

ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross

Edited by Mrs. Max Heindel



VOL. 13

OCEANSIDE, CALIFORNIA, JANUARY 1922

NO. 9

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Subscription in the United States and Canada, \$2.00 a year. Single copies 20c. Back numbers 25c. England, 10s a year.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

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Oceanside, Calif.

Printed by the Fellowship Press

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The Mystic Light.

New Year's Day and Every Day

JOHN OXENHAM

Each man is captain of his soul,
And each man his own crew,
But the Pilot knows the unknown seas,
And He will bring us through.

We break new seas today;
Our eager keels quest unaccustomed waters,
And from the vast uncharted waste in front,
The mystic circles leap
To greet our prow with mightiest possibilities,
Bring us—what?
Dread shoals and shifting banks,
And calms and storms,
And clouds and biting gales,
And wreck and loss
And valiant fighting times,
And, maybe Death, and so, the Larger Life!

For should the Pilot deem it best
To cut the voyage short,
He sees beyond the sky line, and
He'll bring us safe to port;

And, maybe, Life on a bounding tide,
And chance of glorious deeds;
Of help, swift borne to drowning mariners;
Of cheer to ships dismasted in the gale;
Of succors given unasked and joyfully;
Of mighty service to all needy souls.

So, Ho for the Pilot's orders,
Whatever course He makes!
For He sees beyond the sky line;
And He never makes mistakes.

And, maybe golden days,
Full freighted with delight!
And wide free seas of unimagined bliss,
And treasure isles, and kingdoms to be won,
And undiscovered countries, and new kin.

For each man captains his own soul,
And chooses his own crew,
But the Pilot knows the unknown seas,
And He will bring us through.

The 'Mysterium Magnum' of the Rose Cross

MAX HEINDEL

OCCASIONALLY WE GET letters from students voicing their regret that they are alone in the study of the Rosicrucian Philosophy, that their husbands, wives, children, or other relatives are unsympathetic or even antagonistic to the teachings, despite all efforts of the said students to favorably interest these friends and thus obtain companionship, or at least freedom to follow their bent. This friction causes

them a certain amount of unhappiness, according to their various temperaments, and we are asked by these students to advise them how to overcome the antagonism and convert their relatives. This we have done by personal letters and have been privileged to help change conditions in not a few homes when our advice has been followed, but we know that frequently those who suffer most acutely are silent and we have, there-

fore, decided to devote a little time to a discussion of the subject.

It is truly said, very truly, that "a little knowledge is a dangerous thing," and that applies with the same force to the Rosicrucian teachings as to every other subject. Therefore, the very first point is to find out *if you have enough knowledge* to be on the safe side. So let me ask the question: "What is the Rosicrucian teaching which you are so anxious to have others share and to which they object? Is it the twin laws of "*Causation*" and "*Rebirth*?" They are fine for explaining a great many problems of life, and they are a great comfort when the grim reaper appears and robs our home of some one near and dear. But then you must remember that there are many who do not feel the need of any explanation whatever. They are constitutionally as unfit to apply it as a deaf mute is to use a telephone. It is true that we work to better advantage when conscious of the law and its purpose, but let us take comfort from the fact that these laws work for good to all whether we know it or not, and therefore *this knowledge is not essential*. They will suffer no great loss because they do not embrace this doctrine, and they may escape the danger incident to the possession of "a little knowledge."

In India where these truths are known and believed by millions, people make little effort at material progress because they know that they have endless time and what they do not accomplish in this life may wait till the next or a later life. Many Westerners who have embraced the doctrine of rebirth have ceased to be useful members of their community by adopting a life of indolence, thereby bringing reproach on these so-called higher teachings. If your friends will have none of this teaching, leave them alone. Making converts is by no means the essential point of the Rosicrucian teaching. The Guardian of the Gate will not examine them as to knowledge, and he may admit some who are entirely ignorant of this matter, and shut the door in the face of those who have devoted their lives to study, lecturing on and teaching of these laws.

