incompre-

hensible. It is a flat thick mass of ice several miles across. How insignificant a tree or house would seem in its path.

“It appears we had a hard time of it scraping, scratching, and grinding along. It meets with obstacles and checks more than would be produced by mere unevenness of the ground. I am so far back that I do not feel all that the front has to contend with. It seems to be growing warmer now. I do not feel as cold as I did. It is a great deal warmer and the heat seems to come from beneath. The ice is melting, dripping and running. It melts away from under. I do not understand that. It does not seem as if we had come far enough south to make all this difference in climate.

“The ice is leaving me I believe, yes, it is. The length of the ice surprises me. It looks like a long coast of ice, great cliffs rising up like walls. It melts and keeps sliding on faster since it melted so rapidly. I have dropped out of the place where I was upon the ground and am only now moved occasionally. The front of the ice is miles ahead of me and overhead the great mass still goes on. I am still moved on a little occasionally but the ice is fast leaving. I am nearly out from under it but the front is still a long way ahead.”

Mrs. Denton was so much fatigued that she could not continue the experiment any longer or doubtless it would have revealed much more, but what it did reveal is significant.

North of the fortieth degree of North Latitude on this continent we find covering the face of the country beds of sand, gravel, or clay and sometimes mixed with these or lying above them, boulders or, as they are sometimes termed, erratic rocks or lost rocks. These rocks frequently differ in their mineral composition from the rocks in the neighborhood in which they are found and the rocks with which they are identical in the same position are generally found north of their present localities, sometimes indeed many hundreds of miles.

Beneath these beds which are known to the geologist in the aggregate as the “drift” or glacial formation, we find upon the solid rocks scratches or holes which have evidently been made by the passage of some body over them, that body from the appearance of these holes having moved in a general direction from north to south. These beds and appearances excited the attention of thinking observers for a long time before any theory was formed of their origin adequate to account for the facts observed in connection with them. At the present time it is universally conceded that ice has been the principal agent concerned in their production but in regard to this operation there is considerable difference of opinion.

One party supposes that during the Drift Period, the time when these beds and appearances were formed, this

northern country over which the drift extends was under water and icebergs latent with fragments of rocks and detritus swept by glaciers from some northern region came floating down as they now do from the west coast of Greenland into the Atlantic Ocean and stranded upon the shore, but impelled by a southward flowing current they slid over the floor of the ocean and there imbedded pebbles made the holes or scratches and on melting the material with which they were laden was left upon the floor of the ocean forming, when that became dry land, the beds of drift to which I have referred. Another party supposes that owing to some cause as yet unexplained this northern country had during the Drift Period an intensely cold climate, so much so that snow falling could not melt, but became condensed by its weight into a grand sheet of ice of vast thickness which covered the face of the country and that this sheet of ice moving in the only direction in which it could melt, viz., toward the south, passed over the country grinding down rocks in its march and leaving upon the low plain indications of its progress which the glacial floes and beds present. There are many difficulties in the way of accepting the “glacial theory,” as it is termed, but the psychometric experiments that we have made upon scratched rocks point unerringly to the existence of glacial action at the localities from which the specimens were derived, and at the same time the action of icebergs is indicated as one factor in producing the varied phenomena belonging to the Drift.

It is a remarkable fact with which Mrs. Denton was unacquainted, at the time the above examination was made, that ice moving in the form of a glacier travels with unequal velocity. Thus, in an article on “Glaciers and Glacial Theories” in the *Westminster Review*, the writer says: ‘the rate of movement of all parts of a glacier is by no means the same. Sometimes the commencement and end of one appears to move somewhat faster than the middle. Sometimes the lower end moves more swiftly than the upper, differences, which doubtless proceed from changes in the form of the valley and consequent variations in the amount of resistance at different points. But there is a constant and most important discrepancy between the rate of motion of the central part of the glacier and that of the sides, the former being invariably found to be moving onward much more quickly than the latter. The same relation appears to hold good between the superficial and the deeper portions so that the motion of a glacier resembles that of a flowing body. It matters not whether we choose a limpid fluid like water or a viscous fluid like tar, if we allow either to flow and then measure the velocity of its different parts we shall discern that the lateral and inferior portions are retarded by friction against the walls of the channel and

hence that the top flows faster than the bottom, the middle than the sides. Seeing this psychometrically Mrs. Denton's astonishment was very great and she could scarcely credit the possibility of her vision being correct in this particular. As to the scientific accuracy of it, the well-informed reader will see at a glance. There is one portion of the psychometric description that deserves particular notice. It is that in which the heat is spoken of as coming up from the earth into the ice and melting it. The spot where the boulder was obtained is on the edge of that singular region of "No Drift" which is nearly coincident with the lake region of Illinois, Wisconsin, and Iowa, extending over a few miles beyond the district in which lead is found. On every side of this district lead is abundantly distributed, especially to the north of it, but within that charmed circle you cannot find even a drift pebble. What can be the reason of this? Some have suggested that during the Drift Period this portion of the country was an island, so far elevated above the waves that drifting icebergs never reached it and consequently deposited no drift. But this explanation, which takes for granted that all drift phenomena were produced by float-

ing icebergs, is far from being proved. Thus it happens that the region of "No Drift" is coincident with the lead region and that there is no other portion of this continent north of the fortieth parallel in which drift is thus absent.

I have long been of the opinion that the lead in the region referred to has come from below in the state of vapor, though the underlying porous sandstone into the magnesium limestone in which it is found. The deposits have been formed by sublimation at a time when the rocks were heated to a certain degree even to the surface, indications of which are plain and abundant. This may have occurred during the Drift Period and as the glaciers came down from the north and the northeast they melted as they came near this heated district, leaving their detritus on the spot and thus formed those immense accumulations of drift that are found in Wisconsin north of the lake region. I had no thought of this theory at the time we made the examination, but our examinations favor it very strongly, for if so the circumstances described in the psychometric experiment must have taken place at or near the very place from which the boulder was obtained.

Links of Destiny

AN OCCULT STORY

Eva G. Taylor

This article commenced in the August issue. Back numbers may be had from the agents or publishers at 10¢ post-free.

Chapter VI

After Mrs. Morton left, Mrs. Remington sent for Marozia and renewed hostilities. She argued and stormed, as some distressing women will. Then she tried diplomacy. With the ancient cunning derived from lost Atlantis she hinted at her husband's failing health and financial embarrassment. Then she added:

"You must know that it cost a lot of money to send you off to Utica to school for a year. And such a foolish thing to do too, under the circumstances!"

"I shall try to repay it, Mama."

"Well I don't know how you ever can unless you come to your senses and marry Claude Rathburn! Besides giving you an enviable social position it might save your father's life if you accept Claude!" She scanned her daughter's face narrowly to watch the effect of this dart. In a low tense voice, her eyes dilating with nameless dread, Marozia asked,

"Does Father desire me to make this sacrifice?" Her father always had seemed to her the embodiment of

every high ideal and breathlessly she awaited her mother's reply! Mrs. Remington was a strategist and Marozia's directness always confused her.

"You know that your father seldom looks at things in the right light—especially worldly matters!" Marozia's eyes kindled with the revealing light, which always detected her mother's sophistries. She quietly asked:

"Is marriage a worldly matter?"

"I don't know what else it is!"

"O Mother—Mother!"

"Well, you know what I mean! Your father has his own ideas about things. He is always in the clouds and never looks at matters from a common sense point of view! Only the other day I heard him say that all men should be as brothers and look out for others' interests more than their own! Just fancy it! We are here to look out for number one!"

"Father is right!" Marozia replied quietly.

"Well, if you are so wrapped up in him why don't you try to make it easier for him?" Marozia was silent. Mrs.

Remington pursued her argument, closing with these words:

“Besides Claude is a very attractive man, apart from his money!”

“I don’t think I would ‘part’ him and his money! They naturally belong together and help make up the ‘advantages’!”

“You needn’t be so sarcastic! You ought to be ashamed of yourself!”

“I am ashamed—ashamed to be discussing such a subject!” Really, Mother, you are so taken by the outside show that you cannot see how vulgar it is! It’s worse than veneer on furniture! I prefer genuine people—even without the advantages!”

It ended in estrangement between them. Marozia fled down the green lane and through the tall meadow grass to the large flat rock grey with lichen, which overlooked the creek and the hills beyond. This was her favorite retreat when her “temperament” clashed with her mother’s worldly schemes. Even her mother’s simplest and sanest ideas warred with her little world within. In the days of her wistful dreamy childhood, when she sat upon the boulder in the sloping meadow and looked across the interminable undulations to the distant, hazy outlines of the hills, she wondered what lay beyond them. She knew that a spur of the great railroad had crept close to the farther side of the low ridge, bringing to a favored contiguous hamlet a breath from the outside world. It lost its first freshness however; by the time the old stagecoach had wafted it over the hills to the isolated little settlement. As she grew into young girlhood her soul began to rebel at the narrowness of it all. She grew insufferably weary of the blue hills, which closed around. In her passionate moods when her spirit chafed within she almost hated the low, monotonous curves, which lay against the sky and never suggested anything great. The narrow picturesqueness, which never opened out into vistas, stifled her. Everything in her village environment seemed typical of her repressed life. Even the creek, which at length found its weary way to the Susquehanna, was tortured by its mill-dams, its narrow banks, and endless diversions and distractions, when it longed to rush onward to the sea. And the people—they seemed so raw, so crude, so full of little narrow prejudices and opinions wrapped in their rude ore. Even as a child she had them all weighed and analyzed and each assigned to his proper place. She laughingly mimicked their provincialisms, but there was no malice in her humor. It was broad, spontaneous and kind, always. It arose from the insight of her soul. She could not endure limitations, pretenses or ignorance, which did not long to be enlightened. In her narrow environment she longed always for the broader, richer

life that pulsed through the world’s great arterial centers and flowed out in widening currents beyond the hills of her village horizon—beyond the great Susquehanna. In those childish days the Susquehanna had seemed very great to her vivid fancy. She imagined, as many have done before and since, that satisfaction was to be found in outreach, altitude, or in rich vivid life. Inspiration may come thus, but not satisfaction. Vibrations of the world’s throbbing pulses had sometimes reached the little Arcadia, even in those far away days—dim echoes of the world battle that surged from east to west—from metropolis to plain. She longed to be in it, a part of it.

How she thrilled when at last her opportunity came to go a little way beyond the hills. Her first journey began with the old family horse and spring wagon to the stagecoach, thence over the successive hills to the branch railroad. Most wonderful of all to her astonished vision was the long train, which thundered in as she stepped from the close stuffy day coach, which the branch road used to convey its occasional passengers to and from the great New York central. Once aboard and whirling onward something within leapt up and responded in quickened pulses to the sense of speed and cried incessantly for more. She felt herself bending forward in eager excitement at its rapid onrush toward—“somewhere”. Soon she caught sight of blue lakes, towns, fields, and forests as she was borne on with the rush and roar in her ears and the thrill in her heart. She smiled last evening at the retrospect. It had been a wonderful year to her and marked an epoch in her life. Yet she was glad to be home again. Today she was so weary of the silly pretenses, the ridiculous affections and narrow sordidness of her little world that she longed to escape again. The two luminous Intelligences that were as stars in her world were her father and Mrs. Morton. When with them the real Marozia awoke. Now she was full of unrest as she realized that she could have unbounded opportunities in the line of filial duty, if she would. As she sat facing her clamoring emotions the old longing for outreach, breadth of horizon, not merely physical but mental—nor only mental but spiritual—seized her. While she watched the meadow-grass waving in graceful undulations like a stretch of sea-billows, a vision uprose from the shadows where she had felt the narrowness and the wild longing for outreach. It whispered with fascinating subtlety of the brilliant life beyond her limited horizon. It lured and it beckoned her eager soul. Her mother had hinted of another limitation—the limitation of poverty—which she would soon experience if she refused this opportunity to escape. Her mind ran on into the fields, which her ambition would explore. She longed to write—to teach. She was the more eager to do this since she had learned

something of the wonderful philosophy of the Western Mystery School. She must unfold its truths to other hearts, yet—how could she do this if her mother's prediction should come true? Poverty—she had never known it, yet it seemed a horrible word to her. She always associated it with the people who lived up in the "Hollow". They were unkempt and dirty, and used dreadful language. Her fastidious senses revolted at the mere thought of association in any form with people like this—yet—poverty might come to her! She wondered if she would ever become less refined, less the real "lady," less fastidious and clean and dainty. She shuddered with horror as this picture loomed before her.

