



RAYS FROM THE ROSE CROSS



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General Contents.

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

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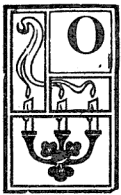
The Mystic Light.

* * * * *

...Easter...

MAX HEINDEL

On the longest and darkest terrestrial night;
The Savior is born a celestial light,
When nature sleeps soundly in winter's
 embrace;
That bright star of Hope still shines through
 the haze.
But when Easter's sun wakens the life of
 the world,
Straightway to perdition the Savior is
 hurled.
The death of the Savior is the Earth-Spirits
 birth;
His life is the heaven that leavens the earth,
That causes the sprouting of grape and of
 grain,
The mating of animals, plants and of men.
In summer heat-rays build the physical.
 mould,
But winter-cold days have the spirit
 ensouled.



ON the morning of Good Friday, 1857, Richard Wagner, the master-artist of the 19th century, sat on a verandah of a Swiss villa by the Zurich Sea. The landscape about him was bathed in most glorious sunshine. Peace and good will seemed to vibrate through nature; the whole Creation was verdant, the air was laden with fragrant perfume of budding pine forests, a grateful balm to a troubled heart, a restless mind.

Then suddenly, as a bolt from an azure sky, there shot into Wagner's deeply mystic soul a remembrance of the ominous significance of that day—the darkest and most sorrowful in the Christian year, that it almost overwhelmed him with sadness, as he contemplated the contrast. There was such a marked incongruity between the smiling scene before him, between the plain-

ly observable activity of nature, struggling to renewed life after winter's long sleep, and the death struggle of a tortured Savior upon a cross, between the full-throated chant of life and love, issuing from the thousands of little feathered choristers in forest, moor and meadow, and the ominous shouts of hate issuing from an infuriated mob, as they jeered and mocked the noblest ideal the world has ever known; between the wonderful creative energy exerted by nature in spring, and the destructive element in man, which slew the noblest flower that ever graced our earth. And while Wagner meditated thus upon the incongruity of existence, the question presented itself: Is there any connection between the death of the Savior upon the cross at Easter, and the vital energy which expresses itself so prolifically in spring when nature begins the life of a new year?

Though Wagner did not consciously perceive and realize the full significance of the connection between the death of the Savior and the rejuvenation of nature, he nevertheless unwittingly stumbled upon the key to one of the most sublime mysteries encountered by the human Spirit in its pilgrimage from clod to God. In the darkest night of the year, when earth sleeps most soundly in Boreas' cold embrace, when material activities are at the very lowest ebb, a wave of spiritual energy carries upon its crest the divine creative "Word from Heaven," to *mystic birth* at Christmas, and as a luminous cloud the spiritual impulse broods over the world that "knew it not," for it "shines in the darkness" of winter when nature is paralyzed and speechless.

This divine, creative "Word" has a message and a mission, it was born to "save the world," and "to give its life for the world." It must of a necessity sacrifice its life, in order to accomplish the rejuvenation of nature. Gradually it *buries itself in the earth* and commences to infuse its own vital energy into the millions of seeds which lie dormant under ground. It whispers "the word of life" into the ears of beast and bird, until the gospel, or good news, has been preached to every creature. The sacrifice is fully consummated by the time the sun crosses its Easter(n) node at the spring equinox. Then the divine creative Word expires, it *dies upon the cross at Easter*, in a mystical sense, while uttering a last triumphant cry: "It has been accomplished" (*Consummatum est*).

But as an echo returns to us, many times repeated, so the celestial song of life is re-echoed from the earth. The whole creation takes up the anthem. A legion-tongued chorus repeats it over and over. The little seeds in the verdant bosom of mother earth commence to germinate with life, they burst and sprout in all directions, and soon a wonderful mosaic of life; a velvety green carpet, embroidered with multi-colored flowers, replaces the shroud of immaculate wintry white. From the furred and feathered tribes "the word of life" re-echoes as a song of love, impelling them to mate. Generation and multiplication are watch words everywhere—the *Spirit has risen*—to more abundant life.

Thus mystically we may note the annual Birth, Death and Resurrection as the ebb and flow of a spiritual impulse which culminates at

the winter solstice—Christmas—and has egress shortly after Easter, the "word" "*ascends to Heaven*" on Whitsunday. But it will not remain there forever. We are taught that "thence it shall return," "at the judgment," and when the sun descends below the Equator, through the sign of the scales in October, when the fruits of the year are harvested, weighed and assorted according to their kind, the descent of the spirit of the new year has its inception, which culminates in birth at Christmas.

Man is a miniature of nature. What happens in the great, the life of a planet like our earth, takes place on a smaller scale in the course of human events. A planet is the body of a wonderfully Great and exalted Being. One of the Seven Spirits before the Throne (of the parent sun). Man is also a spirit and "made in their likeness." As a planet revolves in its cyclic path around the sun whence it emanated, so also the Human Spirit moves in an orbit around its central source—God. Planetary orbits have points of close approximation to, and extreme deviation from, their solar source. Likewise the orbit of the human spirit is elliptic. We are closest to God when our cyclic journey carries us into the celestial sphere of activity—Heaven—and we are farthest removed from Him during earth-life. These changes are necessary to our soul growth. As the feasts of the year mark the events of importance in the life of a Great Spirit, so our birth and death are events of periodical recurrence, and it is as impossible for the human Spirit to remain perpetually in heaven or upon earth, as it is for a planet to stand still in its orbit. The same immutable law of periodicity which determines the unbroken sequence of the seasons, the alteration of day and night, the tidal ebb and flow, governs also the progression of the human spirit both in heaven and upon earth.

From realms of celestial light where we live in freedom, untrammelled by limitations of time and space, where we vibrate in tune with the infinite harmony of the spheres, we descend to birth in the Physical World where our spiritual sight is obscured by the mortal coil which binds us to this limited phase of our existence. We live here awhile, we die and ascend again to Heaven, to be reborn and to die again and again; each earth-life a chapter in a

serial life-story, extremely humble in its beginnings, but increasing in interest and importance as we ascend to higher and higher stations of human responsibility. No limit is conceivable, for in essence we are divine and must therefore have the infinite possibilities of God dormant within. When we have learned all this world has to teach us, a wider orbit, a larger sphere of superhuman usefulness will give scope to our greater capabilities.

"Build thee more stately mansions, O my
Soul,

As the swift seasons roll,
Leave thy low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more
vast,

Till thou at length art free;
Leaving thine outgrown shell by life's
unresting sea."

says Oliver Wendell Holmes, comparing the spiral progression in the widening coil of a chambered nautilus, to the expansion of consciousness which is the result of soul growth in an evolving human being.

But what of Christ? someone will ask. Don't you believe in Him? You are discoursing upon Easter, the feast which commemorates the cruel death and glorious, triumphant resurrection of the Savior, and you seem to be alluding to Him more from an allegorical point of view than as an actual Being.

Certainly we believe in Christ, we love Him with our whole heart and soul, but we wish to emphasize the teachings that Christ is the first-

fruits, and that He said we shall do the things that He did, "and greater." We are Christsin-the-making.

"Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul shall be
forlorn.

The cross on Golgotha thou lookest to in vain
Unless within thyself it be set up again."

says Angelus Silesius, with true mystic understanding of the essentials of attainment. We are too much in the habit of looking to an outside Savior while harboring a devil within, but till Christ be formed IN us, as Paul says, we shall seek in vain, for as it is impossible for us to perceive light and color, though they be all about us, unless our optic nerve registers their vibrations, and as we remain unconscious of sound when the tympanum of our ear is insensitive, so also must we remain blind to the presence of Christ and deaf to His voice until we arouse our dormant spiritual natures within. But once those organs have become vibrant they will reveal the Lord of Love as a prime reality. This on the principle, that when a tuning fork is struck, another of identical pitch will also commence to sing, but tuning forks of different pitch will remain mute. Therefore the Christ said: "My sheep know the *sound* of my voice and respond, but the voice of a stranger hear they not." (John 10.) No matter what our creed, we are all brethren of Christ, so let us rejoice, the Lord has risen! Let us seek Him and forget our creeds and other lesser differences.

My Wish.

MARY ELIZABETH PITT

To be brave and sweet and true under misrepresentation and injustice.

To understand the needs of my fellows, but more to vision their possibilities.

To love not so much the personal as the impersonal.

To apply the searchlight of the Rosicrucian Teachings that egotism, prejudice, and all that I once disdained to own, be swept away.

To pray unceasingly for Light and its attendant vision.

To feel in every nerve and fibre of my being that nothing really counts but God.

To comfort and cheer the faint-hearted and raise up them that fall.

To be a *conscious* Invisible Healer.

To daily thank God that the possibilities of existence have been widened for me, and the meanings of the soul have been deepened.

To pray daily that my wish be fulfilled *right here and now*.

A Study in Thought-Its Uses and Its Dangers.

W. J. DARROW

ADVANCED Thought, so called, is a subject which is now engaging the attention of a multitude of people. A great number of authors and teachers of the new science have come into evidence in the last few years and many centers have been opened where some phase of the creative power of thought is expounded. Also a vast literature on the subject in the way of books and periodicals is being put before the public.

Anything which engages so much attention as this is sure to have some measure of truth behind it, even though that truth may sometimes be perverted in individual presentations of the subject. Also anything commanding such widespread study and investigation has great possibilities in it for good or evil according as it is interpreted and applied. It is with sincere hope of pointing out some of the good aspects of this Thought as distinguished from the false and thereby perhaps helping to guide some to the good and away from the evil in it that this article has been undertaken.

The corner stone of the whole subject is the fact that thought is creative. Thought is a force working in spiritual substance in such a manner as to bring forth manifested conditions that were previously only latent. When we get away from the idea that the perceptive powers and reasoning powers of thought are its only ones, and recognize that thought is actually creative in nature and function, then we have made the initial step into a new and important realm.

We will now consider briefly some of the processes of creative thought. To begin with thinking creates thought forms of the substance of the mental world, namely mind stuff. These thought forms embody the idea of the Ego or Thinker. They are living things, because they are composed of living spiritual substance. They are permeated with the feeling of desire or aspiration which the idea evokes. They are also intelligent with the intelligence of the single idea impressed upon them at the time of their creation. Thought forms of similar character tend to coalesce and thus grow in strength.

Thought forms are constructive or destructive according to the nature of the idea.

The question now is, how do thoughts materialize into concrete expression upon the material plane? We may answer this by saying that the process is two-fold. The first half of it consists in creating the thought form just described which constitutes an archetype. The second half of the process consists in building the physical counterpart of the mental archetype. That does not mean that a person must with his own hands construct the physical counterpart, but that he must give in mental or manual labor the equivalent of that required to construct it, before it belongs to him or before it will normally be brought to him. In other words, he must have given to the universe at some time as much as he is to receive from it, before it will materialize for him. When this condition has been complied with, the thought form, under the guidance of spiritual forces which execute the laws of destiny, becomes a magnet which attracts the conditions necessary for the materialization of the thought form. This may work out in any one of several different ways. A friend may be attracted who will give aid in accomplishing our projects. We may be led by a chain of circumstances to a new field where new possibilities open to us. Our minds may be opened up to a new perception of truth, so that we perceive new opportunities near us which were not seen before. Our divine life may be drawn down from the spiritual realms to restore us to health. In every case the spiritual forces which act as the agents of the Law so manipulate matters that our thought creations materialize at the proper time and place, and through the proper persons, so that perfect justice is done to all. It must be noted that the desire or aspiration which permeates the thought form is its dynamic or driving force which connects it with its supply. No thought form without desire behind it will materialize.

We now have to consider a perversion of the natural process described above and which instead of making it creative makes it predatory

in character. Unfortunately this phase is one frequently taught. The perversion consists in introducing the element of demand or claim into one's thought creations, namely that the first half of the creative process shall materialize with no regard as to whether the second half has been performed or not. It is the second half, namely our service to the universe, that gives us a right to have our thought creations materialize. Now it is not possible for us to know in advance whether we have performed this second half or not. The agents of the law of destiny alone possess that knowledge, therefore it is necessary to leave the materialization of all thought creations to them. However, mankind has been given free-will and if we demand with sufficient intensity, that the law be set aside, it may be done. Demand takes the thought form out from under the jurisdiction of the Law and makes it an independent entity. It then becomes a magnet to attract to us the things we have demanded but which do not belong to us. It also goes out upon the invisible planes exactly as a highwayman upon the physical plane. Being semi-intelligent, with the intelligence of the single idea which it embodies, it hovers around the thought atmosphere of various people, ever seeking to find one upon whom it can impress telepathically its demand. When it has found such a one, it attaches itself to his aura and reiterates its demand until the person so obsessed complies and provides the thing demanded if he is able to do so. Several people may be thus coerced by the same suggestion. The thing concentrated upon may be employment, an automobile, or customers for one's business, but in every case the element of invisible compulsion or mental assault and battery is used. If it be employment that is sought, the employer is mentally coerced into giving a position to the one who thus concentrates upon it, regardless of whether he is well fitted for the position or not. If it is an automobile that is desired, some friend or other person is impressed with the idea that it is his duty or that he wishes to give an automobile or a part of the purchase price to the person in question. If customers are sought, they are mentally coerced by this method into buying one's goods regardless of whether they wish to or whether it is to their interest to do so. In short, demand when applied to thought crea-

tions goes out and takes by force that which does not belong to the one who demands and from people who either owe him nothing or whose debts to him have not yet reached maturity. In addition the things so obtained usually turn out to be unsatisfactory in the end. Also let it be noted that concentration upon material things with the intention to obtain by concentration alone constitutes a demand regardless of whether one is conscious of it or not. The process outlined above has been called "cosmic highway robbery," and this aptly describes it. It is a mental "get rich quick" scheme and is black magic pure and simple. The penalties exacted by the great Law for black magic are too severe to make it wise to trifle with this destructive process. Not only will things acquired in this manner be eventually taken away, but also the power by which they were acquired and which has been misused is very likely to be lost. Future weakness, want and sorrow will be the price paid.

Another objectionable feature introduced by demand is that thereby a person may be injuriously interfering with his own evolution. Every earth life is designed by the masters of evolution to teach certain lessons and to develop certain latent powers which must be respectively learned and developed before further progress is possible upon the path of evolution. If we demand that a certain lesson be set aside because the conditions attending it are disagreeable, our demand may be complied with. But we *are* thereby refusing to learn that lesson, we are merely postponing the work which is involved, and are thus blocking our own future progress. This will surely bring weakness and limitation at some later stage in our development. Even in the case of health, it is not wise to demand it unconditionally, for sickness often teaches important lessons and is frequently sent to awaken a person to the dangers of the life which he has been living. In general, all creative processes or supplications should be qualified by the stipulation that they be granted manifestation if right, but that they be denied if wrong. Thus will we avoid ignorantly interfering with the Law and thus perhaps destroying ourselves thereby.