Then, if the doctrines of "*Causation*" and "*Rebirth*" are unessential, what about the *complex constitution of man*? Surely it is essential to know that we are not merely this visible body,

but have a vital body to charge it with energy, a desire body to spend this force, a mind to guide our exertions in channels of reason, and that we are virgin spirits enmeshed in a threefold veil as egos. It is not essential to know that the physical body is the material counterpart of the Divine Spirit, that the vital body is a replica of the Life Spirit, and the desire body is the shadow of the Human Spirit, the mind forming the link between the threefold spirit and the threefold body?

No, *it is not essential to know these things*. Properly used, this knowledge is an advantage, but may also be a very decided disadvantage to those who have "a little knowledge" in that direction. There are many such who are always meditating on "the higher self" while entirely forgetful of the many "lower selves" groaning in misery at their very doors. There are many who dream day and night of the time when they will take their daily *soul flights* as "invisible helpers" and ease the sufferings of the sick and sorrowful, yet would not spend a five cent car fare and an hour's time to bring a poor, friendless soul in a city hospital a flower and a word of cheer. Again I say that the Guardian of the Gate is more likely to admit him who did what he could than him who dreamed much and did nothing to help his suffering fellow man.

If you could get them to study the Rosicrucian teachings about death and the life after, you would feel it important that they should also know about the silver cord remaining unbroken for a period approximating three and one-half days after the spirit has left the body, and that it must be left undisturbed while the panorama of its past life is being etched into the desire body to serve as arbiter of its life in the invisible world. You would like them to know all about the spirit's life in purgatory, how the evil acts of its life react upon it as pain to create conscience and keep it from repeating in a later life the acts that caused the suffering. You would have them know how the good acts of life are transmuted into virtues usable in later lives as set forth in our philosophy.

You have no doubt been surprised at the assertion that a knowledge of the great twin laws is unessential.

Probably the next assertion that it is imma-

terial whether others learn about the constitution of man as we know it may have scandalized you, and you will undoubtedly feel shocked to have it stated that the Rosicrucian teaching concerning death and the passing of the spirit into the unseen worlds is also comparatively unnecessary to the purpose we aim to achieve. It really does not matter whether your relatives understand or believe in these teachings. So far as your own passing is concerned, an earnest request that they leave your body quiet and undisturbed for the proper period will probably be carried out to the letter, for people have an almost superstitious regard for such "last requests," and if any of your friends pass over, *you* are there with your knowledge, and can do the right thing for them. So never mind if they refuse to take up that part of the Rosicrucian teaching.

But the student may say, "If a knowledge of the before mentioned subjects which seem of such practical value are immaterial to advancement then it follows that study of the Periods, Revolutions, World Globes, etc., is entirely so. That disposes of everything taught in the *Cosmo*, and there is nothing left of the Rosicrucian teaching which we have embraced, and to which we have pinned our faith!"

Is nothing left? Yes indeed, ALL IS LEFT, for those things mentioned are only the husks which you must remove to get at *the meat in the nut*, the kernel of it all. You have read the *Cosmo* many times perhaps. Maybe you have studied it and feel proud of your knowledge of the world mystery, but *have you ever read the mystery hidden in every line?* That is the great and essential teaching, the one teaching to which your friends will respond if you can find it and give it to them. The *Cosmo* preaches on every page THE GOSPEL OF SERVICE.

For our sakes Deity manifested the universe. The great creative hierarchies have all been and some of them are still *our servants*. The luminous star angels, whose fiery bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, "Well done thou great and erudite philosopher who

knoweth the Bible, the Kabala, the Cosmo, and all the other mysterious literature which reveals the intricate workings of nature," but He says, "Well done, thou good and faithful servant: enter thou into the joy of thy lord. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink;" Not one single word about knowledge; *the whole emphasis was laid upon faithfulness and service.*

And there is a deep occult reason for this: *service builds the soul body*, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed "*The New Galilee*," and it does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books, and one who is thus God taught knows more than all the books in the world contain. In due time the inner vision is opened, and the way to the temple shown. If you want to teach your friends, no matter how sceptical they may be they will believe you if you preach the gospel of service.