"I could endure the shanties—possibly—but I could not endure what might go with them! Filth or squalor would kill me! So would association with people of that stamp! Yet Mother said that poverty stared us in the face if I did not encourage Claude Rathburn's attentions. And—if I should! —"

Then the vision of a glorious future beckoned again. She saw herself surrounded by all that the world holds dear. Honor, wealth, fame, love, might be hers! Honor—the esteem of men—that which the mere opinion of others brings one! And this opinion—what is it worth? It touches not the real Self—it deals with the fictitious, the unreal self. It sets the personality upon a tottering pedestal and bows in servile homage. It is just as likely to defame and curse the next moment if envy or jealousy or self-interest creep in. It is like the golden calf worship—there is nothing great behind it. A breath may destroy it. Some slight offense may be taken, one's vanity may be hurt and lo, the homage turns to calumny! Before the inner bar honor—the honor which others pay—is proclaimed a worthless shadow of the real.

Wealth appeared before the silent judge. Wealth—a mere fantasy, a bubble to the soul that lives! It seems potent only to the materialist, and Marozia was not a materialist. So wealth passed before the bar as a power not to be reckoned with if the soul stands as the chattel that it would purchase. Fame—ah, like honor it arises from a vapor of human conceit! It has no permanent, no enduring quality. A word, a criticism, a jealousy might sweep it away. It too was unreal—it touched not the eternal verities. Love? Ah there she paused. She did not love Claude Rathburn—she felt sure that she never could. She loved her father and Mrs. Morton. She tried to love her mother, but she created perpetual discord and she knew that at the last analysis it was but a forced motion of an altruistic desire—not emotion. She could not feel any strong attractive power drawing her soul to the soul of her mother. It would be thus if she permitted herself to marry Claude Rathburn. Search as she would

she could not find within her heart or soul any sentiment whatever toward him except that of half-dread, half-repulsion.

The brilliant vision faded away into a commonplace, drab colored sort of an affair, which she was supposed to be trying to take an interest in. The next moment there was recoil from that which she must accept with her brilliant opportunities. A sickening wave rolled back upon her leaping hopes, submerging them. Her soul had recognized the sham and drew back with a shudder.

"No. I could not love him, and marriage without love would be intolerable for me!" she murmured as she rose to go down the hill road to meet her father. When he saw her face, pale, agitated, yet determined, he knew that a crisis had come to her and in the stress of battle the woman in her had awakened.

Ralph Remington too had been indulging in retrospection as he walked slowly up the hill to join Marozia who often met him here. He had been thinking of his vanished youth. It is not always pleasant to indulge in retrospection. It was torture to this man because of the infinite disparity between his dreams and the reality. It seemed ages ago since he was a bright eager boy with his ardent hopes and lofty aims. Yet he was only in middle life. So much had been crowded into his dream! His father had scorned his ambition. He was needed on the farm, which was a large one, so he relinquished his ambition for a college education. For years he had thought that at some future time he might take up his life work where he had dropped it. To this end he continued his patient researches. He studied alone by the firelight far into the night and trained his mind to accurate thought. He finished his course at Yale.

When his father passed away he was left in charge of the estate, which he inherited. Ill success attended his experience as a landholder. He was neither a financier nor an agriculturist. As we know, unscrupulous men took advantage of his unsuspecting honesty. Mortgage after mortgage had been put upon the estate from time to time as emergencies arose.

In the meantime he had married and as we have seen, his home life was very unhappy. Mrs. Remington was truly the embodiment of feminine selfishness, vanity, and triviality. She could not comprehend the greatness of her husband's mind, so she affected contempt for greatness. Her plans had been well laid. She had lured the scholarly young heir into her net—for youth is pathetically blind. It proved indeed a net, which gradually tightened around his glowing hopes. Each year of the stifling home atmosphere had paralyzed some longing outreach of soul or some beautiful human hope, until now he strove no more against his fate. A shallow, selfish mind

has power to work unspeakable ruin to a noble sensitive soul whose high aspirations conflicted with its own sordid plans. Had she been great enough or good enough to enter into her husband's higher life she might have been the needful balance between his lofty soul and the practical world, which he so illy understood. Her energies, however, were devoted to selfish intriguing, while he grew more silent, more repressed, and more sensitive to the visions of the inner life. He had grown to dread the forces which might challenge him should he emerge from his seclusion. His solitude was life intensified, spiritualized. His vision was growing clearer, his soul purer. In the calm solitude of his larger life he could create. In the silences of his lonely life he could hear clearly the divine voices that were forever speaking to him and could translate them for other hearts and minds. It was a blessed compensation to him—this growing sensitiveness to the life within life, this touch of his soul with infinite and invisible realities. It limited his human

ambition but it widened his spiritual horizon.

Today he had realized more than ever before that a crisis was impending. He saw its shadow in Marozia's face as she met him.

"Father, is poverty such a dreadful thing?" she asked as she walked beside him up the rocky road.

"I think it is not the worst of ills, my Child," he answered softly. "It might entail a few privations along material lines, but that would leave the soul more unencumbered."

"But would it not hamper us, Father, in the way of working out our high ambition?"

"It might be a handicap, but that would prove our strength and worthiness! Nothing that is worthwhile comes easy. Besides, my Child, ambition may spring from a root of selfish desire. If so, it is better that it be burned out in the Fire!"

To be continued.

The Cathedral of Night

Corinne Smith Dunklee

The soft, purple portals of the twilight have slipped back revealing the vast Cathedral of Night, dusky with longings, and shadowed with dreams. Thickset with points of gold flame, that glitter and sparkle and shower their secrets upon the heart of a sleeping world. The interior of this great cathedral is the home of ineffable harmony and rhythm. The vast expanse is supported by infinite vistas of spiral columns formed in exquisite symmetry. Standing like the soul of some rare marbles transformed into the Spirits of Youth, of Innocence, of Gladness, of Beauty, they give forth an ethereal effulgence of light. Between these columns fragrant aisles lead to an altar gleaming in its snowy whiteness like the purest alabaster. In wonderful perspectives these fairy-like colonnades slip into the distance, more beautiful as they recede, to lose themselves about the altar in a white and luminous ecstasy.

Suddenly the light is intensified. Notes of a triumphal chorus sound in the distance, coming nearer and nearer until the entire vast cathedral is vibrant with music. Gradually every atom of space is filled—filled with the souls of little children, wonderful, radiant, free.

In their earth-homes, while the little bodies are stilled in sleep, the souls slip away into the great Cathedral of Night. Here they form beautiful friendships with the souls of children who are freed from their earth-bodies for a while. Guided and directed by wise and loving

Angel-teachers, they are learning, in exquisite play, how to weave with golden threads into their earth-lives, some faint reflections from the Heaven-world. Beautiful Angels gather the souls into great, white processions that wend their countless ways through the vast Cathedral of the Night. First they enter the wonderful Hall of Silence, guarded by immense gates of gold; that always swing wide inviting whosoever will to enter; never closing, save at the sound of a spoken word; when by some strange magic, they become vast, impenetrable barriers, shutting out the exquisite beauties which lie just beyond them.

In the walls of this Hall of Silence are built innumerable mosaics made of dreams, in a harmony of ever-shifting, ever-changing colors. There are some wildly fanciful patterns, and many very beautiful ones, while others are so weird and strange that some souls are lost in wonderment before them. Each soul who enters here finds a pattern to study. (For are we not all dreamers at heart?) Some of them sparkle and glow with all the brilliancy of ever-increasing life; because they have been brought to fruition upon the earth. Others are half-shrouded in twilight shadows, and are slowly slipping into the dusk of things forgotten; for these have never been made to live in the world of men.

Souls there are, who see with a tender yearning, that many of the fairest are thus drifting away.

The floor of this great Hall of Silence is of soft, won-

drous light: like mists of a spring day all silver and cream that rise from the heart of a river. The walls become fairer and more luminous the higher they ascend; until in the infinites of space, they are lost in an indescribable splendor. The patterns are constantly changing, for never is the Hall of Silence deserted. Always there are new dreamers and new dreams are being inscribed. One of the most important lessons the Angel-teachers give is to impress upon each soul the possibilities to be gained from frequenting the Hall of Silence, and the great solace the knowledge of it shall some day prove to all mankind upon the earth.

On leaving the Hall of Silence many of the souls see a beautiful Spirit, who can always be distinguished wherever she goes by the jewel she wears upon her breast. It grows larger and brighter every time she helps someone who needs her, and sparkles and scintillates with a glorious light when she performs deeds of loving service. For this is the Spirit of Service. She is never found alone, but always moves amount the throngs. Where the dark shadows fall longest and deepest the light from the indescribable jewel upon her heart gleams like a star of love falling upon a weary world and soothing it into an infinite peace.

Sun-bright rays from the Spirit of Love shine upon the souls and transfigure them, whose hearts and hands are learning to follow in her ways. As the souls go forward in great companies they find the entrance to a vast room, a room whose dimensions beggar description. Across its ever-open portals the rays of a mighty Star casts its light; and every soul who comes within its radius must enter in. The interior of this room is formed of great sheaths of pearls. The floors that slip away into infinite distances, and the walls whose boundaries are beyond vision, are all aglimmer with the soft sheen of pearls. The light is quiet and subdued like the light of a young moon shining in deep forests. Stealing through the air are dreamy, minor melodies played on harps of gold.

Some whom the Star has guided to the door come with wailings and great cries of pain. Others come willingly as though hoping to learn a long-expected lesson. Each soul must come within the radius of that Star. And each soul, before it leaves its earth-house, must cross that waiting threshold; for this great room is the home of sorrow, and the pearls of its walls are the crystallized tears of humanity. The Angels, who are the teachers, show souls who can see them, many beautiful pearls of renunciations, and pearls of great sacrifices, of which the world knows nothing. But the Angels have gathered them all together here; and are adding to them day by day. Not one can ever be lost. (So you see why this room must be so large and why we can never know its boundaries.)

The most beautiful thing in this room is an altar formed of the rarest pearls. Each one perfect in size, in color, and shape, and illumined with a tender, yearning beauty. These are the crystallized tears of mothers. It is around this altar that souls in sorrow come nearest to God. It is here that the very Spirit of Sorrow lives when away from her home in the Heaven-world. There, the Angels tell the souls of the children, she is always found near the Spirit of Love. This knowledge must be deeply engraved upon their hearts when they go back into the earth-world; that sorrow ever broods near the white glory of love. This Great Spirit is so sweet and fair, many souls recognize intuitively that she is a wonderful friend; and losing all fear, they go to her with outstretched arms. The Spirit of Sorrow is always robed in white, she tells them, to symbolize no regrets. For when a soul has recognized its true mission sorrow disappears because it has been transmuted into love. They must always remember that to be an awakened soul sorrow is but the crucible in which to test the strength of that soul.

Beside the entrance to this vast Hall of Sorrow stands a figure that seems the essence of light itself. Surrounded by a halo of quivering radiance that extends far beyond the line of vision, piercing deep to the soul of every thing it touches, and drawing forth an echo in reflected splendors. Many souls come together from the Hall of Sorrow. But some there are who walk alone. On each this radiant Spirit casts a ray of light. Few among them are conscious of the light that encircles them; and rare is the soul who sees the sublime Spirit standing there. Almost never is she visible when they come forth in companies. Only the soul who walks alone is conscious of her presence. The Angels explain that this is the Great Spirit of Truth. In her real home, in the Heaven-world, she lives closer to God than any Spirit save Love. Though souls may stand in the light that emanates from her, they may never come near the Great Spirit. When a soul attempts to reach her, the Figure always recedes; but the *light becomes greater*. So, as the souls pass in wondrous processions, the Guardian Angels pausing, wherever their evolution indicates, they all must pass, sometime, through the marvelous radiance cast by this bright Spirit. Not one is ever conscious of the full glory of this light, excepting souls who bear an impress from the Hall of Sorrow in their hearts. In vast companies the souls of the children gather around the great, white altar in the heart on the Cathedral of Night.

This is the altar of Love and it is illumined with the pure, white light that descends from the very throne of God. For the Spirit of Love lives closest to the heart of God. The light that emanates from the altar of Love floods the vast Cathedral of Night to all its length and breadth and depth.