But let it not be thought from the foregoing that we are to make no conscious use of our pow-

ers of creative thought, quite the contrary. It is all right to think of and plan things as we would like them to be. In fact, unless we do so think and plan, we will never attain them, for the mental archetype must always precede physical manifestation. Plan things as you would like to have them sometime, then do the work nearest at hand, and wait serenely in the knowledge that when you have earned the right, the Agents of the Law will permit those things to manifest for you. It may be soon or it may not be permitted in this life, for it may require the entire work of one life to cancel the debts incurred in a previous one. But you may be perfectly certain that if you plan and work, you will sooner or later obtain all your desires. And the optimism generated by this knowledge makes life cheerful and happy even though your desires are slow in being granted. Conversely, if your thoughts are pessimistic, if you are always looking on the dark side of things, and if you hold the thought and belief that you are doomed to failure, then failure will surely manifest for you because you are thus creating its mental archetype and endowing it with the feeling that sooner or later will materialize it. Absolutely refuse to think or hold thoughts of uncongenial conditions, persistently replace these thoughts with their opposites, and look for the good in everything. Thus will evil be transmuted into good. Note however that there is a vast difference between planning with the intention to work out the plan, and concentrating with the intention to obtain by that alone. The moment you go beyond the planning function, you are quite certain to unconsciously introduce some degree of demand. In short, keep your thoughts constructive, do your work in the world, and leave it to the Great Law to bring you your evolutionary wages at the proper time and place, for so surely as you try to take the law into your own hands will you sooner or later come to grief through it.

We will now consider some of the destructive processes of thought and the means to avoid or transmute them. First, let it be said that the thoughts and emotions of fear, hate, anger, pride, lust, greed and the like destroy our thought creations and prevent their manifestation. This for the reason that such thoughts create thought forms whose vibrations are those of repulsion and which in turn destroy the men-

tal archetypes that we have built, thus preventing their materialization. Hence such thoughts end by defeating their own object of self gratification. Secondly, the thoughts which we send to others inevitably return to us with the same quality that we sent. Thoughts of resentment and retaliation for injuries received first enter the aura of the person to whom they are directed and there set up inharmony which tends toward failure or disease for him. Then they return to the sender intensified by similar thoughts which they stimulated in the mind of the other person and proceed to work the same havoc in the mind of the sender. Love is the greatest coordinating and constructive force in the universe, because its vibrations are those of attraction. Therefore when we are tempted to feel resentment, we should resolutely turn our thoughts to some good quality or act of the other person's which can always be found if looked for. We will thus infuse the quality of love into our thought creations, which will then in the same manner noted above proceed to create harmony and wellbeing both for ourselves and the erstwhile object of our resentment, instead of the evil effects of hate. Thirdly, the selfish thoughts and emotions mentioned at the beginning of this paragraph are destructive, from the fact that they injuriously affect will power. Will power is the positive pole of the spiritual nature, while desire is the negative pole. The thoughts and emotions noted all tend to build up the negative pole and correspondingly deplete the positive pole of will. Since will is the chief power that man possesses, the only true and safe method of using it for the attainment of health is by our drawing down divine life from the spiritual realms into the mind and thence into the body. This harmonizes all the functions of the body, builds up its structure where required, and manifests as health. In order to draw down divine life we must build the thought form of health and permeate it with a strong desire for health. This necessitates ejecting from the mind all inharmonious thought forms of fear, worry and sickness, and replacing them with their opposites, namely courage, calm, vitality and strength. The net result is that when we will to hold the constructive thoughts noted, and not yield to the destructive ones we regain health. But when anything depletes man's will it lessens his ability to do and

be that which he wishes, which is another reason for refusing to entertain such thoughts. Nature will eventually deny power to all who refuse to use it for the common welfare of humanity, and she makes the automatic provisions noted above to prevent power from remaining in the hands of those who abuse it.

A further consideration of the method of attaining health may be of value. Health, as said, tive thoughts to remain in mind, then we shut out divine life and as a result manifest disease.

There are two other activities of creative thought which are of great importance. These are character building and meditating for knowledge. We will briefly consider these.

Character building is a process of using creative thought so as to build into the mind any quality of character desired. It consists simply in holding or meditating upon the desired quality, be it cheerfulness, fearlessness, purity or any other, thus creating a thought form of that quality. When after sufficient repetition, the thought form has grown to the necessary strength, and has built in the necessary aspiration for the quality in question, it will overshadow and color the mentality with that quality, whereupon we find that it has become a permanent part of the character. By this method a pleasing personality may be built up, since personality is the reflection of character. Of course, as a quality of character is thus built, it must also be demonstrated in the daily life. Failing in this proves that in the daily life thoughts of an opposite character are being entertained and these will neutralize the ones which we wish to build into the character. Similarly, holding thoughts of evil will mould the character into their likeness. In character building the habitual daily thought is of most importance because of the large number of thoughts thus put into operation. But these can with great advantage be supplemented by regular periods of medita-

tion. In such meditation regularity is of vital importance. A few minutes at the same time daily will accomplish much, but skipping a day means that we have to very nearly go back and commence at the beginning again.

Meditating for knowledge is a method of opening up the mind to a new perception of truth. By this method we still the vibrations of the mind, then direct its attention quietly and continuously to a given subject on which we desire information. If we succeed in stilling the mind to the necessary point where its vibrations synchronize to some degree with those of the world of thought, we shall find new ideas and new knowledge in regard to the given subject flowing into our minds. In this manner we can investigate and acquire true knowledge about any subject whatever without any aid of books, teachers, or the usual material sources of information. This process is one often unconsciously used by inventors.

In conclusion let it be said that "character is destiny." Therefore it behooves us to be very careful as to the nature of the thoughts which we entertain and build into our characters. And finally let it be urged upon all to utilize to the full, but in a legitimate manner, the God-given powers of creative thought with which we have been endowed. Thus will we hasten our evolution, evolve our latent powers, and become more efficient as servants in the Great Work of helping humanity forward toward its final goal of divine perfection.

The foregoing embodies what the author believes to be the truth regarding creative thought, and he presents it in that light in the sincere hope that it may have a mission of helpfulness. The Rosierucian Philosophy as set forth by the Rosierucian Fellowship is the source from which the greater part of the information here presented has been obtained.


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 Spring Festival.

HARRY WILSON

 O the readers of this magazine the event has a varied significance. To the numerous schools of Thought; to the great religious movements; and to the most distant nations Daster Day is one of exceeding interest. Its observance seems to be practically universal.

Why should it differ from other days? Why have Christians and heathen alike selected this as one of their great Feast-days of the year?

To the countries known as Christian the feast commemorates the resurrection of the Christ, as symbolized in the Bible story of Jesus. In other lands the festival is celebrated to symbolize the advent of Spring, or the bringing forth of a new creation; the rising from the dead of the creative potency in Nature.

The Jews have called this occasion the Pass-over; the Britannica stating that "Easter is the Passover, with a new conception added to it of Christ as the true 'Paschal Lamb,' and the first fruits from the dead."

Many differences prevailed in the early centuries concerning the correct time for the observance of this festival. This is also true at the present time, and is due largely perhaps to the many ecclesiastical ceremonies growing up from early times that cluster around this event. The great Cosmic Principle upon which the Easter Festival is based has become clouded.

Owing to the loss of his spiritual conception of the world in which he lives, and the apparent necessities of daily life, man has resorted to arbitrary divisions of time, such as hours, weeks, months, etc., and but little use is made of the natural divisions, the solar day, month and year. As he regains his spiritual powers it is certain that these arbitrary divisions of time will be dispensed with, and mankind will again regulate his activities by the positions of the stellar bodies, and thus derive the benefit of concerted action at the proper time. He will then have regained his lost estate, with the added advantage of *knowing why*. At present various methods are used to determine the time of observing Easter. That in use among most of the Christian countries is as follows: Take the first

Sunday after the full moon following the vernal equinox; that is, when the Sun enters the Sign Aries; if the full moon falls upon a Sunday, then take the following Sunday. This arrangement leaves a range of time from March 22nd to the 25th of April in which the Easter Festival may be held. The dates illustrate nicely the uncertainty of arbitrary divisions of time, and the *full moon* shows an unconscious acknowledgement of Planetary influence, which the Orthodox World is so reluctant to recognize. The confusion of dates, and times of observance in other countries is due to local laws, customs and different calendars in use.

It is, and has been the custom of man to surround with certain ceremonies his acknowledgement, recognition and appreciation of all so called gifts of his God. In the early stages of his development he was guided by great leaders known as "Messengers of the Gods." He was taught by these great leaders that there were "times and seasons" for his activities; that he should not undertake anything at a time when the Cosmic forces were not favorable for that particular enterprise. To impress upon him the importance of this great truth, festivals were held at intervals throughout the year. These festivals were continued on down through the ages. In the course of time these leaders withdrew, allowing man to govern himself. As man divided and formed the different groups of families, races and nations, they continued to observe the annual Spring festival as it was taught to their progenitors. Among the groups, ceremonies that conformed to their conception of the occasion were adopted. These ceremonies soon crystallized into permanent features of these occasions. A name was given the event by one group; some hundreds of miles away a different name was used, and so on. Later the *time* of holding the festival became the subject of discussion, and as a result of all this, we find at the present day that we still hold our annual festivals but numerous conceptions of the significance of the Easter Festival prevail, so that the time of its observance, the manner, and even the name differs. We find that the occasion af-

fords one element the opportunity of indulging in feasting and pleasure and display. Another element is conscious only of the deep inner spiritual awakening that manifests at this time.

As some of the rays from the great center of Cosmic Force slow down in their vibratory intensity, they sometimes become sufficiently slow or dense for man to recognize. These forces we call elements, and the arrangement and classification of them comprise our knowledge or Science of the present day. From the same center of Cosmic Force come rays or radiations that are not apparent to physical Science because of their higher vibratory qualities. These come within the province of the "Mystic," who has also carefully arranged and classified the invisible side of Nature. This knowledge, for the sake of distinction, we call Spiritual.

Back in the early days of man's development, the leaders of men were aware of the operations of these higher and lower forces, and could trace all phenomena, or effects in the physical or denser world on up to its source in the Spiritual worlds. They knew that these effects were due largely to what may be termed Planetary influences. That is, the *rays of force* focused *through* the Planetary spheres, and the angle of the ray determined conditions. It was their knowledge of these ever changing influences, which were found to operate with cyclic regularity, that enabled them to arrange these festivals so that they were observed at the proper time. As these leaders withdrew, man, in the course of time became so busily occupied in his attention to the details of the manner of observance, that he lost sight of the purpose of the festival. His spiritual conception of the event became clouded, and as a result we have the differences of to day.

We are told in our Rosicrucian Cosmo-Conception that the terms used to designate birth and death should be reversed. That a birth, as we see it, is the descent of a soul from a higher sphere or world into this dense physical world. It is the voluntary act of a conscious, seeking soul, who has elected to make the sacrifice of descending into matter for the purpose of furthering, not only his evolution, but that of matter also. That death, so-called, is a release from this voluntary bondage back to life in the more spiritual realms. We are told that this occurs many times, and that each successive dip into matter,

the result of the experience gained there, adds to the consciousness of the evolving soul, a self-consciousness, the development and expansion of which renders the sacrifice the greater. The release from matter, or the physical body, takes place at death, and marks our birth in the more spiritual realms, hence the suggested reversal of the use of the terms.

The release from a lower condition into that of a higher may then be likened to a new-creation, an awakening, or a "Resurrection." To the undeveloped man it has only its literal, physical significance; to the developed, it is viewed in its spiritual aspects only.

There is in the Cosmos a wonderful force or intelligence, so exalted in its nature that it is known as the "Son of God." This glorious being we call the Cosmic Christ. In the life wave of evolving humanity there are souls who have failed to keep up with the march of evolution; who have become so thoroughly embedded in the physical that it seemed all hope was gone; we call them stragglers. In a spiritual sense they were lost; that is beyond the power of any human agency to help them. This great and exalted being, the Christ Spirit, because of His love for humanity, has voluntarily made the sacrifice of embedding itself in matter that these stragglers might be redeemed. That is His mission upon Earth, and why He is called "The Redeemer." Through the medium of that great Soul, The Master Jesus, this sacrifice was consummated. The time and place of this event is known throughout Christendom. Each year at Christmas we celebrate the birth of the Christ Child, which marks the time when the Christ Spirit is fettered and hampered annually by its imprisonment in matter. This great Annual Sacrifice begins when our Christmas Bells are ringing; when our joyful sounds of praise and thanksgiving are ascending to Heaven. We are told in our teaching that He is imprisoned in the most literal sense of the word, from Christmas to Easter. The astronomical relation may be noted at Christmas time, because upon the longest and darkest night of the year, the Sun turns upon its upward path—the Christ Light is born on Earth again, and all the world rejoices.

As our lives in the physical body afford the opportunity to improve and spiritualize ourselves, so too does the Christ Spirit, during this

time of imprisonment, labor for the etherialization of our Planet. The result of these labors manifest at the Easter season. Then, the task completed, comes the "Resurrection," the release from physical bondage, and the realization of the spiritual. All nature, refreshed spiritually, gives evidence of the new life. The budding trees, the flowers, the songs of birds building their nests for the new life and preparing to bring forth anew, and every voice and activity bear witness to the great work performed during Winter's apparent sleep.