But you must *preach by practice*. You must become a servant of men yourself if you would have them believe in you. If you want them to follow, you must lead, or they will have the right to question your sincerity. Remember, "*ye are a city upon a hill*," and when you make professions they have a right to judge you by your fruits, therefore *say little, serve much*.

There are many who love to discuss the harmless, peaceful life at dinner, oblivious of the fact that the red roast on the table and the cigar in the mouth dull the effect. There are others who make a god of the stomach and would rather study dietetics than the Bible; they are always ready to buttonhole their friends and discourse upon the latest food fad. I knew one man who was at the head of an esoteric group. His wife was antagonistic to occultism and the meatless diet. He forced her to cook his vegetables at home, but told her that if she ever dared to bring meat into *his* kitchen or contaminate *his* dishes with it he would pitch her and the dishes into the street, adding that if she must make a pig

(Continued on page 344)

Talks About Occultism

PRENTISS TUCKER

TO THE STUDENT of occult science there is nothing so valuable as a keen sense of discrimination. It is a much abused word, often but vaguely understood and capable of various interpretations. Yet without it the pursuit of esoteric knowledge is apt to develop into a profitless excursion of some mental *cul de sac* even if it have no worse fate.

To discriminate is to be able to choose one thing from among many things. It is the ability to pick the more valuable from the less valuable, the true from the false or the true from the partly true, or that which is true for us from that which is not true even though it may be true for others.

Discrimination is closely allied to logic and in its cultivation a study of logic and the logical processes of reasoning is invaluable. A study of mathematics or even of the ancient languages is a great help. These studies train the mind to view many propositions and from them to pick, without feeling or prejudice, that which is at the time and for the purpose most desirable.

Geometry is a great help and the training which is derived from memorizing and mastering the first fifteen or twenty propositions in Euclid, with especial emphasis on the famous *pons asinorum*, must inevitably develop in the mind a considerable ability in picking and choosing the most pertinent aspects of a problem.

In the theoretical proof of the value of the square of the hypotenuse of a right angle triangle one must learn that certain triangles, while they may not *look* equal nevertheless are and must be equal, despite any evidence of the eye to the contrary, because they conform to certain well established laws of triangles.

So, if our students of occultism and our students of theology would familiarize themselves with the basic principles of discrimination they would shortly find their differences fusing themselves into one grand and homogeneous agreement.

But, to accomplish this desirable end, we must

realize one thing and fix it firmly in our minds, namely, that we are searching for truth and are not committed to the bolstering up of some formerly accepted notion.

For this reason it is absolutely indispensable that we divest our minds of all feeling in the matter under consideration. The only thing that matters is the *truth*. The truth we want, no matter if it does contravene some of our previous notions, only, of course, we want to be sure that it really is the truth. This transcending of feeling is a most difficult matter. With many it seems impossible. With none, probably, is it accomplished to perfection, yet it is the key to discrimination.

For those to whom the feat is an impossibility this little article will be foolishness yet no one can get very far in the study of occultism without discrimination. Esoteric study is too apt to degenerate into a study of psychism where the balance wheel of discrimination has ceased to function.

In order to develop our faculty of discrimination to the point where it is of practical benefit we need the fundamentals, the known truths, thoroughly incorporated into our mental equipment. We must have them by heart, as it were, to use as touchstones in our study.

In our illustration of the geometrical proposition that the square described on the hypotenuse of a right angled triangle is equal to the sum of the squares of the other two sides, there is involved a previous proposition to the effect that if two triangles have two sides and the enclosed angle equal, the triangles are equal. This fact has been proved at an earlier stage of the study and is known to be a fact and is accepted as such, consequently, in our consideration of the *pons asinorum*, it does not have to be proved. But, if we have forgotten this fact, or in our prejudice, refuse to believe it, the *pons* remains, for us uncrossable.