The Angels tell the souls of the children how light always portrays love, that never can there be light without love to cause it. Whenever they see the light of a new day, they must remember that it is an expression of God's love for the world. Whenever they see the sun, the heart of the world, they must know that it is a symbol of God's heart; for the world could not live away from its great heart of love, any more than the souls of these little children could live away from God's love. Hovering above the altar of Love are vast throngs of souls who are awaiting the summons to birth again. Each one, as the Angel of Life calls, gathers an offering from the altar of Love to carry away in his heart to the world. For these are God's sweetest messengers of love to man. Beyond the altar of Love is the entrance into what appears to be the domain of Shadow land. As the souls of the children approach this entrance, they hesitate intuitively, as though a wave of pain swept over them. A shadowy gloom permeates all space, outlined with a soft frieze of tears. Countless little souls are faintly discernible enveloped in the soft shades. A plaintive wailing of regret sighs from orchestras formed of shadows. The Angels explain that this is the home of souls who are waiting to take up their earth-lives again, but when the Angel of Life calls for them, they must each one go into homes that are foreign and strange; and where they will not be welcomed. This is why they are enveloped in shadows and do not live as close to the great altar of love as the souls who are going into love-homes, where their coming is eagerly expected. And these little souls of the Shadow land, the Angels sorrowfully continue, sometimes forget to take an offering from the altar of Love in their hearts when they go into the earth world; which makes their earth lives very hard, until they find love in serving others. As we sow, so we must reap. These souls have sown in the darkness, now they must reap shadows; until through experience and suffering, they come into a realization of the perfect Law. Suddenly across the air steal the most wonderful harmonies emanating from a perfect symphony in colors. Soft lavenders that melt into exquisite greys, and violet hues that interlace with rose, in changing tones of beauty so rare and fine they seem but drifting, gossamer fragments left from dreams. Every color breathes in fragrant music. So soft, so elusive, stealing close in half-plaintive strains, only to lose themselves in the distance with fairy like echoes. Floating, shifting, weaving, parting to allow wonderful vistas of a dream-world beyond. Mountains and meadows, flower-covered valleys and plains, stretch away in a strange, unearthly beauty, illuminated and irradiated by a light as intense as though millions of golden suns were shining. Suns that had penetrated to the heart of every tree and flower, and left a ray of themselves there, to reflect in a perfect glory of light and love. The

air is luminous with the light and wonder of the ever-shifting, ever changing colors. So wonderful that no mortal eye could bear its brilliancy for long. From the heart of this dreamland comes a figure more beautiful than human, and yet not so fair as the angels. A figure wreathed in soft veils of vague, intangible shadows like grey mists enfolding a purple twilight. She seems the very spirit of this fragrance and harmony, attended by many beautiful souls who are scattering dream-scented posies along her way. Sweet immortelles and the perfume of heart's-ease are mingled with the fragrance of her thoughts in tender greeting:

"And who do you think that I am?" When the souls of the children are silent in an awed kind of ecstasy.

"I am the Spirit of Death." In reply to the wondering exclamations: "Yes, I know, poor, deluded mankind has always pictured me in such a hideous manner, carrying a skull and crossbones, or in some such terrible form that the souls you know as men spend most of their lives in fearing me, when, if they would only understand, I am a good friend. The more man learns of me, the more shall he know of himself." Gently caressing the groups of souls who have gathered near her, she continued, "I love all who come to me; and I take each soul to my heart as a mother does a tired child. For they are nearly all just children after all—some of them very tired and most of them so frightened at the change. Teach the world, my little souls, when you return, that there is nothing to fear. Death is but a slipping from the evanescent, the fleeting, and the dreaming, into the reality of those dreams. All these souls who attend me I keep to receive and care for the little ones who come from the earth before any of their loved ones are here, and to minister to the souls who come very tired from their earth-lives. I think of all I have to do; I love best to still a tired heart, give rest to a weary soul." Here the curtain of colors lifts again revealing scenes of entrancing beauty, and breathing music so strangely sweet that even the Angels, who are guiding the souls of the children, are constrained to pause and listen. The Spirit of Death tells them that in this world of wonderful colors, every movement emits a sound. The air is so rarefied, and the vibrations so fine, that souls can hear the sound of things growing. The trees, and flowers, and grasses, all unite in a wonderful harmony of song.

The movements and the thoughts of the Angels, and the souls whose evolutions they are guiding, form a stupendous symphony. She tells her eager listeners: "The Nature Spirits give this same music to the earth-world, too; though the souls there are so immersed in the sounds of the world, that they cannot hear this heavenly music. But the birds by their exquisite vibrating condition come close to the music of the Heaven-world; and their songs are but an echo of the music of this world.

“The flowers, too, that make the earth so beautiful, have caught their colors from the color-tones of this plane; and in their souls of perfume they give to men the love-thoughts of the Angels. Your thoughts of love and beauty and truth form the reflections of flowers here. The Angels, then, mold these reflections into the beautiful flowers that they give back to you. And, they in turn, impress their love-thoughts into a soul for them. So when next you inhale some flower’s exquisite fragrance, remember you are receiving a message of love from the Angels who made it. In just the same way, every thought of envy, hate and jealousy, that men send out from the earth-world, takes their physical manifestation in frosts, ice, and snow, that wither and blight the souls of the flowers—the beautiful love-thoughts. But ere long, the Spirit of Love shall so penetrate and permeate the physical world, that all unkind thoughts must be dissolved, all the discord of humanity, tuned to the harmonies of the Angels, all the earth-world, blended into a sublime rhapsody encircled in the arms of Love. Then the earth will become attuned to the higher octaves. All the earth-children will see and understand many things. And most wonderful of all, nobody will be afraid of death. Every one will realize its true mission. Help me, Oh you souls, to bring that day close to earth.” Her smile is like the white fragrance of moonlight over them, as once more the colors slip apart. When they close again, the beautiful Spirit has disappeared, leaving no sound, save the music of her going.

But time hastens on and other lessons are to be given the souls of the children before the coming of the Dawn calls them away to take up their earth lives again. So guided by their Angel-teachers, they hasten on toward a wonderful garden, where many souls are learning to paint all the gorgeous colors of the sunset. As the vast throngs go forward they pass a beautiful Spirit standing half in shadow, and half in a glorious light. In their haste few of them heed her presence. At long intervals, some soul turns aside from the great concourse long enough to touch the hem of her fair garments. Then a profound joy lights up her face, in marked contrast to the sadness with which she sees the throngs pass her by. This is the Spirit of Memory; and for long, by the world’s decree, her place must be in the shadows. Rare is the soul who touches her garments, and in that magic touch, awakens, to be able to carry back to earth-life, a memory of the heaven-world, and the lessons that are learned there. Hence the gladness of this Great Spirit, when a soul finds its way to her. Then, indeed, can that soul be fitted to become a teacher in the world of men. Then is the continuity of life realized in all its fullness. Upon the souls who touch the robe of the Spirit of Memory, her words

are impressed in haunting music: “Life is a golden cycle that stretches from infinity to infinity. Reaching so far away that, for a while, it seems lost in the shadows of ‘Things that Seem to be’ only to find itself again after weary spaces, in the shining of ‘Things that Are.’” The soul who has come close to the Spirit of Memory is endowed with a far vision that is ever beckoning through the shadows, like the promise of a rainbow shining amid the storm clouds. That soul gladly helps to share the sorrows of humanity; for no longer does such a one remember self. The light radiating from the Spirit of Memory far transcends the personal light. Willingly he walks in the shadowy places that other struggling ones may have the sunlight. Gratefully choosing rough ways; for he knows that it is by following the road thick-set with blossoms of pain, the soul soonest may stand perfected before the pure shrine of the Spirit. Soon the souls we know as children find themselves in the midst of a fairy-like garden that looks as though it might be made of the rainbow. Twelve beautiful Spirits were grouped near the entrance in a semi-circle. The Angel teachers explain that these are the Spirits of the Hours: “There are twelve for the hours of the day, and twelve for the hours of the night. They surround the earth, and their circle is never broken. The twelve Spirits who guard the night are now in the world; and form the other arc of the circle. These Angels of the Night are busy gathering together all the beautiful thoughts and all the good deeds that have made their impress upon the earth during the day. They bring them here where the souls you see at work transform them into wonderful colors to paint the sky with.

Under the guidance of the Spirit of the Dawn and the Spirit of the Sunset, hosts of Angel-helpers are teaching disembodied souls to work with all the beautiful colors that have ever been seen upon the earth. Here where they appear transparent they are in reality much more intense, and sparkle and glow with the radiance of life itself. There are the brilliant reds of sweet, human life, slipping into the higher octaves of its rose-tones. The orange forces that magnetize all physical life, and sound the call of service to humanity. Tender greens that soothe in sweet compassion. And blues of harmony and happiness, melting into a soft azure of mystic dreams. Sweet lavenders that breathe of sorrows divinely borne, ascending into the violet lights of the spirit. The whole over-shadowed by the glorious, golden tints of love. Each day there must be some gold in the sunset; because each day there are love-thoughts in the world, and this is their golden reflection. Far in the interior of the garden, other souls are working with colors which cannot be described; for they will not be used upon the earth for

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Question Department

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Why the Jews Keep the Sabbath

QUESTION
The Rosicrucians teach that Christ is the Sun-Spirit and it seems therefore perfectly logical that we keep Sunday sacred to His worship in Christian lands, but Jehovah is the Ruler of the Moon. Why then were not the Jews taught to keep Monday holy instead of Saturn's day, which is now their Sabbath?

Answer:

There is an esoteric connection between Saturn, Sun, and the Moon which rule Saturday, Sunday, and Monday. The Sun and Saturn are ministers of life and death and the Moon is, so to speak, the shuttlecock on which mankind is constantly being thrown from one pole to the other while the web of experience is being woven. The Moon's Node which we call the Dragon's Head partakes of the nature of the life-giving Sun and ushers humanity into the period of physical activity. The South node ushers us into the rest of death by the saturnine force of the Dragon's Tail. In other words, both Saturn and the Moon are gates of entrance and exit from the invisible world, or Chaos, the moon in a planetary capacity and Saturn in the cosmic sense.

When a Great Creative Day of Manifestation is ushered in time always begins with a Saturn Period, and at that time the life-waves of spirit, which have been undergoing the subjective phase of evolution during the preceding Cosmic night, are ushered into active manifestation and this takes place during the Saturn Revolution of every Period. And in the smaller Earth-sphere of our present activity when a soul is ready for rebirth into terrestrial life the Moon marks the time of both conception and birth, thus taking over the saturnine function of ushering in evolving souls from the dark Cosmic Night of death to the Solar universe of life and light.

There are however, some souls who do not evolve, but are stragglers upon the path of evolution and for them there comes a time when they are finally ejected to the Moon and are denied the opportunity and privilege of rebirth in the present evolutionary class. They then remain upon the Moon until the vehicles they have crystallized by lack of action are finally dissolved, and as they cannot go forward with the stream of evolution, there is only one other way open to them, viz., to gravitate back

through the gate of Saturn into the Chaos, or Cosmic Night, where they must await another opportunity of manifestation in a later life stream.

Jehovah is not Ruler of the Jews to the exclusion of all other people. He is the Lawgiver and Cosmic Lord of Fecundation; therefore He has a special mission to perform for all pioneer people of any epoch or period where a great host of spirits are to be furnished with vehicles of a new type. It is He who multiplies the pioneer people abundantly, gives them the laws appropriate to their evolution, and thus starts them upon a new period of development. If we remember this fact and also bear in mind that the first part of an epoch is saturnine, then we shall understand that although the Original Semites, who were the forbears of the Aryan race, were multiplied as the sands on the seashore and given their laws by Jehovah, they were also living in the Saturn part of the Aryan epoch and therefore were logically taught to keep Saturn's day as a day of rest.

The Bible says that the Law was supreme until the advent of the great Sun Spirit, Christ, started a new phase of evolution under the principle of Love, and Regeneration; this ended the regime of Jehovah and the sway of Saturn, not abruptly, of course, for there is always an overlapping of the old and the new; but from that time we, the pioneer Christian people, have entered upon the second, or Sun part of the Aryan epoch and are therefore now substituting the Sun's day for the day of Saturn as a day of worship.

As we have spoken of the Moon and Saturn as being the gates of Chaos, this may cause the students to wonder what becomes of the rest of us and we may therefore briefly state the Western Wisdom teaching on this point.

Ordinary humanity who follow the path of evolution is thereby led to the Kingdom of Christ, the *Sun* Spirit.

The advance guard of humanity, the Initiates who have passed both the lesser and greater Initiations and appear before the Liberator (the Great Being in charge of evolution on earth), are given the choice of staying here and helping their brothers in this world, or going to Jupiter to prepare the conditions under which humanity may evolve in the future Jupiter Period.