Our teachings state that this great Intelligence, the Christ Spirit, was the highest Initiate of the Sun Period, the second of the seven days of manifestation. The less evolved, or the younger brothers of this great Spirit, are known as Archangels, or Sun-spirits. These Archangels have worked, and are working with mankind as Race-spirits, but all their work has been from *without*. It was a reflected spiritual Sun-force that came through the *Moon*, as moonlight is reflected sunlight. Jehovah, the Regent of the Moon, is the God of the Jews, and was the highest Initiate of the Moon Period, the third day of the manifestation. We thus have in their order, The Father, The Son (Christ), and The Holy Spirit (Jehovah). Under the rulership of Jehovah and the Archangels, mankind was ruled and worked upon from *without*. *Fear of the Law*, something outside himself, was the dominating factor in the lives of humanity. Through the activities of Jehovah and the Archangels, however, humanity was prepared for the *time* when they could receive the *direct* spiritual impulse from the Solar Orb without the intervention of the Moon. Upon Christ, the highest Initiate of the Sun Period, is laid the task of sending out this impulse. The impulse which Jehovah, the Moon Regent, *reflected*, was sent out by the Cosmic Christ, who thus prepared both the Earth and humanity for His *direct ingress*. This ingress could be accomplished only by way of the "Blood." As blood is the highest expression of our Vital Body, and the germ of the vital body was first received in the Sun Period, we can see the relationship that necessitated the use of the blood as the avenue or vehicle of ingress. Through the medium of the blood of the

body of Jesus, at the Crucifixion, his body was pierced in five places, and the pressure of the Crown of Thorns caused a flow from the sixth also. The expression "The Cleansing Blood of Christ Jesus" is thus explained, that as the blood flowed on Calvary, it bore with it the great SUN-SPIRIT-CHRIST, Who, by that means secured admission to the Earth, and since that moment has been its Regent, and the Mediator between humanity and *God the Father*,

This means that LOVE, the key-note of the Christ Spirit, shall henceforth rule us, and supercede the rule of *Law*. That the opportunity is now awaiting every individual to develop *within himself* that Ray from the Christ Spirit that is implanted in every human heart. The first realization of this, its recognition and awakening, means to each of us a new life, a birth in a *new world*, a "Resurrection" from the dead. The impulse to do right because of the *Love* of doing right is a manifestation of the Christ Spirit that is *now* within us.

The Easter Festival then, commemorates that occasion of the "Resurrection from the Dead." The Christ Spirit, because of making the great Sacrifice for humanity, must continue to endure sufferings, greater than we can at present realize, until such time as a sufficient number of humanity have experienced the Birth of the Christ *within*, so that they, likewise, can bear their Brother's burden, and give their life as He is now giving His.

Then will the Hour of Liberation come, and Christ may permanently return to the Sun. He is still Regent of the Sun, as well as Regent of the Earth. As you gaze upon that wondrous Orb of Day, try and realize the sacrifice made by this great Spirit, and resolve that you will be generous enough to do your share toward bringing about His liberation.

Cultivate then the "Germ of Brotherly Love" that lies in every human heart. For His sake, through unselfish *service*, let it grow, and blossom and mature. And the leaves shall be the hand clasp of Fellowship; and the flower shall be the rule of Altruism; and the fruit shall be *liberation*, or *the resurrection*, which is the Gateway to My Father's House.



In the Land of the Living Dead

PRENTISS TUCKER

(Continued from March)

Mr. Campion turned to him smiling:

"You have not forgotten the 'glide' I see, so we'll start on our trip."

They began at once to move with tremendous rapidity, Jimmie holding Mr. Campion's hand and noticing, as they sped along, that he seemed to see many more people traveling like themselves through the air than he had observed on his former visit to the Land of the Living Dead. They were moving in all directions, some quickly, some slowly, some merely drifting and apparently asleep, but his own gait was so rapid that he merely made a mental note of the fact and hoped to ask Mr. Campion about it later.

In less time than it takes to tell about it they found themselves on the fighting line in France and they stopped in front of a little dugout within which several men were talking. Jimmie recognized one as the tall soldier whom he had met in the Y hut. It developed from their talk that they expected to take part in a drive which they were sure would be made within a day or two, and were discussing the conditions of the after death state, if there were such a thing, but they were going about it in a most peculiar way—to Jimmie it seemed as though they were trying to hide under a camouflage of flippancy their genuine hunger for information.

One said:

"I don't believe death ends it all, but it don't seem to me like we've been given the right dope about it. I remember an old hymn I heard at a revival once. I forget just how it went but it was something like this:

"One moment here my soul shall be,

The next, beyond the stars."

That's sure going some, aint it?"

"St. Peter wouldn't have no chance to fire any questions at a guy going such a pace as that!"

"No, but the guy would be goin' so fast he'd just naturally pass right through heaven an' out the other side before he could stop."

"He'd be out of luck, wouldn't he? But I don't believe the man who wrote that song knew

anything about it. I don't believe people change like that when they die. Look at Slim Johnson. That guy is so slow he just naturally can't keep out of his own way an' do you think he'd change to a skyrocket like that if he was killed? No sir! He'd never show no speed like that. It'd take him a week to find it out. I bet when a man's killed he just hangs round a spell an' then moseys along."

"Where to?"

"I dunno. Wherever he had any business, likely. Some might like to go to heaven an' play on a harp an' then some might not. For me, I never played on a harp an' I can't sing so I'd just like to sorter hang around an' see how things was goin'!"

"Maybe you could'nt. Supposin' you found you had an engagement some place an' a big fellow behind you with a pitchfork urgin' you to keep it?"

"Nuthin' doin'. I don't believe in such things as that. I don't believe in any devil at all. I've heard some of these Englishmen tell of things they seen out at night when the war first started an' they were different form that."

The inquisitive soldier whom Jimmie had talked with broke in here:

"I believe a lieutenant I got talking to a few weeks ago had the right dope. He said we had lived before and we would live again and that we kept right on being the same kind of men after we were killed as we were before. It seemed foolish to me then but the more I think of it the more I believe he was right."

Here Mr. Campion drew Jimmie away.

"We have so little time," he said, "that we must make the most of it. You see that the seed you planted and that you thought was wasted has really sprouted and has started the man to thinking. Sater, if he should come in to touch with the occult teaching it will not be a novelty to him and he will be ready to consider it."

They had been moving rapidly while he spoke and he had hardly finished before they stood in a room where an elderly couple, evi-

dently a man and a wife, were sitting. The hour was past midnight, but for these two there was no sleep. An official envelope on the table would have told the story had it been needed but it was not. The woman was crying audibly, the man silently, though the tears were rolling down his cheeks. Standing to one side was a soldier in a torn and muddy uniform, with a row of bullet holes across his chest where a machine gun had evidently done its work. He winced and cringed when the woman cried and stretched out his arms to her and called her "Mother" but she did not hear.

Mr. Campion went up to the soldier:

"Friend" he said, and Jimmie thought that never had he heard so kindly a voice.

The soldier turned to him.

"I can't make her hear. I can't make her hear. If she only knew that I am alive and not—not—suffering! She thinks I'm dead, but I'm not! I'm just as much alive as I ever was, but I can't make her hear!"

"Friend!"

Again that gentle voice seemed to change the tense vibrations in the room —

"You are not dead, indeed, but you have laid aside your body of flesh and I can help you. Listen to me and do exactly as I say. Think of yourself in a clean, new uniform and without a wound and happy, and try to impress that thought on your mother's mind."

Slowly, as Jimmie looked, the torn, dirty uniform, became clean and fresh, the bullet wounds disappeared, the man's face lost the lines of pain which had been seared upon it. He looked down at himself and gave a gasp of surprise.

"Now," said Mr. Campion, "always think of yourself as clean and fresh and happy and keep on saying to her 'I love you, I love you!' and after a while when she goes to sleep you will be able to talk to her for she will leave her body for a while, and then try to make her realize that you are alive and well and that you love her. Love is the greatest force in all the world and in time you will soothe her pain and at night when she sleeps you can be with her and talk to her."

The soldier gave him a look only, but in that look was compressed a gratitude and respect which no words could have expressed. He be-

gan at once to follow the directions.

Jimmie and Mr. Campion withdrew to a corner while the soldier, forcing a smile to his lips kept repeating the formula and bending over the woman as she sat sobbing.

Gradually the sobs died away and a look of peace crept over her face. "Henry," she said to her husband, "it is all right with him, I feel it. He is alive and well."

Again Mr. Campion took Jimmie by the hand and they began to travel. This time it was back to the ship and Jimmie soon found himself poised directly above the vessel on board of which, in a little cabin, his own body lay sleeping quietly.

The moon had gone down and to the physical eye the face of the ocean would have been dark but those who travel in the Land of the Living Dead need no sun by day nor are they oppressed by darkness at night.

Natural law runs through all the cosmos which is but another way of saying that God rules everywhere, but the operation of some natural laws differs in the different worlds and those who find themselves suddenly projected into that plane of being are apt often to be much surprised at the things they see and hear.

Jimmie gazed at the beautiful sight which lay spread out below him where the great steamer was plunging onwards through the gently rolling ocean, with all around her the interminable stretch of waters, ever restless, which ran brimming from horizon to horizon with no human eye to watch the slow dignity of its great rollers as they heaved themselves up like mighty giants over the beautiful, foamy lacework where a comber broke.

"Jimmie" said his companion as they hovered in the air, "some day perhaps, I shall take you on a real journey which will go through both space and time, and I will show you old Atlantis and the things which happened there long before history had its beginning. We read of romances and of fiction as a work of art, but I tell you that no romance or fiction ever could rival some of the wonderful things which happened in that strange old land which these very waves have travelled over. Now, let us go to your cabin."

They swept gently downward and entered the cabin where Jimmie stood looking down at

his body which was quietly breathing in regular sleep.

"Queer thing, isn't it?"

"What?" said Mr. Champion.

"Why, its queer what makes it go! There it is breathing just as regular as clockwork and here I am, outside of it and disconnected, as you might say, and yet it's working just as nice as ever."

"The sight of it this way may help you to realize that it is only a tool to be used by the 'you' which is now standing before it. Later on you may grow to realize that the 'you' which is now standing up is only the tool of a still higher 'you.'"

"I wonder," said Jimmie musingly, "would I have known of it if the ship had been torpedoed and my body drowned while I was away from it?"

"You certainly would have known, had it happened, but it was because I knew that it would not happen that I came for you. Later I shall teach you how to leave your body when you will."

"Didn't I leave my body tonight?"

"No. Not as I mean when I speak of leaving the body. Everyone leaves the body in sleep and you left yours after falling asleep and then I woke you, but you did not leave your body consciously. Had you done so you would have met the Dweller on the Threshold."

"What is that?"

"The sum of your past life. But there is something else I want to speak of now instead of the Dweller, and that is this—What did you notice particularly about the soldier who was trying to make his mother hear him?"

"Why,—er—I don't know. Let's see, he had been killed by a machine gun, was that it?"

"No. I mean what lesson could you draw from him? Every time you are taken out on a trip into the Land of the Living Dead it is not to gratify your love for adventure but to teach you a lesson. Every time in the future when you are able to 'travel' alone you must be on the lookout for some lesson to learn. I showed you the inquisitive soldier for a purpose and I took you to the other place, also for a purpose.

"After this you will have to search out the lessons for yourself for a great part of the good they do is brought about by the trouble which is taken and the thought and concentration

spent in looking for the lesson. But this time, to show you what I mean and to start you right I will help you.

"You must learn to look for the big little things, not for the little big things. You took a wonderful journey such as kings might envy you, such as you used to read of in the fairy stories or in the Arabian Nights, a most spectacular thing had there been any one to watch it, but that journey was of no importance compared with a number of little things which apparently, you did not notice.

"The things which you must look for are the things which emphasize great truths. Things which are true for everybody, for all people. The journey was great, in its way, but it was great for you alone. If you went out into the world and spent your time telling people about that wonderful journey they would not believe you, but even should they believe you what would you accomplish? From the standpoint of the evolving spirit you would accomplish nothing.

"But if you take one of the little things which you noticed but which did not impress you for you were not on the watch for such things, the little fact that the soldier shrank when his mother cried—take that fact and ask yourself why. Why did he act as though some one had struck him with a whip? Was it not perfectly natural that she should cry? Had she laughed and smiled would he not have had a perfect right to have felt badly, to have felt as though she was glad to get rid of him? Well, the key lies in this,—He knew, on account of being more sensitive to her thought than when he was in the physical body—he knew that she had a subconscious fear that death is the end of all and that once dead he was lost to her forever. That was what caused him such pain. That was why he shrank and quivered so. He was alive and he knew he was alive. He was on another plane of being, true, but he was alive and not dead. Had he been able to tell her so, to show her himself for just one moment as living she would have lost the keenness of her grief, death would have been robbed of half its sting, no, more than half, nine tenths. There is your lesson, what do you learn from it?"

Jimmie hesitated, watching his body sleeping on the bunk. He was not just sure *what* the lesson was. The Elder Brother did

not give him long, however, for he began again.

"To find out what the lesson was is easy if you will go about it methodically. Take from the situation the permanent, universal truths. You have a son who has been killed, a mother who knows that he has been killed; you have the mother showing a perfectly natural grief; you have, (since you were able to see on both sides of the veil) the natural grief of the mother causing the son (unseen by her) the most acute sorrow. These things are universal as death is universal for in the problem which we are considering the manner of the son's death is of no moment. We have, then, the fact that deep and hopeless grief causes the dead to suffer. We have also the fact that lamentations for the dead cause them pain and take their attention away from the new conditions surrounding them and hence hold them back in their evolution. Also, since the peculiar intensity of these lamentations is caused by the belief or fear of the living that death is the end of everything, you have an utterly needless suffering, arising from ignorance, which is harming both the dead and the living. Is the case growing more clear?"

"Yes, in a way. I can see where the grief disturbs the dead and how the living suffer much more than they need to suffer and all through ignorance, is that the lesson?"

"Partly, but only partly. On the other side the suffering is much keener than on this side because it is not deadened by the flesh, so the dead man suffers far more than there is any necessity for. Also the ones left behind suffer a great and needless amount of pain because they do not know that death is not the end. But there is a positive side. Not only do they suffer needlessly but they miss a great deal of joy which they might have had if they knew the real facts of the matter. The mother who mourns her little child, could she see that child in the surpassing bliss of the heavenworld might still grieve, but her grief would be for herself, not for the child. Death is, in many cases, a promotion not a loss, a benefit, a reward, a thing to be thankful for. We need to get rid of that old idea which still clings so closely that death means anything more than a temporary cessation of physical activity.

"But there is a further thing. In the aver-

age death, not the result of sudden accident or of battle, the soul reviews the events of the past life and it is this review which forms the real basis of our progress in evolution. I explained it to you before when I gave you that long talk in the Rue de l'Ex. You remember that the subconscious memory which is a property of the vital body is impressed on the desire body at death while the soul is reviewing the past life. That impression forms the basis for the life in Purgatory and also Heaven and when the attention of the passing soul is distracted as it is by the lamentations of those who are left behind, the record is not impressed on the desire body and hence the Purgatorial life and the Heaven life both lose their real purpose to a large extent and just to that extent the past life of the man was wasted. But you have seen how the dead are hurt by the grief of the living. Not the calm sorrow of absence but the emotional outburst of despair. There is one lesson blocked out for you and in the future, wherever your life of service takes you, do all in your power to explain to people so that in time this terrible injustice to the dead will cease. In just so far as you can accomplish this, will you have helped evolution, have speeded up the great Day of Liberation."

"What was the other lesson you spoke of?"

"I have shown you one, the other I think you would remember better if you hunt it out for yourself."