To the mind which is blinded by prejudice, which feels a strong partisanship for some pre-

viously accepted statement, discrimination is an impossibility, and such a mind is always liable to be self-deceived by accepting prejudice as intuition. Such a mind is also very apt to mistake *statement* for argument. The statement that two triangles having two sides and the enclosed angle equal are themselves equal is not true because it is made in a dogmatic form. The statement is merely the "proposition" and must be proven and demonstrated before it can be accepted as a truth. So we frequently hear in political and religious discussions, statements made and deductions obtained therefrom with a happy obliviousness to the fact that a statement is only a "proposition" and is necessary to be proved before it can be used as a premise upon which to hang deductions.

In the syllogism: "All metals are rigid: iron is a metal: therefore iron is rigid," we have the major premise stating a fallacy, since it is *not* true that all metals are rigid, one very well known metal, mercury, being anything but rigid. In this case the deduction is logical but the weak point is in the major premise. This may seem far-fetched and not applicable to the subject of discrimination as an adjunct to occult study, yet I have known the very same line of thought followed out, though not put into the syllogistic form. It was this, or would have been this if it had been put in the form of a syllogism:

All teaching implies criticism:

All criticism is destructive:

Therefore all teaching is destructive.

In examining this bit of reasoning we note that the first proposition or the major premise is a sweeping statement that all teaching implies criticism. This is partly true but depends for its truth upon the definition of the word "criticism" and it is not at all true in the sense in which "criticism" is used. Criticism, in the sense of faultfinding, of picking flaws and defects in others, especially those flaws and defects which the one criticized is unable to remedy, really is destructive. But criticism in the sense in which a teacher employs his prerogative of helping students by pointing out the weak places which they need to strengthen, which the real teacher does without any feeling of hostility whatever but in a kindly and helpful way, is not the kind of criticism which is meant by the state-

ment, perfectly true in the esoteric sense, that criticism is destructive.

Discrimination, here, would prevent the occult student from falling into the error of concluding that all teaching is destructive, a statement which is, of course, wholly illogical and untrue. A correct definition of the word criticism would have been invaluable in this connection.

In examining the above syllogism we should note one thing which is of very great importance in the study of any subject but is of particular importance in the study of any philosophy, and that is the definition of words. Words are practically our only means of transferring ideas, yet we are very prone to use our words more or less carelessly and sometimes use the same word in different connections which make the ideas connoted by that word entirely different. Thus above, the minor premise makes a perfectly true statement, namely: Criticism is destructive. But the criticism meant by the minor premise or the idea connoted by the word used, is one thing, whereas the idea connoted by the word "criticism" as used in the major premise is an entirely different thing. As we have before remarked, the criticism of the teacher is one thing, helpful, constructive and valuable. The fault-finding, carping flaw-picking, which is also designated by the word "criticism," is well known by all occult students to be so very destructive that it is almost as unfortunate in its effects as a violent fit of uncontrolled anger.

It is very regrettable that the same word should be used to designate such different ideas but, since the word is so used, a student who aspires to be in any sense "philosophic" should so cultivate the faculty of discrimination that he will look below the word form and seek for the meaning which underlies the word before he passes judgment on the tenor of the context.

Rabbi Ben Ezra

Grow old along with me.

The best is yet to be,

The last of life, for which the first was made.

Our times are in His hand,

Who saith, "A whole I planned;

Youth shows but half. Trust God, see all,
nor be afraid."

—Robert Browning.

Your Aura: What Color Is It?