Advanced souls who misuse their powers as black magicians eventually retrograde directly to Saturn and

are forced into Chaos by dissolution of their vehicles.

Saturn has a preponderance of the fourth or Reflecting ether, hence its pale light, and the souls who go there leave a record of their lives and are then propelled outward toward Chaos by way of Saturn's Moons.

Jupiter has a preponderance of the third or Light ether, hence its brilliancy, and the great souls who come to Jupiter from the outside go inward through the Moons and then begin as said, a constructive work for the Jupiter Period.

Question:

I have always been weak and anemic and I find that other people vampirize my strength. Must I stop helping people by concentrating for them, or can you give in the pages of the *Rays from the Rose Cross* some safe method of protection? I know of several people who would be helped by your answer.

Answer:

If you will study what is said on pages 89 and 90 in *The Rosicrucian Cosmo-Conception* about the way thoughts are generated in the mind and then projected upon others to do their work you will learn a great deal concerning the science of concentration and how to do the work you are trying to perform for humanity. Incidentally, you will probably realize that the thoughts you send out for the purpose of helping others take away only a small part of your own desire body, which is immediately replaced by desire stuff of an even higher grade than that which is sent out, owing to the high rate of vibration always generated by unselfish effort. But it takes nothing away from your vital body and it is upon the condition of this vehicle that your physical health depends.

Thus you are never vampirized by concentrating upon anyone else when you yourself are alone, but it is the contact with other people that is apt to hurt you if you are in a weakened condition. If you are at all sensitive you probably know who draws upon you and when walking or visiting with such people it is best if possible to keep a few feet away from them. If you are sitting in a room with them and talking with them, cross your limbs at the ankles and fold your hands, then you form a magnetic circuit in yourself, but when your feet are firmly planted on the floor or ground you are in magnetic rapport with any person who happens to be near you.

These measures are, however, only precautions, which you may use with advantage until you get yourself in hand. That should be your first consideration for it is useless to apply palliative treatments to the effect while the cause is still there. According to the conditions we

get from your letter you need iron and ether. If it is possible for you to get milk directly that has been milked from the cow, that will be a wonderful help to you, for at that time the milk is surcharged with the healthy animal ether, but if you cannot get it that way there are other means.

Relatively to their size the plants have the strongest vital bodies composed of the two lower ethers, which have to do with assimilation of physical nutriment. Therefore green vegetables, even though they may have been in the market for some time, are surcharged with ether. Lettuce, spinach, tomatoes, and strawberries are among the plants which abound in iron. If you will refrain from cooking them but merely put them in water an hour before meals to make them crisp you will in a short time increase the ether in your body and the iron in your system, then you will not be anemic and in danger of vampirism.

NEW PREMIUM OFFERS

In order to further stimulate subscription effort, we will give the following premiums for NEW subscriptions (not renewals or people who are already on our list as past, present or prospective students, but *strangers*).

The Rosicrucian Cosmo-Conception for 5 yearly subscriptions.

The Rosicrucian Philosophy for 4 yearly subscriptions.

The Rosicrucian Mysteries for 3 yearly subscriptions.

The Message of the Stars for 2 yearly subscribers.

When sending in subscriptions be sure to state what book you want; cash must accompany order, but if you cannot at once get the required number to secure the book, send them one at a time, and when you have done your part we will send you the premium.

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.



The Astral Ray

* * * * *

The Balance of Joy and Sorrow

*A god can love without cessation:
But under laws of alternation
We mortals crave in changing measure
Our share of pain as well as pleasure.*
—Tannhauser

When Tannhauser, driven by his unholy passion for the noble, pure, and virtuous Elizabeth, wandered into the mountains and was attracted to the cave of Venus as steel to a magnet, he was not only allowed, but encouraged to gratify his sensual desires to the fullest extent, and naturally his soul was soon satiated with passion and he prayed to be released from the goddess Venus and to be allowed to return to the earth. In the course of his plea he utters the truism at the head of our article, that at the present stage of development man requires both joy and sorrow for his proper development. In the philosophic mind this sentiment evokes instant assent, for although we are all human enough to crave joy and dread sorrow, we cannot upon proper thought fail to realize the fact that a life of constant joy without the slightest sorrow to mar it would be absolutely insipid and colorless. It is the proper blending of light and shadow that gives beauty to a picture or landscape, and a similar arrangement of sorrow and joy is required to lend zest to life and make it worthwhile.

From the astrological standpoint the light and the shadow of life is furnished by the position and aspects of Jupiter and Saturn at birth, together with their progression and transits in respect to the horoscope of any person. The joy and the laughter come from Jupiter, the planet of benevolence and optimism, who bestows upon us the favors of the gods in that measure in which we have deserved their bounties. On the other hand, Saturn, the planet of pessimism and obstruction, is the dispenser

of disfavours which we have incurred by those of our actions which are inharmonious with the good Law, and as we are still ignorant of how to work in harmony with God's great plan of the universe, it is small wonder that the switch of Saturn is needed to whip us into line when we have departed from the path of virtue. But it is a most significant sign of our Father's love that Jupiter travels three times around the horoscope, making aspects and bringing opportunities for good, to every revolution of Saturn, which brings to us the experiences which are called evil by those who lack understanding.

What a wonderful blessing astrology is, which gives us an insight into the infinite plan of evolution, whereby we are all slowly being educated from ignorance to omniscience, and Saturn is one of the main factors in this process of enlightenment. To those who do not know astrology it may seem as if sorrows come upon them for no reason that they can discover and they envy, very often, those who are more fortunate, seemingly, than themselves; but once they have learned to look for light through astrology the whole viewpoint of life is changed. It then becomes evident that we are here not for pleasure but for experience, and no matter how sad or how disastrous these experiences may be, the true student of astrology welcomes them and seeks to find out the reason from the astrological viewpoint, and the lessons to be learned. Furthermore, he derives the comfort from his knowledge that the aspects which produce the disastrous effects are only passing and that in due season, which he can definitely calculate, the whiplash of Saturn will disappear and the benefic ray of Jupiter will again dispel the saturnine gloom and heal the hurt. This knowledge naturally gives him courage to bear up in the days of trial and keep him in a hopeful attitude of mind, looking forward to the time when the tribulation will be over.

When we live in ignorance of God's great plan and have no conception of the cyclic ministrations of sorrow

and joy brought into our lives by Saturn and Jupiter for our good, we are apt to become too elated and overjoyed when Jupiter showers the good gifts of the gods—health, wealth, friends, success, and prosperity—on us, and we are also prone to become unduly downcast when under the scourge of Saturn we are deprived of all that makes life worth living; but when the book of life has been opened up to us by the sacred science of astrology and we recognize therein the benevolent purpose of God and His ministers toward us, we gradually learn to keep our balance so that when the joys of Jupiter come our way we are not too joyous, but receive them in a chastened spirit and learn to consider ourselves stewards of all the good things that are thus given into our hands. We learn that we are to use them not for our own selfish interests and purposes, but for the good of all, and that some day an accounting will be required of us where we must show

how we have used the stores of our Lord. On the other hand, the whiplash of Saturn will not be long or often applied to one who uses self-examination to see wherein he is falling short and to find the fault that is causing him tribulation whereunder he is suffering. That lesson will certainly be found by the sincere seeker, and when it has been discovered the joy at having found a valuable pearl of knowledge will far overbalance the pain involved in learning the lesson, and in the course of years there will be evolved that most valuable of all the soul's possessions, *equipoise*, which lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding. When he has arrived at that point in his development, neither Saturn, Jupiter, nor any of the other planetary spirits will have the power to move him, for he has then learned to rule his stars and regulate his fate according to his own divine will.

Astrology in the Courts

NOT SO very long ago it was a rule that an eye must be given for an eye, a tooth for a tooth. If a person committed a crime, no matter what the provocation, no matter what the circumstances, he must suffer a certain punishment and there was no escape from the law once he was discovered. But in recent years a more humane policy has been adopted and we now have probation and suspended sentences whereby first offenders are given another chance and opportunity to redeem themselves in the social polity. Every year sees new applications and a widening scope of this method of dealing with the weak by sympathy instead of by scorn and retaliation.

The Boston City Council has just passed an ordinance which, when properly administered, will be a long step in the right direction, viz., the establishment of a medical department and psychological laboratory in connection with the Police Court. All offenders will be passed through this department before they are brought into court, and it will be the duty of this department to inquire into their mental condition and the hereditary influences which may have been responsible for their present plight. The environment in which they have lived will also be taken into consideration and the report that will go with each to the judge's desk will show whatever mitigating circumstances there may be to be taken into consideration, and thus it will enable him to pass sentence in such a manner that justice is tempered with mercy, and a humanitarian policy adopted toward the offenders. Surely this is legislation of the most altruistic and

enlightened kind. The bare, bald fact that a man has stolen, for instance, is not sufficient reason for the retaliatory process of harsh prison treatment. Before we judge him we ought to find out why he did the act, what pressure of circumstances or mental obliquity caused him to appropriate that which belonged to another. The Editor remembers a case, which recently happened in Los Angeles, where the officers went to arrest a man who had stolen some trifling thing and they found both him and his wife together with six children on the point of collapse from starvation. Needless to say that they immediately went out and bought a supply of food worth a number of times as much as the man had stolen, and that employment was found for the man so that he could support his family by honest work. Surely it would have been a short-sighted policy to demand that this man be punished, and under a system such as that now being tried in Boston we may look for great things when the adoption has become country-wide, as probably it will be soon.

But while a psychological laboratory such as provided for in the ordinance is a long step in the right direction it does not go far enough. We have said many times before and we now reiterate that there ought to be an astrologer in connection with every Court, for such an official could, by tracing the figure of every offender brought in, see not only the past and the present, but also the future, and he would therefore be able to advise the courts that at such and such a future time the conditions of temptation would again become strong in the person under consideration so that preventive measures could at that time

be taken to help him over the critical period. In the cases of juvenile offenders the services of the astrological bureau would be invaluable, both to the growing youth and the community in which he is to live, and be a factor for good or ill, an asset or a liability, a source of revenue or an item of expense. The world is gradually re-discovering astrology and some day it will again be installed in its rightful place as a science of life and a phase of reli-

gion. Let us be thankful for the department of psychology in Boston. Let us pray that soon every city in the Union, yes, or in the world, may have a similar bureau, for it is a step toward the greater and more efficient astrological bureau, and in the meantime let us do all we can to spread the knowledge of our sacred science so that it may soon win the respect and confidence of the community.

Finding the Ascendant

In the last two magazines we have had an article on finding the Ascendant, and have given the students hints on how to solve this problem; there has been for a long time a discussion between the Editor and Mrs. Heindel concerning the Ascendant of one who lives on Mt. Ecclesia, but we are still in a quandary and have decided to submit the problem to the students for practice and consideration.

The Editor lives and moves and has his being in a little cottage part way down the canyon on Mt. Ecclesia and far from the noise of the print shop and the general offices. In this peaceful retreat overlooking the beautiful San Luis Rey valley and the snow-capped mountains a hundred miles eastward he usually finds the conditions of calm and quiet necessary to do the work incident to promulgating the Rosicrucian teachings. But when we speak of this place as a peaceful retreat we are not quite in line with facts, at least not all the time. During the winter season a disturber of the peace comes a number of times a day and makes a bedlam until the Editor stops his work and drives him away shouting defiance; he

has kept up this systematic annoyance every day for the last three winters. We do not know his birthday or hour, nor his given name, if he has one; but his family name is "Woodpecker" and there is method in his madness, for the object of his annoying visits is to break through the wire screen in the gable into our attic where he desires to roost during the cold season.

The Group Spirit has probably informed him that we are perfectly harmless and have no gun, so that may account for the fact that he is very saucy sometimes and refuses to go away when we knock on the window or shout at him. In the opinion of Mrs. Heindel he must have Taurus rising to account for his stubbornness. If Saturn is on the Ascendant she thinks that would account for his persistence to a still farther degree, and probably Mars is there also to give the temper, which he displays when he is finally forced to vacate for the time being. With this delineation the Editor feels inclined to agree, but perhaps some of our students can tell us some other combinations that would account for some of these characteristics.

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.

Alice Louise J., born May 3rd, 1910, at 6:30 a.m., Providence, R.I.