"But I don't understand about this way that the subconscious memory is impressed. You say that it forms the basis for the life in Purgatory and that according to the keenness of the life in Purgatory is the completeness of the conquest over our sins?"

"That is it, exactly."

"And yet, in the deaths that I have watched from this side of the line there has been no review of the past life. Take Sergeant Strew, for instance. When he was killed he simply stepped out of his body and there he was. There was no lamentation but he never stopped to think of his past life. Now why was that?"

"Because it was a departure from the normal way of dying. Nature intends one method of dying and review of past activities and mistakes and a Purgatorial and Heaven life based on that review. That is the normal scheme of

evolution. But man, with his divine prerogative of free will and choice often upsets Nature's plans temporarily, of course. Normally man is not intended to die by violence or accident. Death on the battlefield or death in some accident which suddenly removes the Ego out of a young and vigorous body is not the normal method planned for the race. It interferes with the review. Death by burning such as sometimes happens to people in a house or a railroad wreck may so terrify and excite the soul that for a long time after the actual severance of the silver cord and long after the review has become impossible, the soul is still frantically re-enacting the scene of its violent separation from the physical body.

"In the event of those who die from shell shock the review is usually impossible. In the case of Sergeant Strew he was removed from his body instantly and was not aware of the fact but even had he been aware of it the violence of the vibrations at the time would have prevented his review even though no relatives interfered. But you will remember that he saw you at once and had hardly ceased greeting you when he was excited by the soldiers interfering with his body. However, if you had not been there he would not have had any review on account of the suddenness of what was practically accidental death, the very unfortunate vibrations which obtain generally all over the battle line and several other contributory reasons which I won't go into now, but you see that death by accident, or violence or battle is unfortunate as it interferes with the normal process of Nature. Nature, however, is too powerful to be thwarted. Natural processes may be interfered with and thrown out of normal but they cannot be thwarted in the long run, and Nature always employs the very abnormalities to further her ends so that when an account is finally totalled it may be seen that what at the time seemed to have been a wasted life, was really not wasted at all but that every part of it was used. So, in our Father's great universe we find the most wonderful evidence of wisdom everywhere, wisdom without limit, wisdom whose height we cannot scale and whose depth we cannot plumb."

Jimmie was looking at his friend while the latter was speaking and saw a sight new to him in his experiences in this wonderful country. He saw the soul body of a Master who was wrapped

in adoration of the Divine Wisdom and in love for the Divine Creator.

Brilliant beyond description was this beautiful sight. The little cabin was aflame with the glory which filled it with coruscations of intense light of many shades from pure white to violet. In the center of this terrific radiance was the etheric body of the man, standing with bowed head as though in prayer.

Unprepared for such a vision Jimmie staggered back against the wall and it would have needed but little to have brought him to his knees had he not remembered the words spoken by the Angel under somewhat similar circumstances, "See thou do it not." So he did not worship, but he stood in awe and wonder as the glory began to fade and his own friend, familiar once more, looked at him and with outstretched hand said,

"Forgive me, friend. For a moment I was thinking only of the great Love Divine and His wonderful forbearance towards us and the wisdom with which He makes even our weaknesses and our failures serve Him.

"And now I shall leave you for the present. Keep up the exercises which I gave you. Seek out the other lesson and as you tread the path may the Father's blessing rest upon you."

Slowly the cabin grew dim and dark, the movement of the vessel became noticeable, he felt the edges of the bunk and the softness of the blankets and with his outstretched hand touched the hardness of the wall. He was awake.

(To be Continued)

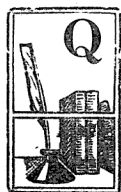
GREATNESS

And what is greatness? Is it fame?
 To have on every tongue your name?
 To hear the plaudits of the throng
 And be the theme of pen and song?
 Aye, what is greatness? Is it land,
 Or untold wealth at your command?
 Gold, mortgages or bonds galore
 And liveried servants by the score?
 Is greatness power? A crown, a throne?
 A kingdom one may call his own?
 To rule a nation and to sway
 The world, perchance, for one brief day?
 Not these. 'Tis simply being true
 To all the good there is in you.
 No emperor so great as he
 Who's just what God planned him to be.

—Selected

Question Department.

Repetition the Keynote of the Vital Body.



QUESTION: The orthodox Churches have a constant change of program at their Sunday services; try to entertain their attendants, while the Rosierucian Fellowship service in the local centers as well as at Headquarters has the same service morning, evening, Sunday and healing meetings. Is there a reason for this, would it not hold the interest of visitors to have a change of program?

Answer: We don't really know whether it would or not, but that isn't the point whether it would hold the interest or not, we don't hold them for the sake of entertaining people but we hold services because they form the soul growth. We mean that in the sense that these services are mapped out according to a regular occult formula and one of the principle occult maxims is that all spiritual development begins with the soul-body, that part of the vital body that is composed of the two higher ethers, the wedding garment, and the vital body which eventually develops the soul body is of such a nature that repetition works on it, just as the steady drop of the water hollows the stone so that vehicle is affected through repetition. You can see if you take the plant. The plant has only a dense body and a vital body and in the plant you will see the principle of repetition. There we have first a little stem, then there comes a little bit of a leaf, perhaps a branch, and then comes another stem and another branch and leaf, and so on, all through you see the principle of repetition. And when we look at our own vertebrae, they were built at the time that we were in a plant like stage, you will see one built on top of the other about the same in structure. So it is this principle of repetition that constantly builds stone upon stone in the soul body, the house made without hands—that is what the soul body is—and therefore we use the principle of repetition as an occult means of working on that vital body. Whatever is done here is carried

on under that law, and while we might entertain people very nicely if we laid ourselves out to do it and maybe keep some people interested, nevertheless there is some reason for it, and you will see the same principle in the Catholic Church. You can go all over the world, wherever there is a Catholic Church you will find the same mass, chanted in about the same way because they know those sounds have certain effects and therefore they carry that out, and they are holding their people and holding power over them, whether good or ill, but they are holding them, while the Protestant Churches are always crying that they can't keep their people interested and they have to do this and that to entertain them and they get up all sorts of dramatic stunts and motion pictures, but they are not getting them, whereas the Catholic religion that uses one ritual gets its people, and they come there day after day, Sunday after Sunday, and year after year, they are not looking for entertainment but there is a power that draws them there.

DEVELOPMENT OF THE FACULTY TO ATTEND THE FESTIVAL OF THE FAIRIES

Question: How could one go about it to develop the sort of faculty requisite to see the nature fairies that you tell us of in the December lesson "The Festival of the Fairies"?

Answer: Really, truly and honestly the only marvel is that people don't see, because they are so dense that really you can almost feel them. It is not a question of not seeing, but how to escape seeing them, because they are all about us. In the old countries they talk about the gnomes there and how they go about the house and do this and that and the other thing; yes, and they do do it. Sometimes they play tricks and sometimes they act like the good fairy and help people, but they are not by any means figments of fancy. How can you go about developing that sort of faculty? Really we know of no other means of doing it than the

two exercises that are given by the Rosicrucian Fellowship. They will and do in time, develop in people the faculty of seeing the invisible worlds.

But as for the shorter roads, there are ways and means like crystal gazing. We don't know much about those things only we know that they are very dangerous. The proper way to do is to live the life and work with the means you have to the best of your understanding, then you will get to other things, but as far as the fairies are concerned they are not worth much time spent in their investigation except in this general manner, and there are changes in nature where they are builders and destroyers and they are like the workmen we have to do the different things in our civil and social organization, we build up and tear down according as it is necessary. But they are so far outside our own evolution that we really have not much time to spend on them when we get to the more serious work that is to be done in the invisible worlds, when we become invisible helpers, we have far too much to do to devote time to the study of these though when we meet them they are interesting, it is interesting to see the things they do and watch how they act and note all the appearances in nature that are due to them; it is interesting, but we haven't time for that and do our work in the world.

DO THEOSOPHICAL TEACHINGS COME FROM INDIA?

Question: Do our Theosophical teachings come from India? Why is it that other parts of the world have progressed more than India and her religion has not helped her?

Answer: Yes, if by Theosophical teachings you mean those promulgated by the Theosophical Society, that is, Hindooism, but that is not really what we should call Theosophical in the larger sense. We should divide the word into the words Theo and Sophia and there we have God and Wisdom. Now the Divine Wisdom is something that belongs to all ages and all countries and has its expression in every religion. The Theosophical Society I believe in the minds of the founders, Madame Blavatsky and Colonel Olcott, recognized something like that yet Col. Olcott became a Buddhist instead of remaining with the Christian religion, nevertheless I can not see but what the Christian religion is as much Theosophical as any other religion. We

surely cannot say the Christian religion is devoid of Divine Wisdom, and in that sense it is Theosophical, we must distinguish between the idea of limiting it to one society and defining it in the larger sense it is Divine Wisdom. If we speak of Theosophy coming from India we mean that which is promulgated by the Theosophical Society, and there are many good people in there. The Theosophical teachings come from India, and teach of the different vehicles we have, and the doctrine of rebirth and cause and effect, and in so far it is all right. It is proper for those people (in India) or it would not have been given to them by the great divine hierarchies. Now why hasn't it helped them? There is the difference between the Eastern and Western teachings and you will find something of the same effect is worked out here by people that seek the Eastern teachings. Over there there is no question whatever in the world about whether there is a soul or whether we live after death but everybody is just sure that he has lived many times before and that when this life is ended he will again have another birth and live more times until he has attained perfection. Therefore, they say, what is the use of hurrying, why all this turmoil and social struggle, we have endless time before us, let us just take things easy and don't bother. Then there is the Western orthodox teaching that says we live here once and for all, every soul that comes into the world comes newly created from the hand of God; it lives here for a little while to do a certain work and according to what it does in this body it is judged and lives forever after in happiness or misery according to how it lived here. Then the people here know nothing about an after state world and therefore they try to make the most of this and they expend all their energies in living this life to the fullest and therefore we have them struggling and striving and working out their salvation as best they can the few years that are possible to them. That is the difference and it is for that reason that the teaching was taken from them of rebirth, and the law of cause and effect which they know in a certain sense but rebirth they don't think of. But the teaching has never been away from the Esoteric teachings of Christianity and it is clearly taught in the Bible. Christ when they spoke to him about

(Continued on page 461.)

Children's Department

The Sun's Birthday Party.

ANNA HUNT PLUMMER



ONCE upon a time the big happy-faced Sun made up his mind to give a party. He sat down to write the invitations, and guess how many he wrote—a million. You see he had so many friends, and loved every one of them; and besides he had such a great house, and such a great, great yard, why shouldn't he give a big party?

So he called to him a million little sunbeam servants and gave to each one a dainty pink invitation, to be carried to a friend in the sky. Some lived near, some far away, but each little servant carried his message straight to the door, and each little friend was Oh so happy. Only one was not at home—the Rain Giant. The sunbeams who carried his invitation knocked and knocked, and finally a servant in shiney black livery appeared and said that his master was driving over the Great Lakes, and would not be back for several days. So the sunbeam left the pink note and went back to tell the Sun.

The day of the party was bright and clear. The Sun arose early and set about making things pretty for his guests. A wondrous carpet of blue and white, and softer than any velvet you have ever touched, was spread in front of the palace. The Sun's servants have very sharp ears, and when their master asked them to do a thing, quick as a wink it was done.

Can you guess what sort of robe the Sun chose to wear? A gorgeous one of orange velvet, made with a long train. He looked more splendid than any king in purple and ermine, because often a king has a sad face, but the Sun's face was so bright and happy, that it fairly shone. The servants were in rose colored gauze, and stood ready to attend the guests, who began coming early in the evening.

Soon the party was in full sway. The Sun had one surprise after another for his friends. First, he took them to the Opal garden, where all the colors for the earth are made. Here they

sat for a long time, watching the sunbeam fairies dance in the ever changing light. Now lavender, now rose, now crimson—Oh it was beautiful. Then there was a slide, and such a slide! A mile long, made of pearl, and to reach the top, they rode on a cloud, then hung tight, and Zip!

After a while, the Sun asked his guests to sit down upon the velvet carpet, where a splendid banquet was set. By each place was standing a golden candlestick, holding a gleaming candle, and the earth children, looking up to the sky, said, "Oh, what a starry night." Then the Sun stood up to welcome his friends, but the gold and the lights were so bright, that he had to put on his black glasses to save his eyes.

Now about this time, Dixie and Anne Louise, who are earth children were playing out in their swing, and seeing it had grown suddenly dark, ran into the house to have their bedtime story. At the same time, the Rain Giant was on his way home from the Great Lakes. He checked his great black horses when he saw the splendid array of lights; his keen dark eyes found out just what was going on, he thought he saw a good chance for a joke. You see, the Rain Giant is so big and strong and loves so to be rough, that he often fails to be gentle, forgetting that fun stops, when fun hurts.

Can you imagine what the Rain Giant did? He drove his horses slowly, so as not to make any noise, until he was quite near the Sun's palace, then with a rush, steered that monstrous iron rain wagon, right through the middle of the velvet carpet, upsetting the candles and frightening the party guests, dreadfully; then, when he was far enough away, he looked back and, holding his sides, simply roared with laughter. The poor little guests, when they heard the thundrous laughter, dared to peek out from behind the clouds where they had scampered, in their fright, and they too, laugh-

ed at what they knew was only another one of the Rain Giant's jokes.

It did not take long to re-light the candles, and the grandest party ever given in Skyland, went on as if nothing had happened.

That night, it thundered, and rained upon the earth, but Dixie and Anne Louise, snuggled down under their soft blue comforters, did not hear a sound.

Spring Flowers

Lizzie Graham

THE lovely days of early Spring are with us in Southern California. The rains have covered hill and valley with bright living green and here and there we find a courageous flower in blossom. The clear balmy air seems to form a suitable avenue in which our thoughts can travel and reach the soul of things. Soon the country around will be one great flower garden; myriads of flowers of every conceivable hue and form; some will be tall, others short, some strong, others weak, many so sweet scented that we greedily pluck them even though their petals be pale and colorless, others of brightest hue we shun because their odor is offensive. Some appear to have neither beauty nor perfume, others possess both. And some plants do not seem even to produce a flower, but scent the air around. While in still another class we can find neither flower nor perfume. Why these differences? Why does a rose charm every one, and the ragweed provoke disgust? All are ensouled by a stream of life that came from the Creator of the Universe. A stream that started as we have—only millions of years later. This stream of life was at one time so unconscious that it could not of itself make any effort towards progression. But when it was started, the people of that age—the Angels we call them—were given charge of their new brothers—the plant life. Very tenderly and lovingly they cared for them, for the Angels are full of love. Some of the spirits advanced more quickly than others, because they embraced every opportunity to learn and grow, and they are now our loveliest and sweetest flowers. At first they were all alike; all difference came from heeding that inward urge and using every chance to advance and grow. If the lilies and orchids and violets had sulked and said "it's no use, we cannot be as beautiful or as sweet as the rose," then they

would not have developed the fine texture, beautiful form, and delicate perfume they now possess. But they followed the guidance of the Angels and profited by their lessons. The flower life is pure in every way, and purity makes for spiritual as well as physical growth.