ELIZABETH D. PRESTON

EIGHT HOURS daily at a machine, stitching or typewriting; only brick walls are semivisible through dusty windows; crowded street cars pass from which, if anything is discernible, a confused medley of painted or electric signs is seen; every city street is a canyon so deep that bits of blue sky are only occasionally glimpsed. Is it any wonder that the average person is not possessed of normal physical vision? There are a great many people who cannot pass the examination for signal service because they are partially, or wholly, color-blind. A large percentage of the young people of today are wearing glasses in order to be able to recognize objects twenty feet away from them. The generation is near-sighted. An Indian, or plainsman, can see, with accuracy, at distances that seem incredible to the city born and reared, who has never had an opportunity to train his sight. Those who live near the ocean can see a bird in the air, or a ship far out at sea, where another sees but space. Also there are many, standing everywhere on life's pathway, in the cities and in the country, on the plains and near the water, who can extend their normal vision to such an intensified rate of vibration that it not only registers all the things of the physical plane, but the realities and symbols of the finer ethers as well. It is to these clairvoyants who are born with direct consciousness of the deeper etheric vibrations, that we subnormal people are indebted for the knowledge of facts that to the world appears strange and mysterious. Those who are familiar with this phenomenon from childhood are always surprised to find that what we call "extended vision" is not a common attribute possessed by all. They do not call themselves mystics or seers because they see around themselves and around other people, auras, and colors contained therein; but, with the realization that all do not see what they see, there comes an understanding of the words: "The light shineth in darkness, and the darkness comprehended it not."

It is not normal physical vision, but is a part of the higher consciousness, to be able to see one's own desire body, or that of another. The sight gives a clue to the states of mind which are active, and offers an escape from that which is not desirable.

When the white light that reaches us from the Sun passes from one medium into another, it decomposes into seven colors, violet nearest the sun, and red nearest the earth, with indigo, blue, green, yellow and orange intervening. Colloquially, black and white are included among the colors, and the dull, or silver grey made by these two, seems to form the background upon which is outlined the many shades and tints of the seven colors. From this fact the following truth may be readily inferred: When colors which belong nearer to the sun than to the earth are visible in the human aura, the individual is more spiritual than when the reverse is true.

Red, for instance, would indicate an undeveloped, primitive type of individual. Much red rarely occurs in the human aura. As a race, we have evolved away from it, and left it with the beasts. But there are today, a great many people who appear to be "bound all around" with pink, and as pink is only a light red, it indicates materiality. It is the color of greatest promise so far as worldly success and personal progress are concerned. Deep pink is the vital red blood of the universe, and anyone vibrating to this lowest level gives evidence that he contacts life from the instinctive, physical state of mind. He is very much alive to the things of the physical plane. A little deep pink should show in every aura, as it is absolutely necessary to strength, health, and physical power; but over-intensified, it makes the individual heavy, coarse, crude and even brutal; always practical, and prone to follow the suggestions of the flesh rather than of the mind. Transfused with higher zones, it becomes the corner stone of the whole spiritual structure of life. Pink people always get along well with others. It is the color of attraction,

and indicates personal magnetism and a diplomatic nature not due to intellect, but to a desire to be agreeable. In the delicate rose pink, and the still more delicate shell pink, is expressed the highest phase of red. People with much of this roseate glow about them are altogether lovable, and discord and strife seem to flee from their presence.

Orange people are neither red nor yellow. More highly evolved than the former and less intellectual than the latter, not possessing much spirituality, they, with the brown-red or russet type, make up the great mass of humanity. They are just ordinary, dependable, commonplace people, of which the world has need, but which unfortunately it treats as though the supply were greater than the demand.

Yellow is always good but seldom forceful. It is the color of wisdom. Those vibrating yellow have left behind them the lower creative forces and have become creators in the mental realm. They are world thinkers, even as the red and the green people are world workers. Among them are scientists and philosophers who, when forced to deal with practical, worldly problems, find themselves to be inefficient. They never fight. Mystics and seers who have not reached the lavender vibration generally radiate yellow. All sufferers from neurasthenia, or nerve exhaustion, are yellow people who should induce a white vibration until rest and relaxation come.

On Egyptian monuments the flesh of men is painted red, while that of women is painted yellow. We see, in this fact, a confirmation of the Hebrew signification of man, whose name signifies Red. Among both Egyptian and Hebrews, fire was the symbol of life, the heat of the fire representing the universal male principle, and the light of the fire the female principle; red symbolized the heat and yellow the light; red creates on the physical plane and yellow creates on the mental plane.