Here we have a little lady with a mind as bright as a new dollar, for the intellectual, scientific sign Gemini is rising with Mercury, its ruler near the Ascendant and trine to Jupiter, another significator of mind, and also in the scientific sign, Libra. This position of Mercury, the planet of speech and reason, will also give Alice the ability to express herself. She will indeed have an unusually

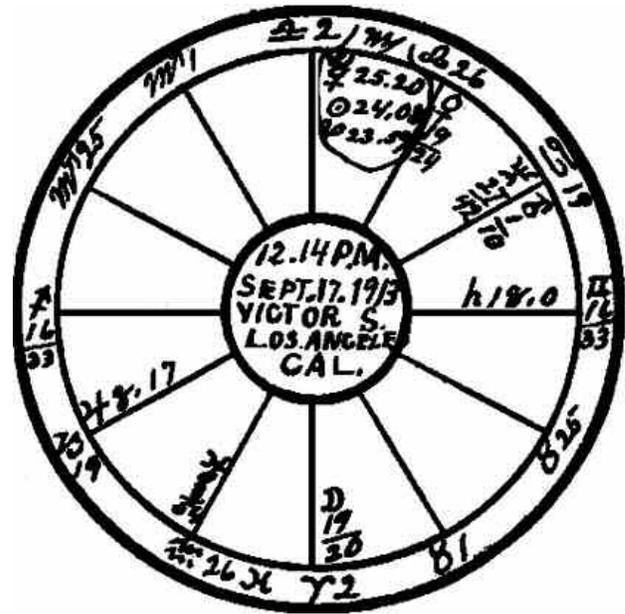
glib tongue for Mars, the planet of dynamic energy, is in parallel with Mercury that brightens and quickens both wit and speech in a wonderful degree. People who have that configuration alone are often veritable chatterboxes, whose tongues are continually wagging unmeaning words at somebody. This is not the case with Alice, for Saturn, the planet of obstruction, is in Aries, which rules the head and brain, and sextile to the Moon, the other significator of mind. This adds depth to the mind and

On that account Alice will be subject to severe attacks of headache at uncertain intervals and you will also find that a great deal of the trouble comes from the stomach. Therefore she should be taught the virtue of frugality from the earliest childhood stage, for the stomach is also afflicted by the presence of Mars and Neptune in Cancer. There is no more miserable person on earth than a dyspeptic forced to eat and unable to digest; life is truly a burden for him and anything you can do to aid Alice in averting that fate will surely be a worthwhile blessing to her.

Victor L. S., born September 17th, 1913, at 14 min. past Noon, Los Angeles, California.

At the time of Victor's birth the aspirational sign Sagittarius was rising, with Jupiter, the planet of opulence, in the first house, a very fortunate position so far as health and vitality are concerned, for the opulence which expresses itself in financial fortune to the favorites of Jupiter is also operative in giving health and strength when it comes from the angle which determines these factors in life. And as wealth can never compensate for health, one on whom Jupiter bestows the latter is surely much more to be congratulated than when it merely takes the form of filthy lucre, which is often a source of evil in other directions. Therefore, we may say that Victor has drawn a good prize in life when he received a fundamentally healthy constitution. Saturn, the obstructor, is in Gemini, the sign which rules the lungs, but he is sextile to both Venus and the Moon. This should offset his square to the Sun and give Victor a life of general good health, and when sickness does come at rare intervals he should be able to throw off the effects and recuperate easily.

With respect to the disposition, a number of conflicting influences are noted. Venus, the planet of love, is trine to the Moon, which is the significator of the instinctual mind, showing an underlying kindly disposition. But we find Saturn, the planet of obstruction, square to the Sun which is the giver of life, light and joy. This shows gloom and the gloom is deepened by the fact that the Sun is in conjunction with the saturnine Dragon's Tail and with Mercury, the significator of mind. We also find that this configuration takes place in the ninth house, ruling the mentality. This shows that we have before us a soul that is bound to wrap itself in a garment of gloom and draw apart from its fellows, an exceedingly unfortunate tendency, for by the process of brooding over their troubles, whether they are real or fancied, these people build around them a shell which is really and truly like a cage in which the soul is imprisoned. Furthermore, such people are exceedingly difficult to help, for they resent any effort to get them out of their shell as an insult or an injury and regard those who want to befriend them as



their worst enemies. But fortunately you have come to us at a very early age of your child. The invisible vehicles are still in the making, so we hope and pray that you may be able to save this soul from such a terrible fate. In the first place, no matter what he does, be sure that you do not scold him, for he will be exceedingly sensitive to harsh treatment and take the slightest words very much to heart. Do everything you can to make his childhood cheerful and particularly see that he spends as much time as possible out of doors with the birds and the flowers. The trine of the Moon to Venus, the planet of art and beauty, will give him a keen sense of enjoyment in that direction which we hope will keep the door to his heart open so that the sunshine of life will dispel the gloom of Saturn.

Another configuration, which we find bearing upon Victor's mental condition, is Neptune sextile to the Sun and Mercury. Mercury, the planet of reason, is as we have already said, afflicted by its conjunction to the saturnine Dragon's Tail and is also combust, that is to say, too closely under the Sun's rays, a position that burns up the qualities of the planet so placed. Therefore, we may judge that Victor will not be a good reasoner but will have something better to guide him, for Neptune is the higher octave of Mercury, and the sextile mentioned will give him the solution of his problems, without the necessity of reasoning them out before hand; but after he has arrived at a conclusion he will be able to give a reason why that is the best way out in a given situation. That is the difference between the actions of Uranus and Neptune. Both planets enable us under certain configurations to solve our problems without the process of reasoning, but when we arrive at a result through the medium of Uranus we only know that so-and-so is the best

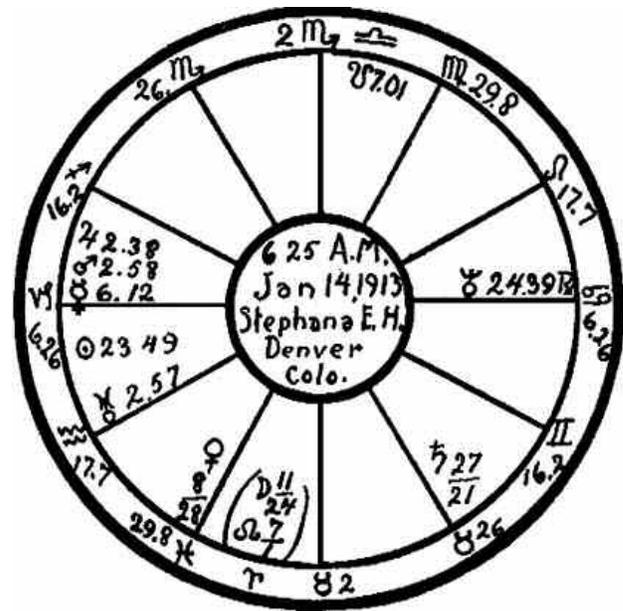
solution or that so-and-so is a fact, but we cannot tell why. If the Neptunian ray is used to solve our difficulties, we know both the answer to our problems and the reason, without having recourse to the faculty of logic.

In his dealings with others, the sextile of Saturn, the planet of tact and diplomacy, to the Moon will give Victor these qualities so that he will not act on impulse, but always deliberately and with forethought.

When we look for his faults, in order to help him by suppressing them before they have a chance to make themselves manifest, we find that Mars, the planet of dynamic energy, is square with Mercury, the planet of reason. This shows that there will be an abundance of mental activity. He will conceive thousands of schemes and will make resolutions but will lack the patience and persistence to carry them out. If this tendency is allowed to manifest and mature, it is going to be the worst drawback to his success in life and you must therefore endeavor to help him to develop constancy of purpose. Saturn, the planet of persistence, sextile to the Moon helps a little to minimize the tendency, but it will nevertheless require considerable work on your part to impress upon him from the earliest childhood that whatever he starts at he must carry it out to the end. Do not let him start to build a house with blocks and tear it down before it is half finished to make a gate, leave that partly done and go to doing something else, but coax him, help him, prod him, do whatever you can to get him to finish the house first, and use a similar method in all other respects. Teach him to do one thing at a time and devote his whole energy to that to the exclusion of everything else until that thing has been completed.

Stephana Endora H., born January 14th, 1913, at 6:25 a.m., Denver, Colorado.

Capricorn is rising at the time of Endora's birth and that is not usually a very good sign, for it favors gloom and timidity, but in this case we find that Mars, the planet of dynamic energy, which is exalted in Capricorn is right on the Ascendant in conjunction with Mercury, the planet of reason, and Jupiter, the jovial planet, which is always ready with a hearty hand shake and a beaming smile. This makes Endora different, particularly as all these planets are sextile to Venus, the planet of love. The Sun is also in the first house to brighten the temperament and disposition. This will give Endora a very happy childhood, but she will have to hew her own road to success in life, and, of course, she will be the better for it, as it will give her more strength and self-reliance wherewith to overcome the underlying Capricornian timidity. The Sun signifies the spirit, the individual Self, and it is trine to Saturn, the planet of persistence, showing that, no



matter what obstacles may be placed in her way, she will in a quiet, persistent manner achieve her own ends in the course of time. Mercury, the planet which governs the reasoning mind, being in conjunction with Mars, the planet of dynamic energy, and Jupiter, the planet of benevolence, shows that she has a keen, noble mind extremely alert, both to the practical, artistic, and idealistic sides of life. The practical side comes from Mars, the love of beauty from Venus, and the elevated ideals and general success in life are shown by the conjunction of Mercury with Jupiter. Venus, the planet of love and attraction, is in the second house in Pisces, her exaltation sign, where she is particularly strong, and her sextile to the three above named planets, particularly her configuration with Jupiter, the planet of opulence, shows that Endora will have an affluence with which she will be very generous, but the trine of the Sun to Saturn, the planet of tact and diplomacy, in the fifth house, the house of speculation, shows also that she will be thrifty and will be capable of making shrewd investments to make what she has earned a still farther increment.

We know that every rose has its thorn, however, and that nothing in life is perfect as yet, and therefore it is not surprising to find that there is also another side to Endora's mind and disposition, and the lessons she has to learn is shown by the Moon in Aries, square to Mercury, the planet of mind from the third house. This house signifies the mentality and also travels. The Moon shows the instinctual mind and it is strengthened by being in Aries, the part of the Zodiac, which governs the head and brain. From this configuration we learn, in the first place, that it will be best for Endora not to travel, as change will always bring her loss and trouble. But that is not the worst. It gives her a superficiality, so that at

tution. While we are on the subject of health we may also note that Saturn is singularly free from bad aspects in this horoscope, so that in this way there is also an indirect strengthening of the nature. But it is a rule which we have never known to fail that even apart from bad aspects the place where Saturn is found in the horoscope is always a weak point and apt to bring suffering. We may therefore judge that the presence of Saturn in Taurus, the sign that rules the throat, shows a liability to cold in that part of the body and probably a swelling of the glands, which may sometimes obstruct the passages. Do not however wrap her up in order to save her from colds, but rather try to harden and strengthen the throat so that she may become immune. The Moon and Venus are placed in Taurus in opposition to Jupiter in Scorpio, the sign that governs the generative organs. As the Moon rules the tides in the universe so does it rule the fluids of the body and particularly the periodical flow at the monthly periods, and this opposition will have a tendency to make the menstrual flow exceedingly copious. It will therefore be particularly wise to instruct this child concerning the changes which take place at puberty so that she may not be unduly frightened and know how to care for herself when that time comes.

With respect to the mind, we find that Saturn, the planet of obstruction, is in conjunction with the Moon, signifying the instinctual mind. This gives equipoise and the ability to concentrate. It may therefore be called a very fortunate configuration with respect to the mental qualities. But Mercury, the planet of reason is square to Uranus, the planet of intuition. This position also gives mental activity, but makes the person who has it liable to jump at the wrong conclusion and to become critical, sarcastic, skeptical, and impulsive in speech. Naturally, a person of such a turn of mind is not a favorite among her surroundings, and if that phase of her character is allowed to develop it will bring her trouble with friends and relatives, make her exceedingly restless under all conditions, and anxious to seek new fields, no matter how well she may be off where she is. That is an extremely unfortunate disposition and you should therefore do your best to counteract it by discouraging, under all conditions, criticism and sarcasm. Teach her that no matter where she goes there will always be troubles with some one, that nothing is perfect in this world, and therefore it will be better for her to try to fit into conditions where she is than to run from one place to another. Mercury is also square to Neptune, its higher octave, and this position will always make her irresolute, vacillating, and dreamy; psychic phenomena will have an almost uncanny attraction for her. But the worst is that when anyone approaches the invisible world under such a configuration he or she always comes into contact with the

least desirable element there. Mediumship is an exceedingly dangerous matter and you should never allow her to attend any place, meeting, or circle where there is the slightest chance that she may come in touch with those undesirable conditions.