As the life ensouled in any plant evolves the form becomes more self-reliant, more beautiful, the color more exquisite, and the odor more refined. See the lily family, the younger or more backward streams of that life are small and weak, the color is not pure, the odor often distressing to our sense of smell. But those who have nearly finished their rebirths in the plant kingdom are strong, beautiful, fragrant, as the Easter Lily.

* * * * *

We of the human life stream are as the flowers in many respects. Some species seem to be totally devoid of those attributes which we group under the term civilization, others have a perfect form, gracious manners, and sweet speech. How comes this wide difference—a difference as great as between the ragweed and the rose? It comes from seizing the opportunity! Never in our long string of lives putting off till tomorrow, or leaving any duty undone or half done, always putting the heart with love into the work, never saying or thinking "that is good enough."

Now when the earth is putting forth every effort to give out what will benefit us physically and spiritually, and resurrection is demonstrated all around, now is the time to let our good and kind deeds and thoughts spring out anew. They may have been sleeping all winter, as did the seeds, but this is Spring-time, and like the seeds we are touched by the Life Spirit and we must respond to the call to action, to the giving of ourselves wholly, not just our spare time, but

twenty-four hours every day, for "we as spirits need no rest," and the storehouse from which we draw is always full.

Have you seen how the grasses, the flowers, and the trees, are putting forth their energy? All winter the earth has been greedily drinking in the sunshine and storing up its force and life. But now she is giving out at every point, giving the best she has, in great abundance, that we may benefit by it. All life is bursting its bonds. They all sing the song of resurrection—rebirth. They come to give their life, their all, for the good of others, and thus they gain the experience necessary for their further advancement.

One day each of us will come to a place where we will no longer be bound by birth and death. We will be free to go on to the highest worlds without having to return to the cramped earth life. Will we then be willing to set aside our freedom and return to earth to help our friends who are not yet freed, who have not yet learned life's lessons? If this Spring-time we plant the seed which will bring forth the fruits of the Spirit—Joy, Peace, Longsuffering, Faith, Hope, Love and the greatest of these is Love—then we will have something worth giving to our brother.

With a conscious effort to live the truth, life after life, we beautify all our vehicles, body, soul, and spirit, and at last we may be compared to the pure rose—a joy to all who behold it, an inspiration to all who breathe its perfume.

"May the Roses bloom upon your cross."

DO THEOSOPHICAL TEACHINGS COME FROM INDIA?

Continued from page 458.

Elias that he must first come again he is recorded as saying "he has come and they have done as they listed," and it is said that they knew he spoke of John the Baptist. And on another occasion when they came to him and asked about John the Baptist he said "this is Elias which was for to come." So he plainly taught the doctrine of rebirth, and it has always been with us esoterically, but has been hidden from the most so they might apply themselves to work and not live lives of idleness as in the East, and you will see that the doctrine of rebirth has the effect of making people indolent. But India is following us and the time will come when they will lose the consciousness of it and we will have the consciousness, we shall know at first hand. They are behind us as a lower race and by and by they will be coming after us.

A Perfect Life.

The mystic problem of our lives
We all would like to know
Ah yes! to know from whence we came
And whither we do go.
Also the very reason why
We're here on earth at all
Since life is one great paradox,
The strangest thing of all.
For instance, take this simple fact,
A truth that makes us sad,
Why chiefest good in man will bow
Alas! to potent bad.
Again, one single tiny thought
(O how it grieves to tell,)
May change man's destiny forthwith
From heaven unto hell.

And yet, dear heart, there's hope for
all!

Yes, all can win this strife!

By thinking, speaking, doing right

We gain a perfect life!

Within each human breast there dwells

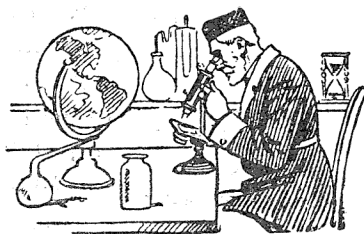
A very potent guide,
The voice of our own conscience,
'Gainst vanity and pride
Throughout the journey of our life
Until we reach our goal,
Eternal happiness and bliss,
The aim of each true soul.
But still, life is a paradox!
Ah yes! 'tis strange! 'tis odd!
For proof we need but point to man,
The image of his God.
How many know that blameless life,
That happy life of ease,
The fruit of earnest efforts, when
The soul doth live in peace?
And yet, dear heart, there's hope for
all!

Yes, all can win this strife!

By thinking, speaking, doing right

We gain a perfect life!

Frederick H. Ackerman.



The Astral Ray.

* * * * *

The Farmers Opposed to Daylight Saving.

THE farmers of the United States are opposed in general and in a large majority to the day-light-saving plan tried out last summer and so generally approved in cities and towns. The plan, of course, cannot work "at both ends"; it gives an extra hour of daylight in the evening, but the early morning is an hour "shy," and it is this that bothers the farmer, whereas the town-dweller cares little what happens before 7 A. M. The farmer objects to doing his early "chores" in the dark merely that his city brother, who is sound asleep at the time, may enjoy a daylight motor-ride at eight in the evening. Moreover, the plan throws his whole day more or less out of adjustment, for the farmer lives and works by the sun. Some rural workers have disregarded the time-change altogether and some report that they care very little for artificial time-standards, as they regulate their lives altogether by astronomical happenings. These, of course, do not strenuously object to the plan; they rather look upon it with indifference. We quote below extracts from a number of agricultural papers throughout the country, as well as portions of letters written by their editors to THE LITERARY DIGEST, giving the farmers' view of this scheme, whose utility has hitherto been judged largely by the reports of the average town-dweller. As the Census Report of 1910 reckoned that the United States has a larger rural than urban population, the importance of this expression of rural opinion is evident. Whatever interferes with farm-work, too, must influence the quantity and price of food-products, and so affect the city man to that

extent. The editor of *The Rural New Yorker* (New York), in whose pages, perhaps, the plan has been more thoroughly discussed than in any other agricultural paper, writes to us as follows:

"Our farmers are somewhat divided, but I think it would be fair to say that eighty-five per cent. of our country people are opposed to the plan. Various objections are presented, perhaps the most forcible being the fact that farmers are obliged to get up early in the morning anyway in order to get their work going, and, regardless of any daylight-saving, they would be obliged to be on their job shortly after sunrise. The farm-workers who go by the new time want to leave their work just at the time when certain things on the farm can be done to the best advantage. Such work as haying, harvesting, cultivating, and picking fruit can not be done to the best advantage until the dew has been dried off by the sun, and with the new time there is an hour or so in the morning when this work can not possibly be done to advantage. Then when the evening comes, and things are dry so that they could be worked to advantage, the helpers, following the signal from the factory-whistle, are ready to quit, leaving the day's work unfinished. That, I think, is the worst trouble, but there are other disadvantages which would not be apparent at first thought to a city man."

The following is from the editorial columns of *The Daily Drovers' Telegram* (Kansas City, Mo., January 1):

"To set the clock up an hour and put the farmer out to work at what is normally 3 A. M. is doing that functionary an injustice. In fact, it can not be done, except theoretically. No self-respecting farmer is going to get up at

three o'clock in the morning and stay up until ten at night. It is against the working-hour rules of the brotherhood. Then, too, the farmer keeps a highly specialized corps of assistants. They, too, would rebel at getting up at what would normally be 3 A. M., and then sit around until the peep of day waiting for it to come daylight.

"It simply will not work on the farm, this saving of time. That's why the farmers paid no attention to it last year except when they had to make a train, and then they simply started an hour ahead of time by a clock that was keeping time in the good old-fashioned way."

REPORT OF THE INTERSTATE
COMMERCE COMMISSION.

By sections 1 and 2 of the act of Congress approved March 19, 1918, entitled "An act to save daylight and to provide standard time for the United states," it is provided:

51 I. C. C.

That for the purpose of establishing the standard time of the United States the territory of continental United States shall be divided into five zones in the manner hereinafter provided. The standard time of the first zone shall be based on the mean astronomical time of the seventy-fifth degree of longitude west from Greenwich; that of the second zone on the ninetieth degree; that of the third zone on the one hundred and fifth degree; that of the fourth zone on the one hundred and twentieth degree; and that of the fifth zone, which shall include only Alaska, on the one hundred and fiftieth degree. That the limits of each zone shall be defined by an order of the Interstate Commerce Commission, having regard for the convenience of commerce and the existing junction points and division points of common carriers engaged in commerce between the several States and with foreign nations, and such order may be modified from time to time.

Sec. 2. That within the respective zones created under the authority hereof the standard time of the zone shall govern the movement of all common carriers engaged in commerce between the several States or between a

State and any of the Territories of the United States or between a State or the Territory of Alaska and any of the insular possessions of the United States or any foreign country. In all statutes, orders, rules, and regulations relating to the time of performance of any act by any officer or department of the United States, whether in the legislative, executive, or judicial branches of the Government, or relating to the time within which any rights shall accrue or determine, or within which any act shall or shall not be performed by any person subject to the jurisdiction of the United States, it shall be understood and intended that the time shall be the United States standard time of the zone within which the act is to be performed.

The act also provides that in each year and as to each zone at 2 o'clock antemeridian of the last Sunday of March the standard time shall be advanced one hour, and at 2 o'clock antemeridian of the last Sunday in October the standard time shall, by the retarding of one hour, be returned to the mean astronomical time of the degree of longitude governing said zone. No penalty is provided for a violation of the act.

Editor's Note: We have given a part of the report of the Interstate Commerce Commission regarding the Standard Time Zone investigation, and the Astrologers will see by this that there has been dissatisfaction. The railroad commissioners and express companies, farmers, and astrologers, all have suffered on account of this law that had been passed in 1918. At that time we realized that it was necessary to save fuel and it was our duty to do our bit to help the government so that they also in turn could assist the suffering ones in Europe. But the coming year will not bring this scarcity of fuel, and just think what it will mean to the Astrologers in the future to have all the data of the infants born during the year 1918 unreliable. Twenty, thirty years from now, when the parents have passed out, children wandered away from home, we will not know whether they were born during Standard or Advanced Time.

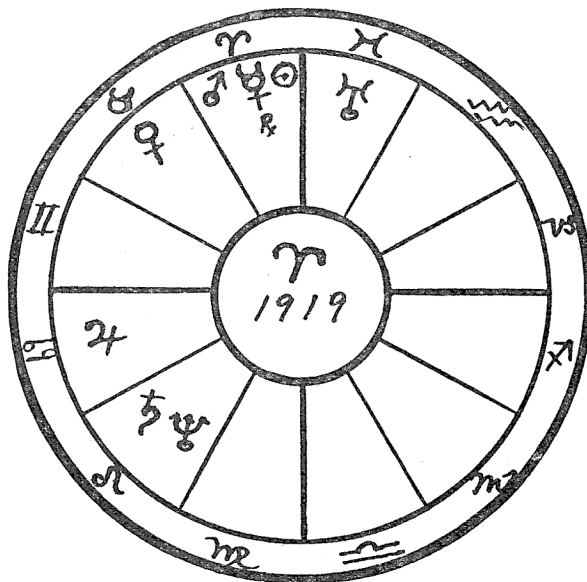
The Astrological Department at Headquarters has been handicapped during the past year

when parents have sent in for healing for their infants, or data has been sent for horoscope reading for the magazine by subscribers. We have set many of these data aside as we did not have the time to write to each one to ascertain if data enclosed was Advanced or Standard Time. Would it not be well at this time to send a protest to Congress? There is a dissatisfaction among the farmers and many others regarding this, and of what benefit is it? If some

Astrologer who is not too busy, some Society where various members have the time to devote to it, would make it their duty to get a list of Astrologers and send their names to Congress asking them to continue using Standard Time as heretofore instead of the advanced time as we did in 1918. Why not some one get busy and start this ball rolling? We will do all possible through this magazine to interest the Astrologers.

The Children of Aries, 1919

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



HIS month we have the children of Aries to read and predict for, the sign where all nature takes on new life, seeds sprout, and the earth is alive with energy. So we have also the children of Aries full of this life giving energy, and with the enterprising, constructive Mars in his own home, also the life giving Sun in its exaltation, conjoined with the quick witted Mercury, truly the mother of these Aries children will have her hands full to keep them under control and to guide them to use their energy in a constructive manner. She must use all tact and diplomacy possible for they will not want to take directions from any one, especially with the configuration of the above three planets in this fiery sign. They will wish to run rough-shod over everything, for it shows great impulse and recklessness which will lead them into hazardous pur-

suits. They are very original, resourceful and mechanical, especially will the little boys be fond of working with fire, firearms etc. If these children can be trained to use this energy constructively they will make great leaders. They will not wish to do the work themselves, but will make splendid foremen or leaders of others and will get the greatest amount of work out of their employees, but they are very apt to drive those who work for them, therefore it is well to teach them kindness and tolerance for others.

Regarding health, the unusual energy that is found in the sign Aries, ruling the head, will do the greatest damage to health. As we find Jupiter in the sign ruling the stomach, in mundane square to Mars, Mercury and Sun, these children should be restrained as to their appetites, for they will eat quickly, become gor-

mandizers, and are very prone to be led into excesses of various kinds. You will never be able to rule these children by telling them not to do this or that, but you must live your own life so that they take you as a living example. If the father smokes before this boy and then tries to restrain him he will find his match. We would advise parents to set a very wise example before these children and not try to restrain them by constantly using the word "don't." for that will drive them to excesses. They can become very ill-tempered and cruel, especially with the obstructive and cruel Saturn in the sign of the heart, square to Venus, the planet of love, in the beastly signs of Taurus and Leo.

These children can become very sarcastic and cruel unless the love nature is developed. Try to bring out the harmony of Venus in Taurus sextile to Jupiter, and also Uranus in the idealistic and occult sign Pisces. Religion and music would soften their nature, they will have beautiful voices, teach them harmony. Aries children with this combination of planets can do nothing by halves, they go to extremes in everything, they make a great bluster and noise over their work, and they should be taught in play, study, food, in fact in their whole life, to bring forward the thought of moderation and deliberation.