Green is a color of the desire zone. Vibrating to it, or any of its shades, one keeps all the harmony of the red, and adds to it the next zone of activity—that is, if he understands himself. The harmonious vibrations of green stand for rest, individual growth, mental activity, power with people, a strong, attractive, physical magnetism, less dominant than the red and less susceptible

to natural impulses, but which represents a union of instinct and reason. In all ages green has been used as a symbol of victory. Women with much green in their auras make the best and wisest mothers. Because green is the truly maternal color is, perhaps why we call nature our mother. Green people are restful, sympathetic, comfortable and comforting. Less primitive than the red, less intellectual than the blue, they are loving home makers, companions and friends.

The flesh of the Egyptian god Ptah is always painted green on the monuments. This divinity, the founder of the world, holds in his hand a scepter surmounted by four cornices, painted in the four colors attributed to the four elements: red, denoting fire, blue, air; green, water, and the brown-yellow or russet, sand or earth. The God Lunus (the moon) ruler of the waters, has green flesh; and, as Ptah is not only the creator of the world, but the regenerator or spiritual creator of man, he is found under the form of Ptah-Socari, on many monuments, always in green. Green is the beginning, the foundation, whether of material or spiritual life. According to a long preserved symbolic tradition, the emerald hastened childbirth, and the Egyptian Lucina is of emerald color. It is the stone dedicated to those who are born in the water sign, Cancer, which is ruled by the moon. In Egypt, green symbolized the very foundation of the mysteries of initiation, that is, the birth of the world, and the moral creation of neophytes.

Blue people are always positive, cool and analytical. The deep, true, indigo blue is less frequently seen in the human aura than are the shades called sapphire, azure, and hyacinth; but, whether blue is found as a color, shade or tint, it testifies to the intellectual qualities of the individual, and gives him a serious, thoughtful, and reasoning nature, that radiates truth. Probably it is because of this that the blue people are not especially loved. The average person, regardless of auric color, resents the necessity of confronting a disagreeable truth, and looks upon the person who insists upon flaunting it in his face, as a critic, neither kind nor charitable.

The location of a color determines whether the quality which it symbolizes has been repressed, or is being expressed. If the occultist discovers blue

radiating from the head and spine, he need have no hesitancy in prophesying a successful business career, or success in any undertaking in which success depends upon honesty, and straightforward and righteous dealings with one's fellow man. All good teachers, professional people, and especially literary workers, are blue people, and while, as a rule, they are not as attractive as pink people they are infinitely more reliable. The lighter the blue that surrounds a person, the greater his efficiency. All mental healers have blue auras.

The word *blue* did not exist in Hebrew, but its significance is preserved to us in the word *sapphire*, which is the color of the god Amon, whose name means truth and wisdom, or the Divine Word, spoken or written. The chief of the Egyptian Hierogrammats wore on his breast a sapphire on which was engraved a representation of the goddess of truth and justice, Themis; the High Priest of the Hebrews wore on his breast a stone having a variation of the same name—truth and justice—*THMIM*. Hyacinth was not used on the Egyptian monuments but in Hebrew the word signifies perfection, hope and constancy in spiritual combats.

Purple people are masters, but their positiveness never offends. The violet vibration is that of the messenger and prophet, and those who radiate this color usually have the full play of *all their psychic senses*, and are familiar with all psychic lore. One who has lavender in the aura is generally talented, and always contented. Lavender people are invariably leaders, but not always conscious of the fact. They gently and subtly dominate others who are willing that they should do so, as the results are always beneficial. Even a little purple in one's aura denotes high spiritual attainments; much violet or lavender indicates a world teacher.

White is the blending of all colors, and therefore it is easy to see that a person vibrating white is capable of mastering all vibrations. He is literally attuned to the Infinite. He is in the white light of purity, candor, nobility.

Black, in symbology, does not always mean evil. It frequently designates ignorance of mind, not confirmed by wickedness of heart. There never is much black in any aura; the presence of a little tells of a receptive mind, and a heart open to spiritual truths. It indicates a barren field, but one easy to make fertile.