The Sun is the general significator of the marriage partner for a woman, and the sextile between the Sun and Mars will make Linzee exceedingly attractive to the opposite sex; this always constitutes a danger during courtship. We find also that Jupiter, the planet of benevolence, attraction, expansion, and joviality is in the fifth house, which governs courtship, in the sign Scorpio, which rules the generative organs, in adverse aspect with Mars, which will signify the suitors as a general thing. This shows that no matter how good and pure her own thoughts and ideals may be, she will be extremely liable to insults, and the Moon and Venus in opposition to Jupiter, together with Mercury square Neptune shows that she is liable to be slandered whether or not she has done wrong. This is a very sad fate, which has spoiled and embittered many a life and the parents should therefore endeavor to teach Linzee from the earliest childhood days the virtue of circumspection and the avoidance of even the slightest appearance of evil. Fortunately, as we have often said before, the horoscope shows only tendencies. The stars have no power to compel us to do anything contrary to our own will, and we may therefore alter our horoscope by sufficient will power. There is no configuration so evil that it may not be turned into a stepping stone to good, especially when the matter is taken in hand during the days of childhood, and we therefore trust that you may be able to guide your child clear of the rocks by knowing just where they are placed.

MARRIAGE, MOTHERHOOD & VOCATIONAL ADVICE GIVEN TO YOUNG MEN & WOMEN

We are giving short readings for children under fourteen years of age, to help parents suppress faults and foster talents while the character is plastic. Life is still in the making for the young man or woman between fourteen and twenty-five years. They may also benefit by knowing what talents are latent, and what life work to select. We have therefore decided to give this advice so far as space permits. Each must wait his turn.

To obtain a vocational reading the parents, guardians, or applicants must be *yearly subscribers*. Only one request from each subscriber will be entertained, and unless it contains the following data it will be thrown out, for without this a horoscope cannot be cast.

- (1) Birth-year, month, date and hour (as near as possible).
- (2) Birth-place—city, state or country.

Vocational Readings for Young Men and Women

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

Richard B.R., born August 8th, 1892, 2p.m., Chicago, Ill.

At the time of your birth four common signs were rising and the planets were scattered all over the heavens. This is a very unfortunate condition, for it shows a lack of energy and continuity, with too much versatility. In other words, when you want to you can turn your hand to almost anything but you feel yourself unable to settle down and stay by a certain task until it is completed. This tendency is made worse by the fact that three of the planets, Saturn, Uranus, and Jupiter are unaspected. Therefore if you want to succeed in life you must cultivate will power, settle down to one particular thing, apply yourself to that whole-heartedly, no matter how strong the inclination to quit and take up something else.

The occupation best suited to you and the service you may render in the world are found from the second, sixth, and tenth houses, and we find that Taurus, Virgo, and Capricorn, the earthy signs, are on the cusps thereof. This shows that the line of least resistance and the occupation best suited to you has something to do with the earth. The ruler of the sixth house indicating the service you must render and the ruler of the tenth house, which determines the social standing you attain thereby, are in sextile, showing the possibility of working yourself up to a nice position and station in society. Mercury indicates agents and people in a clerical or office capacity and we may therefore judge that real estate will be the business in which you will have the most success. Neptune indicates large corporations. It is placed in the seventh house, and sextile to the Sun. When we take this aspect, together with the fact first mentioned, that you have common signs on the angles, it appears to us that you will succeed much better if you secure employment in a large corporation than if you attempt to go into business for yourself. For, while you are with another firm on a salary basis you will feel the necessity of exerting yourself in an adequate manner for the benefit of your employers, while if you attempt to go into business for yourself you will lack that incentive and consequently you will not make as much of a success in that way.

George R. L., born July 26th, 1897, 9:15 a.m., Cleveland, Ohio.

At your birth common signs were on all four angles of the horoscope. This makes a very weak character, for people with that configuration always think about things but never bring their ideas to maturity or take action

upon them; but in your case there is a modifying factor which changes this entirely, viz., that it is the latter degrees of the signs which are upon the cardinal points. Thus you come under the cardinal signs, and in your nature is blended their virtue, which is action, with their fault, which is hastiness.

But we also have to modify this reading on account of the first mentioned effects of the common signs, so that in your horoscope the blending of the common signs, which give the faculty of contemplation, with the cardinal signs, which give action, results in the best possible combination with which a young man can start in life, viz., a nature which is inclined to think and carry the thought into action. Your horoscope is one of the strangest we have come across in a long time on account of the grouping of the planets. There are three sets of two planets in different parts of the heavens at your birth, so placed that these groups are not configured with each other; for that reason there are, besides the three conjunctions, only two sextiles and the planets will therefore operate in your life mainly by position.

Mercury, the planet of speech, is sextile to his higher octave, the inspirational Neptune, which is conjoined with Venus in Gemini, a mercurial sign that occupies the third house, ruling letters and writing. This shows that you will have the ability to express yourself on paper; and the energetic Mars is conjoined with Jupiter, the planet of oratory, in the mercurial sign Virgo, close to the cusp of the seventh house, which signifies the public. This shows that you have the latent ability to cultivate an extremely forceful manner of address, and from the fact the Jupiter and Mars are co-rulers of your life placed in the sixth house, indicating the service you will render the world, taken together with the fact that the Sun is essentially dignified in its own sign Leo, we believe that you will serve your country in a legal administrative or diplomatic capacity and that the law will be your proper vocation.

But you have ability also in another direction. Mercury, the planet of dexterity, is sextile to Neptune, the planet of inspiration and Venus, the planet of music. This aspect of Venus and Neptune gives an uncommonly fine ear for music, but the sextile to Mercury will add the ability to perform. Whether you feel inclined to make music your vocation or not, it is a talent which should be cultivated assiduously.

Get three new subscribers, send us their names and three dollars, and we will give you a year's subscription gratis.

Studies in The Rosicrucian Cosmo Conception

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Completing the Scheme of Evolution

By Kittie Skidmore Cowen

In our last article on the *Cosmo* we stated that in the beginning our Earth was destined to pass through seven Periods of Re-birth. The first three, the Saturn, the Sun, and the Moon, have already been passed through, and we are now passing through the Earth Period. At the present time we are one-half through the Earth Period.

During the first three Periods, with the assistance of various Hierarchies, we succeeded in awakening the threefold spirit and building our threefold body. The one half of the Earth Period already passed through we have spent in further work upon the threefold body and in gaining the germ of mind. The mind, being the last vehicle added, is at present in the mineral state.

As fast as one of the threefold bodies is perfected it is transmuted into soul. The dense body having been started first (Saturn Period) will be the first to be perfected and transmuted or changed into a *conscious soul*. And this perfecting of the dense body and its transmutation into a conscious soul, is the work of the Ego during the remaining one-half of the Earth Period.

The Ego has still other work to perform. During each period since the beginning, a new life wave has been started. The Virgin Spirits compose the life wave started at the beginning of the Saturn Period. The animals compose the life wave started during the Sun Period. The plants compose the life wave started during the Moon Period, and the minerals ensoul the life wave started during the Earth Period. It is the work of the humanity of each Period, to assist in the evolution of the new life wave started during the Period wherein they are the humanity.

Hence, our present humanity will have to work with the new life wave, which entered evolution in the Earth Period and *now ensouls the minerals*. We are now working with it by means of the faculty of imagination, giving it *form*—the Physical World is the world of form—build-

ing it into ships, bridges, railways, houses, etc.

After the close of the Earth Period of our Earth's successive Re-births, the Ego will no longer have any use for the dense body as it now exists. Its vital body will then have been so far perfected that it will be the vehicle used.

When the Earth Period of our globe has been completed there will follow a season of rest and assimilation known as a Cosmic Night. After the close of the Cosmic Night the Jupiter Period will begin. During the last half of the Earth Period the Earth will gradually become more and more ethereal, and in the Jupiter Period it will be etheric in composition.

On page 593 of the index we find the topic "Jupiter Period" and under this heading we are referred to page 234 of the *Cosmo*, and here we learn of another remarkable advance that will be made in our evolution. "In the Jupiter Period an element of a spiritual nature will be added, which will unite with the speech so that words will invariably carry with them understanding—not misunderstanding, as is frequently the case now. For instance, when one says "house" he may mean a cottage, while the hearer may get the idea of a tenement flat building."

Turning again to the *Cosmo* we find the next reference on page 240. Here we may gather additional information relative to the appearance of the improved vital body. For here we are told that during the Earth Period, "the vital body was fashioned more in likeness of the dense body, so that it could be fitted for use as the densest vehicle during the Jupiter Period, when the dense body will have become spiritualized."

And on page 242 still further enlightenment is given: "In the Jupiter Period man will function in his vital body as he now does in his dense body; and as no development in nature is sudden, the process of separating the two bodies has already commenced. The vital body will then

attain a much higher degree of efficiency than the dense body of today. As it is a much more pliable vehicle, the spirit will then be able to use it in a manner impossible of realization in the case of the present dense vehicle." And on page 422 of the *Cosmo* we learn that the vital body will reach perfection in the Jupiter Period, and from it the Intellectual soul will be extracted.

The mind will also have evolved to such an extent that man can then imagine *forms* that will *live* and grow like plants. Indeed, in the Jupiter Period man's energies will be directed largely along this line. On page 295 of the *Cosmo* we read: "With Thought and Mind man can at present exercise power over the chemicals and minerals only, for his mind is now in the first or mineral stage of its evolution, as was his dense body in the Saturn Period. He can exercise no power over plant or animal *life*. Wood and various vegetable substances are all in the final analysis chemical matter ensouled by mineral life of which the bodies in all the kingdoms are composed.

Over all these varieties of chemical mineral combinations man at his present stage may have dominion, but until he has reached the Jupiter Period that dominion will not be extended so that he can work with plant life, as the Angels do at present in the Earth Period." And furthermore, "In the Jupiter Period we shall guide the evolution of the plant kingdom, for that which is at present mineral will then have a plant-like existence and we must work with it there as the Angels are now doing with our plant kingdom. Our faculty of imagination will be so developed that we shall have the ability not only to create forms by means of it, but to endow these forms with vitality."

During the Jupiter Period our consciousness shall be greatly enhanced. In addition to the Self-Consciousness gained in the Earth Period, the dream Picture Consciousness of the Moon Period will return. An illustration of this condition of added Consciousness is given on page 418 of the *Cosmo*: "When a man of the Jupiter Period says 'red,' or speaks the name of an object, a clear and exact reproduction of the particular shade of red of which he is thinking, or the object to which he refers, will be presented to his inner vision and will also be quite visible to the hearer.

There will be no misconception as to what is meant by the words spoken. Thoughts and ideas will be alive and visible; therefore hypocrisy and flattery will be entirely eliminated. People can be seen exactly as they are. There will be both good and bad, but the two qualities will not be mingled in the same person. There will be the thoroughly good man and the downright evil man." And this will be one of the serious problems to be dealt with in the Jupiter Period.

On page 425 of the *Cosmo* we are given an idea of the last work done by the Ego in the Jupiter Period. The paragraph reads: "The Conscious soul will be absorbed by the Divine Spirit in the seventh (or last) revolution of the Jupiter Period. At the close of this Period the Divine Spirit will also absorb the Human Spirit. Then follows another Cosmic Night."

We are now ready to take up the work of the Ego in the Venus or Sixth Period, so we turn again to our index in the *Cosmo* on page 593, and here we are referred to page 199. From a consultation with this page we learn that again a great change has taken place in the composition of our Globe. It is no longer Etheric, but composed of a substance of a much more attenuated quality.

After learning that the condition of our Globe has undergone a radical change, we next look to see what corresponding change we shall find in the vehicles of the Ego. And on page 422 of the *Cosmo* we read: "Neither a dense nor a vital body could be used as an instrument of Consciousness, therefore the essence of the perfected dense and vital bodies are incorporated in the completed desire body, the latter becoming a vehicle of transcendent qualities, marvelously adaptable and so responsive to the slightest wish of the indwelling spirit that in our present limitations, it is beyond our utmost conception."

Next we look for the state of consciousness that will be acquired by the Ego in this advanced state, and on page 419 of the *Cosmo* we learn that it will be "an Objective, Self-Conscious, Creative Consciousness."