Your Child's Horoscope

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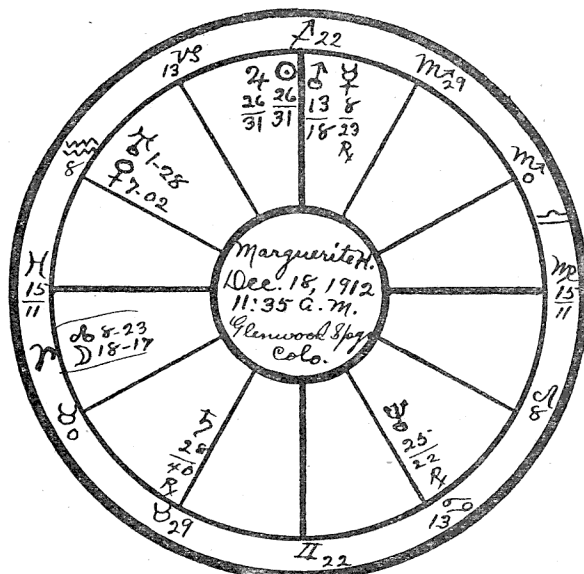
If the readings given in this department were to be paid for they would be very expensive, for besides typewriting, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. **Please note that we do not promise anyone 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.

* * * * *

MARGUERITE H. Born Dec. 18, 1912
Glenwood Springs, Colo. 11:35 A. M.



Here we have a young lady with many fine qualities, one who will come prominently before the public, with the opulent, benevolent Jupiter,

the ruler of the First and Tenth Houses, conjunction to the dignified Sun in the Midheaven. This is one of the very best positions possible, shows general success in life and favors from governments and positions of trust. These people earn the friendship of superiors and are usually well respected and shine in positions of responsibility. With the energetic and enterprising Mars conjunction to the quick-witted, literary Mercury in the unconventional sign of Sagittarius, the mind will be unusually active and quick and the religious views will be broad. But Marguerite is very apt to express her views in such a manner, blunt and lacking in diplomacy, that she will bring unhappiness upon herself by this freedom of expressing her advanced views which she will want to share with the world. She cannot keep them to herself. What Marguerite enjoys she wants to share with her friends, as, with the advanced, liberty-loving Uranus conjunction to Venus in the original and independent sign Aquarius,

she will want to share her religious views with the world and especially her friends, and occult students who are somewhat free in their expression have found great sorrows and disappointments in the world by trying to share their views with every one with whom they come in contact, and many who are narrow and bigoted will sneer and laugh at them. This will be Marguerite's fate to a certain extent. She must be taught to speak slowly and use more tact. Her ideas of friendship and love will be too advanced, as the Uranian ideals are yet strange to the majority of the people, and this soul will be most unusual in her friendship and may cause criticism, especially with Mars in the Midheaven. But her friends will be loyal, although of an unusual and erratic nature, the true Uranian types will be attracted to her.

This is one of the most fortunate horoscopes that we have had to read for some time, as there are mostly trines and sextiles. But as Mr. Heindel has often said in his writings, where a horoscope is so good it is some times dangerous, for we learn our lessons and gain strength through the hard knocks and the disappointments. As we find a negative, timid common sign on the Ascendant with so many good aspects, everything comes to this soul without an effort, and the Piscéans are apt to become lazy and listless, allowing their barque of life to drift with the tide. We have found some of the very best horoscopes with Jupiter in the Midheaven, and yet they have not been able to accomplish a thing in life, they have become shiftless and thriftless, and this will be Marguerite's greatest danger.

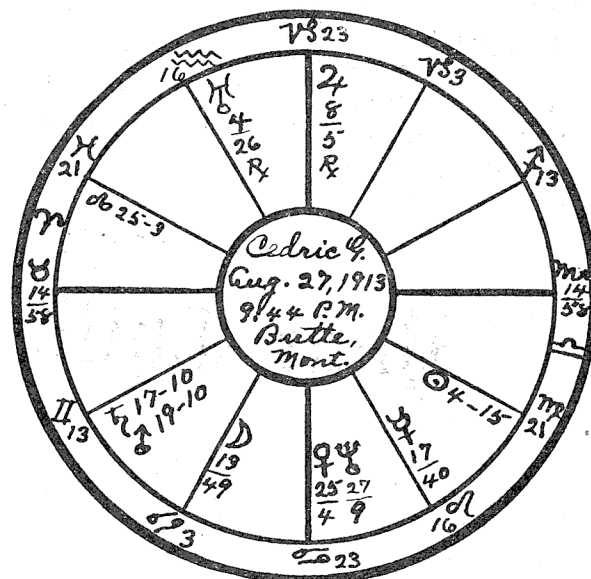
There is also great danger along occult lines. We find the negative, visionary Moon in the reckless, impulsive sign Aries. Fire and water usually create steam, and in this case we find the Moon square to the watery planet Neptune in Cancer, another visionary, occult sign. This will disturb the mentality and create a restless seeking for occult or unusual things and may lead Marguerite into spiritualistic circles, or she may become a prey of hypnotism; she should be guarded very strongly against this. But let us hope that the trine of Saturn to Uranus will assist her in balancing this, will make her seek for the higher and more advanced truths and lead her into rational channels.

We would caution the parents regarding the

health of Marguerite. With the Moon square Neptune from the watery sign of Cancer, if she is allowed to abuse the stomach by improper foods, there is a tendency to coughs and colds, also extreme nervousness. This will cause some disturbance during puberty, and there will be restriction during the menstrual periods.

CEDRIC G. BUTTE, MONT.

Born 9:44 P. M., Aug. 27, 1913.



Here we have a boy with fixed and cardinal signs on the four angles, giving him great strength of will and persistence, with the dextrous, quick-witted Mercury in the fiery sign of Leo in its natural home, the Fifth House, sextile to the cautious, deliberate, thrifty and tactful Saturn, and constructive Mars, from the nimble sign of Gemini—the arms and hands. This gives Cedric a wonderful talent for mechanical arts, he can do anything with tools, would make a splendid engineer, teacher of mechanical arts, also would be very quick at learning the linotype in a publishing house. He has a deep mind with plenty of forethought, as Saturn will keep the aspect between Mars and Mercury balanced.

But this young man will be very cruel in speech if any one tries to cross him, as he wants his own way, and if offended can become, vindictive and revengeful, he will then show the afflicted side of Saturn and Mars conjunction in a mercurial sign. He will have splendid earning capacities, but is apt to become very grasping, unless he responds to the good influ-

ence of Jupiter in Capricorn in the Ninth House trine to the Sun in Virgo in the Fifth House. This will give him a very religious frame of mind, but somewhat conservative, and orthodox. His superiors or employers will have great confidence in him, and he will be faithful and loyal to them. Unfortunately the Moon is making no aspects, although it is in its own sign in the Third House. Also Uranus is in its own home, Aquarius, in the Tenth House un-aspected. Therefore he will receive little help from the two occult planets. While Venus and Neptune are conjoined in the Fourth House and the Fourth sign Cancer—the home, this breathes a spiritual atmosphere, and the parents can do much to develop the very best in this young man through love and a religious

training. We would advise that they surround him with music, but they should be cautioned against free indulgence in good things to eat and drink, sweets, etc., for one with Mercury aspecting Mars and Saturn from the nervous sign Gemini will have trouble with the lungs and heart if the stomach is not taken care of, as coughs and colds are frequently the means by which the body throws off impurities, a cold is often a safety valve. He will have peculiar tastes regarding his food, and with Neptune conjunction Venus, the ruler of Taurus, the throat, this boy should be careful of venereal diseases as he grows into manhood, he should be taught to live purely and warned against the danger of drifting into excesses.

VOCATIONAL READINGS

DOLORES A. HAVANA, CUBA.

Born 5:20 P. M., Dec. 24, 1901.

Here we have a young lady with a strange combination of planets. We do not know if it will be necessary for her to have a vocational reading, as marriage is so plainly shown within such a short time. We should not be surprised if the engagement has not already been announced, even as young as Dolores is, for the progressed Sun will this year reach the conjunction of her radical Jupiter in the Seventh House in Capricorn, however as Jupiter is in conjunction with Saturn this may not culminate in a marriage, but should she pass this aspect, in three years the Sun will reach the conjunction of Mars in the same sign and House. She cannot then escape meeting her future life partner. Venus is also in the Eighth House in Aquarius trine to the Moon and sextile to Uranus, indicating that the husband will be blessed with plenty of this world's goods, and Dolores will when the Sun reaches the conjunction to Venus and sextile Uranus also fall heir to considerable wealth. She will never want for this world's goods, therefore may not need a vocation. But should this be the case, we would advise that she take up some vocation where she deals with the public, as saleslady for instance, for she will never be strong at mental work. She cannot concentrate her mind long enough to make a success of her studies.

ROY S. DALLAS, TEXAS.

Born 3:00 A. M., July 26, 1896.

Here we have a young man with Cancer on the Ascendant for a vocational reading, but a rather unfortunate one, with the egotistical and hot-tempered Mars in Taurus in opposition to the obstructive and avaricious Saturn, and licentious and unconventional Uranus in Scorpio, square to the indolent Jupiter and the vacillating, restless Moon. All these planets are in fixed signs. The most afflicted Houses are the Fifth and Eleventh, hopes and wishes, morality, and friends. This young man will find it hard to work into a permanent position, with a weak Mercury and the sensitive sign of Cancer on the Ascendant, he will lack the will to control his lower desires and appetites. Wine, women and song will be his downfall. He should avoid women friends.

His one safe-guard will be to take up the life in a religious community. We would advise him to respond to the Moon in Aquarius, trine to Neptune from the Ninth and Twelfth House. Neptune is also sextile to Jupiter. Sun, Venus and Jupiter are in Leo the sign of the heart. If he would take up the study of music and learn to play the pipe-organ in a church or a religious community, this would bring out the best in him and be the only vocation where he would be successful.

Studies in The Rosicrucian Cosmo Conception

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The Rosicrucian Catechism

ALFRED ADAMS

THE FOUR KINGDOMS
(Pages 56 to 86, *Cosmo-Conception*)
Continued from March Number.
(Ninth Instalment)

- Q. What is the appearance of the desire body during life?
- A. It has the appearance of a luminous ovoid which, in waking hours, completely surrounds the dense body, as the albumen does the yolk of an egg. It extends from twelve to sixteen inches beyond the dense body.
- Q. What is located in the desire body?
- A. There are a number of sense-centers, but, in the great majority of people, they are latent.
- Q. To what does the awakening of these sense-centers correspond?
- A. To the opening of the blind man's eyes in our former illustration.
- Q. What can you say of the matter in the human desire body?
- A. It is in an incessant motion of inconceivable rapidity. There is in it no settled place for any particle, as in the dense body. The matter that is at the head one moment may be at the feet in the next and back again.
- Q. Are there organs in the desire body, as in the dense and vital bodies?
- A. There are no organs in the desire body as in the dense and vital bodies, but there are centers of perception, which, when active, appear as vortices, always remaining in the same relative position to the dense body, most of them about the head.
- Q. Are these vortices well defined in all people?
- A. In the majority of people they are mere eddies and are of no use as centers of perception.
- Q. May these centers be awakened in all people?
- A. They may, but different methods produce different results.
- Q. In the involuntary clairvoyant, developed along improper, negative lines, what is observed?
- A. These vortices turn from right to left, or in the opposite direction of the hands of a clock.
- Q. In the desire body of the properly trained, voluntary clairvoyant, how do these vortices appear?
- A. They turn in the same direction as the hands of a clock, glowing with exceeding splendor, far surpassing the brilliant luminosity of the ordinary desire body.
- Q. Of what use are these centers?
- A. They furnish man with means for the perception of things in the Desire World he sees and investigates as he wills.
- Q. How do these centers operate in the involuntary clairvoyant?
- A. They turn counter-clockwise and are like a mirror, which reflects what passes before it. Such a person is incapable of reaching out for information. The reason for this will be explained in a later chapter, but the above is one of the fundamental differences between a medium and a properly trained clairvoyant.
- Q. Are these two types of clairvoyants easily distinguished?
- A. It is impossible for most people to distinguish between the two.

- Q. What infallible rule, regarding this faculty can be followed by any one?
- A. No genuinely developed seer will ever exercise this faculty for money or its equivalent; nor will he use it to gratify curiosity, but only to help humanity.
- Q. What additional rule is a safe and sure guide?
- A. Those demanding money for the exercise of, or for giving lessons in these things never have anything worth paying for. No one capable of teaching the proper method for the development of this faculty will ever charge so much a lesson.
- Q. In the far distant future, what will happen to man's desire body?
- A. Man's desire body will become as definitely organized as are the vital and dense bodies.
- Q. When that stage is reached, what power will be developed?
- A. We will have the power to function in the desire body, as we now do in the *dense* body.
- Q. Where is the desire body rooted?
- A. The desire body is rooted in the liver, as the vital body is in the spleen.
- Q. In what creatures do the currents of the desire body flow outward from the liver?
- A. In all warm blooded creatures.
- Q. In comparison with other creatures, what can you say of those that have warm blood?
- A. They are the highest evolved and have feelings, passions and emotions, which reach outward into the world of desire.
- Q. How does this desire stuff manifest itself?
- A. It is continually welling out in streams, or currents, which travel in curved lines to every point of the periphery of the ovoid and then return to the liver through a number of vortices, much the same as boiling water is continually welling outward from the source of heat and returning to it after completing its circle.
- Q. Why can plants not show life and motion?
- A. Because they are devoid of the impelling, energizing principle found in more highly developed organisms.
- Q. What is the condition of creatures that have no red blood?
- A. Where there is vitality and motion, but no red blood, there is no separate desire body.
- Q. In what stage of transition are such creatures?
- A. They are simply in the transition from plant to animal and move entirely in the strength of the group-spirit.
- Q. What can you say of the desire body of cold-blooded animals, which have a liver and red blood?
- A. They have a separate desire body and the group-spirit directs the currents inward, because the separate spirit, of creatures such as fish and reptiles, is entirely outside of the dense body.
- Q. When does the individual spirit commence to direct to currents outward?
- A. When the organism has evolved so far that the separate spirit can commence to draw into itself vehicles, it commences to direct the currents outward, and we see the beginning of passionate existence and warm blood.
- Q. What is it that causes the animal or the man to display desire and passion?
- A. It is the warm, red blood in the liver of the organism sufficiently evolved to have an indwelling spirit which energizes the outgoing currents of desire stuff.
- Q. In the case of an animal, why is the spirit not yet entirely indwelling?
- A. It does not become so until the points in the vital body and the dense body come into correspondence, as explained in Chapter XII. of the Cosmo-Conception.
- Q. For what reason is the animal not yet a "liver?"
- A. Because it does not live as completely as does man, not being capable of as fine desires and emotions and not being as fully conscious.
- Q. What can you say of the mammalia of today?
- A. They are on a higher plane than was man at the animal stage of his evolution, because they have warm, red blood, which man did not have at that stage.
- Q. How is this difference in evolution accounted for?
- A. By the spiral path of evolution, which also accounts for the fact that man is a higher type of humanity than the present Angels were in the human stage.