New Year's Resolutions and Failures

LADY JANE

FAILURE! That is a very unpleasant word. We will not speak of it at present, but rather think of the New Year's resolutions we are making for 1922. If we mean to achieve anything, we must begin the resolves back in the innermost part of our being—as it were, plant a little seed that may grow, blossom, and bear fruit.

We will look over our packages of seeds and try to select what is best to plant in the soil of our heart. There are soft hearts and hard hearts, loving hearts and stony hearts; there is the heart that is compassionate and generous and the one that is cruel and greedy. In fact, there seems to be an endless variety of soils ready for the seeds.

Which kind of seeds shall we choose for this

year's growth? There are seeds of joy and love, seeds of service and seeds of burden bearing—hundreds of varieties, all guaranteed to bring forth beautiful flowers and give great satisfaction. I hear mother speaking, "Mary, dear, do try to be a little neater in your work." Mary plants a "neatness" seed as a New Year's resolution. Father says, "If John would learn to be punctual, how happy it would make me." John's conscience pricks his heart very hard and into the hole he drops a seed called "punctuality." You may plant many seeds if you are ambitious, but it is wonderful how much attention one little seed takes and how busy it will keep you for twelve months; but if you are successful in bringing it to perfection, you will have so

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The Destiny of the Colored Man

SYDNEY H. FRENCH

THE PROPER appraisal and recognition of the principles embodied in the following argument will, it is hoped, act as an incentive to conscious attainment of the only destiny worthy of the colored man, who is an immortal spirit.

In speaking of the destiny of man we cannot help taking into consideration the fact that he has a Creator. We cannot escape thinking about our relationship with this Creator. In Genesis we are told that man was created in the image and likeness of God. In this statement is to be found the true purpose of the creation of the *genus homo sapiens*. Both the origin and destiny of man are shown in this most concise statement.

The destiny of the colored man is identical with that of the white man. Whatever is possible to the white man is possible to the colored man, for God has made man after His own image and likeness. We are led to this reasonable and irrefutable conclusion by a positive belief in the justice of God who cannot in any way withhold from one that which He gives to another.

We are all of us heirs to all the attributes that appertain to Divinity; and it is only because of this inheritance of life, light, love, and power that we can ever hope to attain to that perfection for which we were created.

Some agitators advocate the use of the sword in dealing with racial and other questions. This spirit is deplorable; it is destructive. No permanent advantage can be gained by hateful methods which tend to subvert the very principles they would fight for.

The solution lies in the opposite direction. We can win all our rights with love and the weapon of knowledge. Let us remember the old Latin saying, "*Amor omnia vincit*"—love conquers all. Knowledge is power and love is the greatest thing in the world. With more love and more knowledge we would be more than conquerors.

Since the ultimate destiny of all the races is the same, it can be logically deduced that there is no essential difference between them, except as

regards their stage of evolution. All men are in pursuit of happiness and perfection, either consciously or unconsciously. Every man is potentially a god—a god in the making.

It must be conceded that the white man has been more progressive than the colored man. He has not been so much of a laggard in laying hold on what is the common heritage of all men. He has made wonderful strides and advancement in a material and intellectual way, but this does not give him any serious claim to superior advantages in a spiritual sense. In living closer to nature the colored man may be in closer communion with God, because he reflects the attributes of patience and humility to a greater degree than his white brother.

Swedenborg, the great Swedish scientist and philosopher, in his mystic book describing the wonders of heaven says quite truly that of all the races the Africans are the most loved in heaven.

Very recently His Holiness, Benedict XV, at St. Peter's in Rome at a ceremony attended by the Princes of the Church resident in Rome and all the nobles of his court beatified twenty-two negroes who had died for their faith in Uganda. This circumstance is cited only to prove that colored people are not by any means destitute of devotion to a principle. They can face death with as much stoicism and heroism as Socrates, believing quite as much as that great philosopher did in the immortality of their souls.