And with such a statement as this before us, we begin to wonder just what kind of Mind must of necessity accompany such a degree of intelligence. We turn to the *Cosmo* again and on page 427 read: "In the Venus Period, when the Mind has acquired 'Feeling,' the Ego can create living, growing, *feeling* things."

The mineral life wave will now have reached the animal stage and the Ego's work at this time will be to give them living, feeling forms.

The desire body will reach a state of perfection during this period and from it the emotional soul will be extracted.

In the sixth (next to the last) revolution of the Venus Period the Intellectual soul will be absorbed by the Life Spirit, and at the close of the period the Divine Spirit will absorb the Life Spirit. Then will follow another Cosmic Night.

At the dawn of the Vulcan Period we find that another change has taken place in the composition of our Globe, and it has reached its highest degree of tenuosity.

The lowest vehicle used by the Ego functioning on this globe is the perfected mind, which will contain within

Continued on page 95.

Nutrition and Health

* * * * *

The Cause and Cure of Colds

As this is the time of the year when people are apt to catch cold it may also be in season to consider the causes of colds, how prevented, and, in case one has already been contracted, how it may be cured.

We live in an age of germs and serums. Every disease is supposed to have its microorganism and an antidote is given either as a preventative or a curative. One may even be inoculated for a cold and it is claimed that if the operation is successful one is henceforth immune. Perhaps some day all the different antidotes may be compounded into *elixir-vitae*, which will make us immune from the whole horde of dreaded germs. Seriously, what an anomaly this condition is. Man has conquered the whole world and stricken terror into the hearts of all the creatures which he can reach by the various devices he has made for their destruction. Even the largest of creatures fly before him in fear. But he himself is afraid of creatures so minute that he can only see them by the help of the most powerful microscope. And these little microbes are so dreaded that some of the ablest men of the world spend their whole lives in efforts to restrain the ravages of the minute foe.

It is true that the micro-organisms exist, but it is also true that they cannot obtain a foothold in any organism which is in a state of normal health. It is only when from other causes our bodies have become debilitated that disease germs are able to get a foothold at all and commence their destructive processes. Those who are in radiant health, and we use this word literally, may go without fear into any plague camp, even if there are more germs on a square inch of the patient's bodies than there are people in all the world, so long as the man is in radiant health they cannot affect him.

To make our meaning clear concerning this phrase, "*radiant* health," we must reiterate the fact so often insisted upon, a fact which science is beginning to discover, that our bodies are interpenetrated by the ether in such a volume that under most conditions it radiates from the body. One who is endowed with spiritual sight sees within the dense physical body another vehicle resembling it exactly, organ for organ, and formed of ether. He sees also that through the spleen there is a continued influx of etheric life force which undergoes a chemical

change in the solar plexus and is then circulated through the whole body as a pale rose-colored fluid radiates from the whole periphery of the body through every pore in the skin, carrying with it an enormous amount of the poisonous gases which are generated by the food we take into our systems, selected unusually because it pleases either the eyes or the palate, rather than for the nutritional value which it contains. So long as this vital radiation of the etheric life force is sufficiently strong it not only carries away the poisons from the body, but keeps deleterious organisms from entering, on the same principle which makes it impossible for flies or other insects to find entrance into a building through an aperture where an exhaust fan is sending a current outward. But the moment the exhaust fan is stopped the way is opened for the various classes of insects which infest our buildings. Similarly, if for any reason the human organism becomes unable to assimilate a sufficient amount of vital force to keep up this radiating emanation it is also possible for the dreaded micro-organisms to enter and obtain a foothold in the body, where they then commence their ravages, to the further detriment of health. In view of these facts the prevention of disease narrows itself down to the problem of how to keep the system from becoming clogged so that the radiant life-force may have an unimpeded flow, and when diseased conditions have set in the curative process must have the effect of opening the clogged channels to be successful. Dr. Harvey W. Wiley, former Chief of the Bureau of Chemistry at Washington, is reported as having said that the best way to cure a cold is to take a bottle of cough medicine, set it on the table in the patient's room, open all the windows and throw the bottle of medicine through one of them. In other words, instead of taking cough and cold remedies use plenty of pure, fresh air, and without doubt there is much wisdom in this advice.

But it does not go far enough. If he had said, "Bring in also a good dinner, breakfast, and supper for the patient and throw them after the bottle of medicine, he would have come much closer to a cure of the cold. For it may be said, without fear of successful contradiction, that the greatest number of the diseases to which the flesh is said to be heir come from taking too much food and not the right kind, also from lack of mastication. This latter perhaps is the greatest of our sins. Baron

Munchausen, the celebrated champion prevaricator, relates how when he visited the Moon he found that the people cooked their food there as we do but instead of sitting down to the table and eating it bit by bit they simply opened a door in their left side and put the food into their stomachs. We have not reached that point at present but we are very close to it. The way in which the average American bolts his food is deplorable to say the least. The quick lunchrooms with their uncomfortable stools where it is impossible to rest and relax while partaking of the so-called food are a national menace. Every one who sits down at one of these places seems intent upon setting a record for swallowing the greatest amount of food in the shortest possible time. And the abominable methods of preserving everything on ice for many months in order that certain middle men and large wholesalers may make prices soar for their personal profits is adding in no small measure to the dangers of ill health which threaten every community in the so-called civilized world where these questionable modern methods are in vogue. From these *pure* foods (God save the mark!) surcharged with poisons we endeavor to build our bodies, and this, as is well known, is accomplished by transforming as much thereof as possible to blood while the rest is to be eliminated as waste. It is the custom of the medical profession to see that the proper elimination of waste takes place, no matter what the nature of the disease may be, and anyone who attempts to break up a cold must necessarily imitate this wise method and see that the proper excretory function is stimulated to the highest possible degree, for that is one important method of freeing the system and enabling the life-force to again flow through it. The other part of the food, which is transformed into blood, does not remain in the fluid state but is evaporated or even etherealized, according to the development of the Ego in whose body it flows. It surges through the whole body as steam through a boiler and when it comes in contact with the cold air through pores clogged by a surplus amount of food poison and partly anesthetized so as to be unresponsive to the nervous impulse which otherwise closes them partially against the chill, the blood is liquefied or partly liquefied and becomes a burden and a clog to that part of the blood stream which is not affected. As a result, micro-organisms are generated which form the pus we sense as a cold.

A person who is injured and loses a quantity of blood feels weak. So does the person whose blood has been chilled within him, and for the same reason; but who has a cold must further expend effort to get rid of the deleterious waste before he can be cured. Gluttony, bad food, and faulty mastication are not the only causes of colds. It is a fact well known to every occultist that all that is in the visible world is a manifestation of something that

was pre-existent in the invisible realms of nature, and cold is no exception. When we know that there is an immutable law of cause and effect and that there can be no effect without an underlying and adequate cause, we may easily realize the truth of this statement. It is also certain that nothing can come to us which we have not in some way deserved and therefore if we are to look for causes in the invisible realm we shall find that they must naturally have to do with ourselves. The cold that we sense here and which is a disagreeable manifestation to us is an outcome of something that existed within ourselves previously, but what? To this question it may be confidently affirmed that our own attitude of mind is an all-important factor in the state of health. This also is well known to medical science and all observing persons. A man who is habitually optimistic, whose mouth has an upward turn at the corners, always on the verge of expanding into a broad smile, will be found to be singularly immune from colds as well as all other diseases, whereas the person with the drooping mouth and the drawn face, who is always worrying about things that never materialize, who sees an enemy in every human being and persistently holds an attitude of anger and malice toward his fancied or real enemies, by that very attitude of mind shrinks into a shell and prevents assimilation of the radiant etheric life forces and is therefore a prey to all the ills to which the flesh is heir. Nor can he be cured by all the medicines ever made until he learns to abandon his dark outlook upon life. These cases are of course extreme and there are all gradations as well as mixtures of the two natures, but it will be found that the health of a person varies with their view of life in almost exact ratio.

From the foregoing remarks we may therefore draw the following deduction, viz., that the best preservative of health is an optimistic attitude of mind, which looks upon life fearlessly and sees a friend in everyone.

Circumspection and discrimination in the matter of food. We must avoid excesses. It is better to eat too little than too much, and we should make it a point to have a comfortable seat where we may relax the body while we leisurely masticate the meal.

Proper attention should also be paid to the matter of elimination and when it is not up to normal certain foods also which contain a superabundance of cellulose should be taken to promote this perfect action.

To sum up in a sentence, be cheerful, be temperate in food. Cheerfulness, temperance in food, and right elimination are a compound which would cure almost all the ills to which the flesh is heir.

Our Motto: A San Mind, A Soft Heart, A Sound Body.

Menu from Mt. Ecclesia

Breakfast 7:30 a.m.

Corn Meal Mush
Whole Wheat Muffins
Honey
Milk, Coffee

Dinner 12 Noon

Potatoes au Gratin
Stewed Tomatoes, Baked Eggplant
Whole Wheat Bread and Butter
Honey, Milk

Supper 5:30 p.m.

Fruit & Nut Salad
Whole Wheat Bread, Butter, and Honey
Apple Snow
Milk or Tea

Recipe

Potatoes au Gratin

Take cold mashed potatoes left over from the day before, spread in an oiled baking pan one-half inch thick, sprinkle with cracker or bread crumbs, grate over this a layer of cheese, sprinkle again with crumbs and cover with milk. Bake in oven until well browned.

Stewed Tomatoes

Wash, peel, and cook six large sized tomatoes until soft, add a piece of left over cake, salt to taste and add one tablespoonful of butter, cook until it thickens.

Baked Eggplant

Peel and slice the eggplant one-half inch thick, cook for a few minutes in hot salt water, but do not cook until too soft, drain, roll in egg and cracker crumbs, place in oiled pan and bake until browned.

Apple Snow

To one pint of hot applesauce, add the whites of two

eggs beating until light, add sugar and a little sprinkle of ground cinnamon. Place in icebox until cold.

Fried Cornmeal Mush

To four pints of boiling salted water, add one pint of yellow cornmeal, sprinkle the meal slowly into the water keeping it at a slow boiling point, until thick, the longer this is boiled the better the taste, to keep from splashing, add a teaspoonful of butter; when thickened, pour into a long shallow pan or platter, allow to cool over night. In the morning slice, and roll lightly in flour, and fry in a hot pan of oil until well browned.

Fruit and Nut Salad

One Cup each of chopped oranges, bananas, pineapple, one-half cup each of dried figs and dates, mix with the juice of two lemons, place on garnished plates, and sprinkle with chopped walnuts.

The Rosy Cross Healing Circle

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour being between 6 and 7 p.m. The virtue of the Cardinal Signs is dynamic energy which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the

given hour: 6 p.m., meditate on Health, and pray to the Great Physician: Our Father in Heaven for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

We print herewith some letters from people who have been helped, also a list of dates on which Healing Meetings are held.

At the same time visualize the Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

Continued on page 96.

Echoes from Mt. Ecclesia

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A Leaders' "Good Will Association"

It will not surprise our readers that many letters of appreciation are received at Headquarters from students who extol the merits of the magazine and naturally we are very grateful to them for their kind appreciation. It helps the Editor to know that people are getting just what they want and suggestions how to improve would be welcome also. But recently we received a letter from Dr. Curtis who is the leader of the "Order of Christian Mystics." This letter is particularly gratifying for a special reason and we therefore print it.
Mr. Max Heindel,
Oceanside, California.

Dear Brother in the Great Work:

"After reading your good article on the 'Christian Mystic Initiation' in the October number of *Rays from the Rose Cross* we cannot refrain from writing you to express our appreciation of it and of your magazine in general. In fact, yours is about the best of many advanced thought magazines that come to our table.

"Your definition of the characteristics and differentiation of the work of the Rosicrucian and of the Christian Mystic is the truest and best conceived distinction we have ever seen made. It is particularly gratifying in that it proves what we have always maintained, namely, that *fundamentally there cannot be and in practice there should not be, any sense of rivalry between the various spiritual movements*, as they are all varying phases of the Great Work for humanity; phases absolutely necessary to bring its truths home to all types of mind and to all stages of unfoldment. There can be no rivalry because *no one can do the work of another*; for, as your article so clearly states, the Rosicrucian seeks to lead into the Gate of Wisdom those who are attracted by the Path of Knowledge, while the Christian Mystic seeks to lead in to the gate of Realization those who are attracted by the path of Love, yet neither one excludes the other.