(To be continued)

Nutrition and Health.

* * * * *

Horace Fletcher Taught the World to Chew.

LITERARY DIGEST

HORACE FLETCHER, who died in Copenhagen recently at the age of sixty-nine years, was not only "one of the most picturesque figures of his time," says the New York *Evening Post*, but a really great dietetic discoverer. In fact, it may be said on high authority that "he almost revolutionized the science of dietetics." He was laughed at, but he was followed, and those who have learned from him something of the difficult art of eating may still be numbered by "the hundreds of thousands." His own story, which he used to illustrate his theories, helped to win his first converts:

At the age of forty he was an old man, on the way to a rapid decline. His hair was white, he weighed 217 pounds, he was harrowed by dyspepsia, and always had "that tired feeling." It was at that time that a friend in Louisiana who happened to be an epicure—he also had a truffle farm in France—invited him to be his guest. From this friend he heard of Gladstone's rules for chewing and promptly took up the problem as his own. Twenty years later, after eleven years of experiment, he had reduced his weight to 170 pounds, felt well and strong as an ox, and had forgotten what it was to have that tired feeling.

He prospered not only hygienically, but otherwise, being reputed a millionaire. In Venice he owned a villa, and he spent much time traveling about the world. I know that on one occasion, at a banquet, he accepted a second helping of turkey—on the principle of the Scotchman who, on being discovered disposing of a bottle of wine, declared to a friend who expressed his surprise, saying, "I thought you were a teetotaler," "So I am, but not a bigoted one."

Quite a few years ago the newspapers announced that Horace Fletcher was making experiments on himself and others to prove that one could live on potatoes alone and be healthy. He was always experimenting on himself and

others. Early in his career as a dietetic reformer he told the world that he had lived for months on griddle-cakes and a few other things at a cost of eleven cents a day. That, to be sure, was long before the day of war-prices. But he made food economy a principle of action long before Hooverism was declared a necessity, and it was therefore an instance of historic justice that he should have been utilized these last few years to demonstrate to the poor Belgians how to make the most of their scant rations.

The most important aspect of Fletcherism is one which has received little attention. It is the doctrine that food economy gives us new pleasures instead of being a restraint or a deprivation. Prolonged chewing and ensalivation of starchy food change it to sugar. What you put in your mouth may first seem dry and tasteless, but "as the juices of the mouth get possession of it, warm it up, solve its life-giving qualities out of it, and coax it into usefulness, the delight of a new found delicacy will greet the discoverer... a final delicacy which sauces can not equal." He emphasized the "last indescribably sweet flash of taste" and throughout the most readable of his books, entitled "The New Glutton or Epicure," tries to persuade the world that by eating less and more leisurely we not only save money, but add greatly to the pleasures of the table, while routing dyspepsia.

Even coffee and wines and *liquers* can, he believed, be made harmless by keeping them in the mouth a long time—a process which also makes us drink less of them, as the appetite becomes cloyed.

While Fletcher was by no means the discoverer of the epicurean delights and hygienic benefits resulting from slow and rational eating, he did more to call the public's attention to them than any one else had done. To those who are unhappy because they can not eat their favorite dishes he brings the consoling message

that they can eat anything they please provided they give it sufficient mouth treatment.

While, as a whole, Fletcherism has proved a blessing to the human race, in one of its most prominent details it has done his followers much harm. His directions, on which he insisted with special emphasis, were that we should never swallow anything which can not be reduced to a liquid in the mouth. In this he is decidedly wrong, as the best dietetic authorities of our day, headed by Dr. J. H. Kellogg, of the Battle Creek Sanitarium are agreed. While declaring (in 1903) that Fletcher, in inaugurating the chewing reform, has "done more to

help suffering humanity than any other man of the present generation," he insists on the need of "roughage" in the digestive tract, and tells how Fletcher came to him for relief from the evil consequences of rejecting all the cellulose or indigestible matter in food. If Fletcher inaugurated a new era in dietetics with the book referred to and his "The A. B. -Z. of Nutrition," Dr. Kellogg completes the edifice with his wonderfully illuminating books on "Colon Hygiene," "The Itinerary of a Breakfast," and "Autointoxication," in which may be found the true elixir of youth and the true secret of health and longevity.

* * * * *

Foods and Feeding.

BY OSCAR SCHLEIF IN HEALTH CULTURE

The various and, some of them, conflicting theories of diet, are in numbers as the waves of the sea. They are: Vegetarians, no breakfast people, monodietists, nut and fruit sect, raw foodists, two meal a day class, fasters, anti acid set, vitalists, anti spice people, no starch advocates, food combination experts, religious sects, advocating abstinence from various foods, and at various times; also the various curative diets, milk cure, grape cure, fruit fasters, Fletcherites, no water at meals, half a gallon a day water men, total abstainers, hot water and other tipplers, three meal a day ones, eat only when hungry, irregulars, calorie scientists, low proteid men, Salisbury lean meat diet, dry diet, stuffing cure, and combinations and subdivisions of all of them.

Vegetarianism, for instance, can be combined with any of them except the Salisbury system, and the no breakfast plan can be combined with half a dozen of the other theories. The three meal a day class are in the majority, though there are really many who eat four or five meals and don't disdain a snack in between. The three meal a day plan is more or less forced upon us by our methods of work. No doubt many would prefer to eat twice a day if their working hours permitted. It is also forced on children by the habits of their elders, and thus becomes a habit with them before their natural choice can assert itself.

With better foods and better methods of preparing them, the body would be better nourished, so that the question of which meal is more important—breakfast, or lunch—depends largely upon how late and of what nature the evening meal has been. From what we read of the Roman soldiers, who are said to have eaten only one meal a day, grain, and of African tribes, who do heavy work on one meal of bananas a day, it seems that this schedule corresponds with the natural movement of the bowels.

The fasters seem to be at the other end of the scale and are represented in large numbers, since nearly everybody fasts when too sick to eat. Fasting voluntarily, has achieved a certain amount of popularity for the same reason that the eat-everything-you-like plan has so many followers—it is a short-cut toward attaining a certain goal; the two and three meal a day people can compromise on eating a light breakfast or lunch, so there are alternatives to the fasting plan.

There is the fruit-fast, which is not a fast at all, but may be safely tried by those who have not an excess of acid in the system, and there is Fletcherism, a system recommended by its propounder as a cure for all human ills. The "fruit-fast" may consist of either watery fruit or fruit-juice, and thus minimizes the quantity of solid intake, while Fletcherism reduces the starches by about two-thirds, and other foods

also to considerable extent.

Whether Fletcherism is a natural system is perhaps difficult to prove, depending somewhat upon whether we consider ourselves vegetarians, for the meat eating animals gorge, and the ruminants take their time. Those contemplating either fasting or Fletcherizing as a means of reducing, should remember that the aim is not only to take off weight, but to keep the body well nourished.

If the material accumulated in the body is such that this can be done without discomfort, a fast is indicated; if strength and good humor decrease, slow mastication will supply some of the new material needed while the change in tissue is taking place. To those who have never fasted, the mental impression connected with it is something like that of a slow and painful death. Those who have experience in fasting concur in the statement that it puts us in a depressed or bad humor, but nothing worse. Many who have an excess of weight to lose, even say that the experience is pleasant.

For an experiment in Fletcherism considerably more will power and concentration are needed than for the simple act of abstaining from food. Now and again we find people who have never heard of Fletcherism, just as here and there we find children who have never heard of George Washington, or that wood comes from trees. Fletcherism is a method of chewing foods until all flavor is extracted and the residue either swallowed unconsciously or rejected.

His claim is not only one of efficiency, but of cleanliness of the intestinal tract, with such a reduction in the quantity of food and food-waste. All experimenters do not get an equally thorough nourishment from the Fletcher system, but its claim to aestheticism has apparently not been controverted, and its effectiveness in breaking up constipation seems superior to fasting, which generally requires the assistance of enemas.

"The future is with the Vegetarians," said Virehow, but it requires an optimist to suppose that everything in the future will be better than it is now. Vegetarians are successful in demonstrating their superiority in the athletic line and in gymnastic tests of endurance. We must remember, too, that nearly every doctor is a vegetarian when it comes to feeding a very

sick patient, and that many of the laity would be vegetarians if obliged to kill their own fodder on the hoof.

As to the cruelty of killing animals, we won't say anything about that while millions in Europe are slaughtering one another without even the excuse of being hungry. The natural diet of man seems to favor the nut and fruit theory, though there probably always was an admixture of green shoots of trees, soft seeds, and other vegetation, added to this.

The nut and fruit diet presupposes a raw food regime, though to be sure fruit can be cooked and nuts roasted, to advantage, or baked, as they are in cake. The advantage of raw food is that it requires more chewing, which it is thought preserves the teeth better; its disadvantage is that with our imperfect chewing, it is more difficult to assimilate. Also, cooked and uncooked food does not seem to mix well; as some explain it, the one is magnetically or electrically antagonistic to the other.

While on this subject it might be well to mention, that all fillings in teeth set up some kind of electric or chemic disturbance in food. This includes cement fillings, which contain considerable metal. Porcelain inlays and pivot teeth are probably the least objectionable. For similar reasons there is a prejudice against the use of metals of any kind in connection with food, the Vitalists even going so far as to claim that metals have no business above ground, and do immense damage to fruit trees and crops by the electric currents generated.

The same sect claims that the baking of foods is always superior to steaming or cooking, and that the flavor and nourishment is thus best preserved. Fermentation is another fault which is decried, as it is a putrefactive process; all changes in food should be chemic and not bacteriologic, so that remainders left over should simply dry up and not decay.

This process is shown in dried apples and other fruit, when of sound quality and correctly treated. The effect of electricity generated by acid can be tested by connecting a decaying and a sound fruit by metal wires. The electric or magnetic current can also be detected by sensitive persons when a silver coin is concealed in the hand, or even without this, by holding the finger-tips, close together, beneath another person's palms.

A further contention of the Vitalists is that acids do not belong in the human body and should by cultivation be eliminated from fruit and vegetables.

Mono diet—which may mean a single food only eaten either at the moment, or at one meal, or for a longer period—is only to be recom-

mended when such foods are not emasculated by various patent processes. The person who doubts the inferiority of our commercial foods, need only try to live on one of them exclusively for some time to have his doubts—and perhaps himself—removed.

Menu from Mt. Ecclesia

—BREAKFAST—		—DINNER—		—SUPPER—	
Sliced Oranges		Celery Soup		Combination Salad	
Shredded Wheat Biscuits		Vegetable Loaf with Brown		Cottage Cheese	
and Poached Eggs		Gravy		Wheat Biscuit and Butter	
Corn Meal Crisps		Spinach with Egg		Lemon Pie	
Coffee	Milk	Baked Potatoes		Tea	Milk

Recipes

Shredded Wheat Biscuit and Poached Egg

Place Biscuits in moderate oven with small piece of butter on top. Poach eggs in slightly salted water, when sufficiently cooked lift carefully and place one on each biscuit.

Corn Meal Crisps

One cup each of white flour, corn meal and cold water, three teaspoons of baking powder, three tablespoons of oil, a little salt. Mix dry ingredients, add oil and water. Beat well, drop spoonfuls on hot oiled tins, bake in hot oven.

Celery Soup

Take all the outside leaves, stalks and roots of celery, wash and chop fine, cover this with milk and water, add quarter teaspoon of celery seed and cook till tender. Brown in a skillet one tablespoon each of butter and flour and add the celery which has been rubbed through a sieve with a wooden spoon, also one pint of sweet milk, season to taste.

Vegetable Loaf

Peel one carrot, one beet, two potatoes and a fair sized onion. Chop onion and place in skillet with one third cup of oil. Put the other vegetables through the grinder and add to onion, cook slowly to prevent burning. Prepare in mixing bowl one cup each of dry bread crumbs, rolled oats, cold boiled beans, which have been put through the grinder and half a cup of chopped nuts; to this add the vegetables

now nicely browned and two eggs, pepper, salt and herb seasoning. Moisten with vegetable stock, tomato juice or water, mix well, pass through the grinder again to make all smooth, the mixture should be stiff. Pack in oiled bread tins and cook, standing in pan of water, baste with vegetable stock, bake about three hours in moderate oven,

Spinach and Eggs

Wash spinach well, removing all root parts, place in pan with half cup of water, cover tightly and cook in its own steam fifteen minutes, chop fine, add butter and seasoning and serve garnished with slices of hard boiled egg.

Brown Gravy

Place two tablespoons each of flour and oil and a bay leaf in skillet, cook slowly until well browned, then add half a chopped onion and one clove, when cooked remove bay leaf and clove, allow mixture to cool slightly, then add one pint of water, beat well, season to taste and boil again. If wished it may be strained.

Lemon Pie

Mix slowly two cups of sugar and one of flour with two cups of boiling water, cook twenty minutes, add the yolks of two well beaten eggs, three tablespoons of butter, the juice of one orange and lemon, with a little of the grated rind and cook until the egg thickens. Have ready baked a plain pastry crust into which

pour this mixture, when it has cooled a little, cover with a meringue made of the whites of two eggs, two tablespoons of powdered sugar and cream of tartar the size of a pea, beaten very stiff, bake until a delicate brown and serve cold.

Combination Salad

Have ready in separate dishes, cooked beets, carrots, and potatoes neatly diced and seasoned with oil, lemon juice and salt. Place a small spoonfull of each on the plate, garnish with crisp lettuce and across the top lay a couple of stalks of celery or asparagus with a mayonnaise dressing.

IMPORTANT NOTICE

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

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

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

Are you a subscriber to our Magazine?

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

SERVICE

In serving others we will find that life is doubly blest. That just the art of being kind with magic is possessed. The closed chamber of the heart to Love's knock opens wide, and every barrier thrust apart to welcome us inside.

A thought when filled with kindness speeds on its mission quick, its loving note of tenderness to cheer a friend when sick. A helpful act will kindle love, create a golden glow that will scatter all the shadows and only sunshine know! A word of cheer will bring a smile upon the ugliest face, and what we thought was not worth while is full of gentle grace.

If selfishness is cast aside Love's tender blossoms sweet within the heart will ever bide its message to repeat. The fragrance of the blushing rose will lend its charm to life, and all the beauty it bestows with happiness be rife. In loving service we may find the secret of success, for in the art of being kind we taste of happiness.—*The Bronxville Bard*.

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CHRISTIAN MYSTICISM

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.

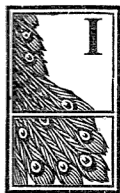
EPHEMERIDES BOUND

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

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

Echoes from Mt. Ecclesia.

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IN this Echo department we wish to express to the friends and readers of the magazine how thankful we are for the many loving and encouraging letters that have been sent to Mrs. Heindel and the workers at Headquarters.

We have written our monthly letter to the Probationers and Students and have expressed our thanks to them. There are many readers of this magazine who are also interested in the work we are doing here, we wish to assure them that during this period in which we have all been tried, and have had many extra duties to perform, these loving and helpful letters have come as real friends, have given us added strength to carry on this great work started by our dear leader—Max Heindel, who is still working with us from the spiritual planes.

We know his passing has come as a great shock to all, though not entirely unexpected to us here at Headquarters for we knew how hard he was working and under what a strain he was laboring. But to those who have been interested in these teachings, who have read his Lectures No.'s 1 and 2 in the Christianity Series on Life After Death, to you it is an assured fact that he is not dead, that he has only changed a poor worn out robe for one of radiant light and life. He is still as much in the work as before, and, dear friends, we have had assurance and the physical proof that he is still working with us, more successfully than before. He can now carry on the work in a manner that was impossible with a much limited physical body.

The work has grown in such a manner these past two months that it has been necessary to seek more helpers, especially in the mailing department. Our book sales have been the heaviest since we have been in the work. January and February 1919 sales have been more than 200 per cent. greater than in the same period of 1918, and our printing and book binding force is working overtime to try to get the books out. The list of our students is enlarging. A greater interest is shown, and many new applications are coming in for both the Philosophy

and Astrology courses by correspondence. This is really encouraging to the workers.

Requests for rates of room and board on Mount Ecclesia are being received, and our room is limited. It seems that it will be necessary to build more cottages to accomodate the extra visitors. Mr. Heindel was desirous of erecting a sanitarium, with steam heat and all modern conveniences, so that we could accept the many patients who need the care of nurses, and just such food, air, and spiritual healing as can be found on Mount Ecclesia where with colored lights, steam, sun and air baths, combined with scientific massage, spinal adjustments, and osteopathic healing could be carried on.

Formerly we have been able to accept only semi-invalids who could come for their meals to the dining room, as we could not take care of those unable to walk.

We have had wonderful success in healing and building up those who visited us; have sent them out with a better knowledge of caring for themselves, how to eat and live right so as to remain healthy, and best of all, we have been able to give them a spiritual uplift, greater love for God and an interest in the welfare of humanity. We have shown them how to serve as the Christ taught. We know they can never drift back into that darkened and unhappy mental and physical condition that they were in before. We have taught them to look upon life with greater interest and hope for a useful and happy future.

Mount Ecclesia is now at its very best, everything is green and beautiful. The ferns and wildflowers in the canyons are shooting up, and it is a real joy to look about us, and in the distance see the snow-capped San Jacinto mountains and the beautiful San Luis Rey river which winds through the green valley below us, and to breathe the salt-laden air of the Pacific Ocean. While in the Eastern States every one is suffering with cold, we here are enjoying the most beautiful sunshine. We have now a number of energetic women boarders and workers who are taking a real interest in the garden. They want to help beautify Mount Ecclesia, and

have concluded to put in two hours each day in the planting of flowers, weeding, cultivating, watering, etc. This we feel is a movement in the right direction, health giving and at the same time constructive work, and we expect that this Spring Mount Ecclesia will be more beautiful than ever. The California Poppies are budding and within another week or two there will be a golden sheen on both sides of the beautiful entrance to the grounds.

Our Easter service will be held at the Cross

as usual, at Sunrise on Easter Sunday.

Our evening classes, Junior and Senior Astrology, Cosmo class, also the mystic side of Shakespeare's *Midsummer Night's Dream* are being well attended and much interest is shown. Saturday night is the social and musical evening. With the tennis courts and the excursions to San Diego and La Jolla and different surrounding points, the students and visitors have a most interesting life.

A Vision of Immortality and the New Age.

GEO. W. CARY IN WONDERS OF HUMAN BODY

IT seemed to me that it was noon of a perfect day, and that I was wide awake. I stood upon a mountain top in Southern California and looked out to the west. I saw the clean page of the Balboa Sea and saw the white-maned horses of Neptune's charge against San Pedro's cliffs, only to be hurled back, but forever and aye returning, and charging again. Far out I saw "Islands lift their fronded palms in air".....saw Santa Catalina holding up a hand from a sunken Empire, waiting for some geological palmist to read the story of an underseas nation. The hills and crags of the delectable island were mirrored in the curling mists that rose and twisted about like things alive, and the mirage grew and spread until I fancied that the new Jerusalem was descending out of the heavens. The Pacific Sea seemed like a smile of Infinite Love, and I heard the jubilant chorus of joyous Naiads. In the foreground I saw the imperial City of Los Angeles, sitting on her hills of palms and olives, like Jerusalem of old, and I thought that hither might come the Queen of Sheba, as she came to King Solomon in the olden time, saying, "The half has not been told." Eastward the Sierra Madre peaks lightly veiled their heads with mists and fleecy clouds as if to gently subdue their ineffable glory.

I saw the clean trunked cacaoti, the pendant pepper boughs and the orange groves. The desert blossomed and a commercial empire full-rounded spread out before me. From Santa Monica to San Diego broad boulevards marked the ocean beach and cliffs, castles and towers

and temples were everywhere and the "Voice of the Sea" chanted the Jubilee anthem of the victory of mind. The pathway of the eagle and the airship lay parallel, and man talked to man across the spaces without wire or artificial transmitter or receiver; for the human brain had harnessed the Ether, and the telepathy of mind was regnant. Towns and cities had reached out friendly hands and altruism prevailed where selfishness had held sway. Architecture was uniform and stately. The animal instinct in man had evolved into human love, and the miserable dwelling-places called homes that offended aesthetic tastes in the days of poverty and competition had disappeared and in their places were Corinthian Temples frescoed, grained and gilded with gold. I saw no locks on doors; no prisons. In this land men and women did not hire out to another..... did not sell their labor to the highest bidder, nor their souls for place, power or "distinctions worthless badge." In this land of love and beauty there were no slaughter houses, no stock pens. The fruits and grains and vegetables, so bounteously yielded by Earth's breast supplied the wants of the sons and daughters of the fair land of my vision. I saw a race of people who worked and served for love, where co-operation had replaced competition, where love reigned instead of hate and envy. In the land I saw, machines did the world's work, and all the people owned all the machines. They did not make machines out of flesh and blood and muscle, but from wood and iron and steel. The people in this Arcadia knew that the "Heavens declare the

glory of God" and there is no language where their voice is not heard. These people knew that law is eternal and cannot be repealed or violated. The products of labor in this happy land were distributed equally to all according to their needs, and there were no idle rich, no idle poor, no millionaires and no beggars. Above the material world I saw miraged in the air Cabrillo's phantom ship, the mission at Old Town, San Luis Obispo, Soledad, Dolores, San Gabriel, Santa Barbara, San Juan Capistrano, San Carlos, San Miguel, Los Angeles and San Juan. I saw the Conquistadores, the Indian neophytes and heard their plaintive "Ave Marias." Some were counting beads and mumbling "Hail Marys" and some were weaving baskets. I saw the priests of the old time bow and kneel and make the sign of the cross; and in their midst, his face radiant as the sun, stood Junipero Serra, chanting "Gloria in Excelsis Deo." And then Ramona and Allesandro, hand in hand, looked down upon me and smiled as they walked along El Camino Real in the clouds.

And, from a yellow blossomed Acacia bough I heard a shuttle-throated mocking bird trilling liquid melody into the ears of Deity and I asked aloud, "is not this the New Age? Am I immortal?" And then a voice sweet as the voice of the Infinite Mother came out of the everywhere and I heard the words, "Yes, you are immortal. You stood in the rush of Divine Splendor when God said: "Let there be Light." You heard the morning stars chant the Epic of Creation. You saw the first procession of the constellations. You saw Orion light his clustering lamp out in the wilderness of the southern skies. You saw Arcturus rise from the unknown sea of silence and sentinel the Northern Pole. You saw the first rushing, blazing comet emerge from the awful realms of boundless space, sweep across measureless reaches of star dust, bearing upon its flaming front the glad intelligence that the rule of law is perfect; that suns, stars, systems follow the Cosmic urge and obey the Eternal Word. You saw ancient Egypt, saw her magic, her rise, saw the pyramids built and the unnamable sphinx sculptured to confound posterity. You saw Anthony and Cleopatra; and you saw Egypt hide her shame in the hot sands of the Nile. You saw the ancient Briton throw off the yoke of feudalism; saw the French revolution and saw Amer-

ica banner the skies with stars and stripes. And if, in the operation of wisdom, the time shall come when the vast fabric of creation shall rock in universal spasm and totter to its fall, if the elements shall melt in fervent heat, the last sun die and the "Heavens be gathered together as a scroll" yet thou, oh doubting one shall stand erect, unafraid," and "O'er the ruins smile, and light thy torch again at nature's funeral pile."

And then I heard the bugles all sing truce along the iron front of war. I saw the battle flags furled. Soldiers returned to homes, shops, the fields, the orchards and gardens. Children laughed and women loved. The headsman and hangman retired and became forgotten horrors. Grass grew over battle trenches, flowers bloomed over deserted forts, vines clattered over arsenals and dreadnaughts rusted in the harbors. Earth was baptized with the golden light of Love.

With the "Eye behind the eyes" "I saw the Holy City beside the tideless sea" and I heard the angels striking all their harps of gold.

ARE YOU INTERESTED IN SPREADING THE ROSICRUCIAN TEACHINGS?

Do you want the rest of the world to benefit and find satisfaction in life? Do you want to help them to know themselves and understand how to think, eat, and live right? If so what greater work can you do than to help us spread the teaching that the Elder Brothers have given us through our dear leader, Max Heindel. (Yes, we call him our leader still, for he is guiding the work from a higher field).

The next issue (May) will be the first of the new volume, the fifth birthday of the Rays from the Rose Cross, and the coming year we want to double the list of subscribers. If this is possible and the paper comes down to normal price, we hope to enlarge it and give you a better book and more for your money, and you can help us to make this possible. We have a large folio of splendid articles contributed and waiting for room in the magazine. There has been a greater interest shown and our friends out in the world have been very kind to us, they are helping us to make this the best occult magazine that is published in America.

The Rosy Cross Healing Circle.

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HEALING DATES

April 7—14—21—28.

May 4—11—18—25—31.

June 7—15—22—28.

Seattle, Wn., Dec. 30, 1918.

Rosierucian Fellowship,

Oceanside, Calif.

Healing Dep't.

Dear Friends:

Pain and swelling in glands have completely disappeared. Some trace of Catarrhal condition still remains.

Thanking you for your attention, I remain,
Sincerely yours.

N. M. C.

Victoria, B. C., Canada, Jan. 16, 1919

Invisible Helpers,

Oceanside, Cal.

Dear Friends: I don't know how much better I am physically, but that I am a "bit" I am confident. But there is one thing I am positive of: life has a *much* more cheerful outlook.

My mental attitude has undergone a complete change since my acceptance by the Elder Brothers as a probationer. So I don't know whether it is all due to my physical improvement or the Teacher's help or both. So whether wrong or right, I am attributing it to both.

I can't tell you how happy it makes me to be rid of such a cloud of gloom that has so persistently continued with me throughout the most of my whole life.

If I can continue as I have been, the last ten days especially, life will seem worth while.

Gratefully,

E. L. H.

Roxbury, Mass., Jan. 3, 1919.

Healing Dept.

Would like your opinion on the following: Two weeks ago one of my girls cut the end of her finger diagonally about two-thirds of the

way through in a machine. I strapped it together, but it healed crooked, having a deformity. I tried to correct it, but it was too solid, without hurting her. After three days I asked the Brothers to help me (if it was right for me to have the help), and the next morning it was lying open like a new cut, and healed with perfect results. I felt the Brothers did it, but would like your opinion.

I should add that she hit her finger again but said it did not hurt.

Sent in by J. S.

Yorktown, Texas, Jan 28, 1919.

Rosierucian Fellowship,

Oceanside, Cal.

Dear Friends: Please allow me to thank you for your kind letter of the 16th, and the wonderful help you gave my little girl.

The day after I mailed the letter asking for help, she was lying on the bed in a restless sleep, giving a croupy cough every few minutes, and her throat seemed filled with phlegm, which she was too weak to get rid of. When she opened her eyes with a startled look and sort of drew back, saying, "Mama I am afraid of that lady she stuck her finger down my throat." I soothed her and told her not to be afraid she was making her well.

She never coughed in that way again. Her throat was clear and after a few days the wheezy sound left her chest and now she is seemingly as well as ever.

I feel sure she was helped by an "Invisible Helper" and I want you to thank her for me, but if she could understand me or know my thoughts she surely was thanked then.

I wish to add, also, after my appeal for help a week ago I have improved very, very, much and know now that I am going to be well soon. I have not seen the "Helpers" but I just seem to feel them and oh, how I love them for their care and kindness.

With the very best wishes to you all, I am,

Your sincere friend,

Mrs. H. R. A.

On the last page of this magazine you will note a premium offer for new subscribers. Do you not wish to be one of the club members? If you have one of our books, would it not be well to have another Message of the Stars, or Cosmo, or Questions and Answers, so that you can lend them to your friends or give them to some one who is too poor to buy? It is a splendid opportunity for you to do propaganda work for the teaching which you love.

As our edition of the enlarged Message of the Stars is almost exhausted, (we had hoped they would last for several years,) but before the year is up we will have to print another edition, but we want to send our books out as perfect as possible and typographical errors will slip in. The Bible, as we understand, has been proof read eighteen times and still you find many errors. Our books have also had them in the past but we do want to make them as near perfect as possible, and we solicit your help. If you find an error in this Message of the Stars, will you kindly note the paragraph and page and write us concerning it, so that we can make the corrections before the next edition is printed?

HEALING MEETINGS

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 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: 6:30 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.

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.

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

Now Ready - - - "The Message of the Stars"

By the time this magazine reaches you the "Message of the Stars" will be ready for distribution and if you have not already sent in your order you should do so at once, for this is a wonderful book, a mine of information, written in such a clear beautiful style that even Part II, the Medical Astrology, can be understood by any layman.

36 Example Horoscopes

36 Example Horoscopes are used to illustrate the science of Astro-diagnosis and they show strikingly the stellar symbols of the diseases most commonly met.

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IN SENDING REMITTANCES TO HEADQUARTERS IN FUTURE KINDLY MAKE
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