"With our appreciation of your good articles and with our best wishes for the highest success of your good work, we remain, as a fellow worker in the Master's vineyard."

Fraternally yours,

F. Homer Curtiss, B. S. M. D.

It has long been a source of sorrow to the Editor that a number of leaders of professedly spiritual movements seem to be ensouled with an insane jealousy of one

another and do not hesitate to besmirch or belittle each other, even in public print, though one cannot escape the admission that there are a number of unscrupulous people who from time to time jump into the limelight of leadership and delude for a little time some of the poor souls who are always running after *something new* in the hope of satisfying their sense of wonder without having to do any work to attain spiritual illumination. Such people are only as jack o'lanterns however, they will disappear as suddenly as they have appeared and the memory of them will soon be forgotten. Therefore it is beneath the dignity of the leaders of any genuine spiritual movement to rant against anyone else. The bible tells us that "by their fruits ye shall know them" and we can well afford to wait for the fruits before judging the tree. *If it be of God it will prosper and grow despite anything we may say, and if it be a delusion hatched by the human brain it will soon disappear.* We fully agree with Dr. Curtiss that there should be no rivalry between the various spiritual movements. The Salvation Army appeals to a class of people, which neither New Thought, Christian Mystics, Rosicrucian Fellowship, nor any of the other advanced systems of teaching could reach. They are doing a splendid work and we should all be ready to speed them on with a hearty "God bless you." The Spiritualists are reaching people of a certain type of mind who could not be reached or find food for soul-growth in the Unity movement or with any of the other organizations. Then why should there be jealousy, a shrugging of shoulders, a supercilious sneer and an intimation that all who do not belong to our particular brand of spiritual science are on a lower rung of the ladder? We may excuse such an attitude of mind in the new beginners who have just started upon the path and are naturally over-enthusiastic in their estimation of the movement in which they have found just the things which satisfy their souls. But we have the right to expect that the leaders of a spiritual movement should have a wider view in the matter. It is perfectly proper for each leader to emphasize the facts that though all roads lead to Rome we shall make best progress by confining ourselves closely to the road we have selected and stating to his followers that it is a grave mistake for anyone to zigzag from one cult to the other. *But he should freely, generously, and ungrudgingly admit that they also lead to Rome.* If we want to sell apples to

a customer, the logical way is to impress him with the fact that our apples are large, nice, and juicy and will just suit his taste. No real business man would try to get business by telling his customers that the apples in the fruit stand in the next block are small, dry and wormy. And this principle applies with much greater force to the conduct of a spiritual movement. No one would be a leader in a society if he did not believe with all his heart and soul that that is the best of them all, but he will carry much greater conviction to his followers if he confines himself to extolling the merits of the philosophy he has espoused than if he wastes time in pointing out the demerits of some other teaching or leader. There can surely be no doubt that the salvation of the world lies in educating mankind to *live* Universal Brotherhood, not merely to believe in it. And when the leaders or advanced students in any movement tear down the leaders of another movement working for the same end they ought to realize that their actions belie their teaching and that by so doing they lose the respect and confidence of

any reasoning person within their hearing.

We are informed by the old Rabbinical legends that it was not permissible to revile Satan for he was also a son of God, and we find it recorded in Jude that when the Archangel Gabriel strove with Satan over the body of Moses he did not curse him either, but said: "The Lord rebuke thee, Satan." We may learn from this what should be our attitude toward one another as students or leaders in the advanced teachings. Let us remember that the greater our knowledge the greater also our responsibility. The Editor has often thought of ways and means to overcome this mistaken attitude of jealousy upon the part of leaders and induce them to join hands in good fellowship and perhaps concerted action would lead to more beneficent results in all movements so joined. Dr. Curtiss' kind and generous letter has given us the opportunity for which we are more than grateful and we would be exceedingly glad to hear from other leaders who would like to join in a "Leaders' Mutual Good Will Association." will attract the eye and attention of the pub

Library Propaganda Fund

Motto: "A *Cosmo* in every Public Library"

The library propaganda work is going very nicely. During the last month we placed *Cosmos* in thirteen Public Libraries located in the following cities:

Brooklyn Public Library, Brooklyn, N.Y.; San Bernardino, Calif.; Colton, Calif.; Atlanta Carnegie Library, Atlanta, Ga.; Free Public Library of Philadelphia, Pa.; Melrose Public Library, Melrose, Mass.; Columbus Public Library, Columbus, Ohio; George Smith Public Library, Junction City, Kansas; Public Library, Bremerton, Wash.; Pueblo Public Library, Pueblo, Colo.; Mercantile Library, Philadelphia, Pa.; San Diego Library, San Diego, Calif.; Detroit Public Library, Detroit, Mich.

We are also making a list of libraries in cities having a population of over ten thousand with the intention of supplying them with free copies of the magazine in the near future. At present we are only supplying the libraries in cities having over eighteen thousand. In order to make this work effective we must have the cooperation of students. Please go to your library occasionally and see how the *Cosmo* and the magazine are circulating so that we may know. If possible, have a talk with the librarians about it and let them know that there is someone who is taking an active and abiding interest in the matter. This will make them more anxious to give the books and magazine a prominent position where they serve the purpose of promulgating the Rosicrucian

teachings. We repeat what we have said before that if you find the *Cosmo* is not in use in the library or that they are not receiving the magazine you may serve the cause by calling the attention of Headquarters to the matter, and we also urge all to bring to mind again the way to help the cause and secure a *Cosmo* for your city library is by getting new subscriptions to the magazine and then placing the *Cosmo* you receive as a premium in your library. If you cannot get the subscriptions all at once, send them in one by one and when the total has been reached we will forward the *Cosmo*.

CHRISTMAS ON MT ECCLESIA.

Though this is the January number of the magazine, the articles in it are of course written a long time before and as it is published on the 15th of December it will still be in time to carry news concerning the Christmas activities on Mt. Ecclesia to students on the Pacific coast who may wish to attend, and we therefore take this opportunity to announce that an Esoteric Meeting of the Probationers will be held on the evening of the 23rd of December. Sunday night the regular session of the Rosy Cross Healing Circle occurs. Later in the evening we have the regular Temple Service, and at twelve o'clock the annual Christmas Service, which is one of the special features of our work.

The Saturday evening meeting is of course reserved to

Probationers, but students and even visiting friends will be made welcome to the various other services held on Christmas Eve.

*CHRISTIAN MYSTICISM BY
CORRESPONDENCE*

A course of monthly letters and lessons are issued by the Rosicrucian 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.

ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion, and we teach it to others on conditions that they will not prostitute it

for gain, but use it to help and heal suffering humanity.

How to Apply for Admission

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge will upon request receive an application blank from the General Secretary of the Rosicrucian Fellowship. When this blank is returned properly filled, he may admit the applicant to instruction in either or both correspondence courses.

The Cost of the Courses

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given *free*, "for nothing," for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and unless you pay your part someone else must pay for you.

STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION FROM PAGE 89

itself the quintessence of all that was best in all the former vehicles used. The state of consciousness of this highly evolved Ego will be the highest Spiritual, Creative Consciousness, for the mind in the Vulcan Period will have attained perfection. In the "Cosmo" on page 427 we are told that man at this time "will be able to 'imagine' into existence creatures that will live, grow, feel and *think*." In this Period it will be our privilege to give to the mineral life wave, which has now reached the humanity stage, the germ of mind.

In the fifth (second from last) revolution of the Vulcan Period the Emotional soul will be absorbed by the Human Spirit, which is now incorporated within the Divine Spirit.

At the close of the Vulcan Period the perfected Mind embodying all that it has garnered during its pilgrimage through all the seven Periods will be absorbed by the Divine Spirit.

Following this, on page 429 of the "Cosmo," we read: "Then will succeed the long interval of subjective activity, during which the virgin spirit will assimilate all the fruits of the septenary Periods of active Manifestation. It is then merged in God, from whom it came, to re-emerge at the dawn of another Great Day, as One of His glorious helpers. During its past evolution its latent possibilities have been transmuted into dynamic powers. It has acquired Soul-Power and a Creative Mind as the fruitage of its pilgrimage through matter. It has advanced from impotence to Omnipotence, from nescience to Omniscience."

A BRIEF RESUME OF THE SCHEME OF EVOLUTION.

Saturn Period.

Divine Spirit awakened.. Germ of dense body given.

Lords of Flame, who were great creative Hierarchs belonging to a past evolution of God, were the principal factors in assisting the virgin spirits during this period.

Sun Period.

Life Spirit awakened....Germ of vital body given.... Dense body further worked upon. Lords of Flame and the Cherubim were the Hierarchies who gave assistance during this period.

Moon Period.

Human Spirit awakened....Germ of Desire body given....Dense and vital bodies further worked upon.

Cherubim, Lords of Individuality, Seraphim, and Lords of Flame rendered assistance here.

Earth Period.

Germ of mind given....Vital and desire bodies further worked upon...Dense body perfected and Conscious soul extracted from it.

Lords of Form, Angels, Archangels, and Lords of Mind have and will render assistance here until the Virgin Spirits acquire Self-consciousness. After this time Man must work out his own salvation with the aid of the different religions viz., the religion of Jehovah or the Law, the religion of Christ or Love, and the religion of

the Father, or the Unity of One with all in God.

Jupiter Period.

Desire body and mind further worked upon....Vital body perfected and the Intellectual soul extracted from it....Human Spirit absorbed by Divine Spirit.

Venus Period.

Mind further worked upon... Desire body perfected and the Emotional soul extracted from it... Intellectual

soul absorbed by the Life Spirit. Life Spirit absorbed by Divine Spirit.

Vulcan Period

The Mind will be perfected....the Human Spirit, which is now incorporated within the Divine Spirit, will absorb the Emotional soul....And finally the Divine Spirit will absorb the Perfected Mind, embodying all that it has garnered during its pilgrimage through all the seven Periods.

NUTRITION AND HEALTH CONTINUED FROM PAGE 92

December 3—10—18—24—30

January 1—7—14—21

February 3—10—17—23

March 2—9—16—23—29

New York, Nov. 20th, 1916

Dear Mr. Heindel:

From week to week I notice a remarkable change within me. My physical health is rapidly improving, my mind vibrates in a quiet, resigned way—my spiritual nature seems to be uplifted by an invisible power, something divine, irrepressible is going to develop within the deepest depth of my soul consciousness. I thank you heartily for your wonderful help. Sometimes I feel as if

could prove you my appreciation (of your generosity toward me) later on in a very satisfactory way.

Yours in Fellowship,

C.S.M.

Los Angeles, Cal., Oct. 30th, 1916

Dear Friend:

I am feeling splendid this week. It is wonderful to me, how much stronger I am now than I was a year ago. And I feel it has all been done through your help—My heart will always be full of gratitude and thanks to you. I do hope that some day soon I can do something.

Sincerely,

Mrs. C.W.A.

MYSTIC LIGHT CONTINUED FROM PAGE 76

souls of the children, who are drawn here night after night to learn lessons from the Angels that they may apply in their earth-homes, have become men and women, the earth will be sufficiently rarefied to contact some of them." Near the entrance of the garden a fountain is scattering perfumed waters of many-colored hues. Upon its bosom myriads of fragrant flowers dream in soothing perfumes—flowers that resemble the mystic lotus blossoms of the East. The souls we know as children learn that this is the Fountain of Hope, and it's a long time yet. It is thought that by the time the waters are never stilled. The Spirit of Hope is always here. Her robes are formed of the vari-colored hopes that live in the world. On her brow she wears the mystic flowers that come from the heart of the waters. While the souls of the children are reveling in the entrancing beauties of the garden, they see a number of souls from the Shadowland approaching the fountain. Upon their inquiries, the Angels tell them that each soul, before going into earth-life, visits the Fountain of Hope. And though the souls from the Shadowland, sometimes, do not take an offering from the Altar of Love, their hearts are always laden with the ever-renewing waters from the infinite depths of Hope. But now the circle of the Hours is changing in a rhythm of stately measures. The spirits of the Night are seen in the distance, and the Angels of

the Morning Hours are coming close to the edge of the world, as Dawn is slipping across the horizon in a multi-colored glory. The predominating tone of her going is the golden note of love. And Love is calling the souls still bound by their earth-bodies; so softly and gently, in sweet, white multitudes, they slip away.

Mothers, move softly when the precious souls come back to you, in the arms of the morning.

Bend low and see the light of Heaven, that with the first awakening, still lingers in their eyes. And kneel in silent adoration, to know the love of Angels, from the fragrance of their lips.

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