We really have nothing to fear from the white man. We have much to learn from him, but he has also much to learn from us. Destiny holds a great future for the human race, and the colored man with his adaptability, patience, and humility will play a more important role than he is at present permitted to play.

Believing in the eternal justice of God, we can afford to await our turn silently, realizing that the great and unalterable Law of Compensation will bring to each and every race just what it has earned. We can only reap what we have sown,

and this law holds good for all the different races that make up the great human family. As Shakespeare, the illustrious bard of Avon, says,

"There is a Divinity that shapes our ends,
Rough hew them as we will."

Edouard Schure, a very eminent authority on matters relating to the Orient says in his remarkable book, *Les Grandes Initiates*, dealing with the origin of races and their religions, that the negroes of today, though comparatively degenerate, are the descendants of the highly cultured and scientific black race which ruled the world for thousands of years in ancient times. He claims with the renowned Fabre D'Olivet that it was the second great race to rule the world, and that the people were distinguished for their great knowledge of God and the cosmos. They were acquainted with the principle of the unity of the universe and the sacred science of

astrology. The Initiates of this great race were the first to acquaint the Aryan race with the truths contained in their sacred writings.

Stephen Graham in his interesting book, "Children of the Slaves," says that only Christianity can solve the problems that exist in relation to the races in this country today. Indeed, this is the only possible solution of the problem which confronts America and the world. No intelligent colored person really thinks that the "Back to Africa" scheme is either practical, sensible, or possible. It is grossly chimerical and ridiculous. We are here to stay and to work out our common destiny with our white and more advanced brothers who predominate in this cycle.

Let us then without hate, rancor, or malice, like good soldiers in a worthy cause bear our trials patiently, benefit by our hard experiences, and apply ourselves with diligence to the attainment of knowledge, all the time realizing that our destiny is identical with that of our white brother.

Above the Clouds

CORA COCHRANE GRAVES

NOT FAR FROM Pasadena, California, embedded in the mountains is a beautiful little place with a rare spiritual atmosphere called Switzer's Camp. One bright morning a small party of metaphysical students started from the camp on a walking trip through the mountains. I shall never forget that trip! The beauty and grandeur of it all must remain with us forever as a blessed memory.

"Father" A—, the proprietor of the camp, was our guide for he had been over the trail many times and was therefore qualified to lead others. Indeed, he was qualified! What wonderful things he told us about the mountains, until I thought that he must know all about them! Still I reflected that to know all about even the tiniest of earthly creations would be to know all about God, and finite mind cannot grasp the Infinite. Then with all the earnestness of one who has heard the call and is following, he recited the poem, "Come up higher, come up higher."

What a deep impression it made, there in the presence of God's mighty works where the very silence eloquently suggested that "the heavens declare the glory of God and the firmament sheweth His handiwork."

It was truly marvelous how, during that short walking trip, the inner natures of the various individuals composing the party were revealed. Gathered around the camp fire one evening, each, in turn, expressed hopes and longings long buried, but now once more revived. I hold it true that wherever a man goes he leaves a part of himself, a subtle something which we may call atmosphere, invisible yet none the less active in influencing others who pass that way. Who has not felt the difference in various homes visited? One gives the impression of peace and happiness, while in another, even though the inmates seem harmonious feelings of discontent and conflict are born in upon one, revealing the habitual attitude of the people in the home. While we were

walking in the mountains where the foot of man had rarely trod; the atmosphere was not man made, but rather emanated directly from God, and so our minds and hearts were filled with high yearnings, and though the *way* was hard, we were transcendently happy.

"Some day," said "Father" A——, "I am going to widen the trail. As it is, few people care to come up here because the way is too hard. I shall do away with these briers too, and try to level the roughest spots."

"Oh, no," I could not help remonstrating, "I should hate to see you do that. The very fact that to travel *the way* takes strength and courage makes it the more attractive. The brave soul longs to scale the heights, regardless of suffering and privations."

He smiled at my earnestness. "Perhaps you are right," he replied.

One morning we awoke to find ourselves literally above the clouds. Ah, the beauty and grandeur of that sight! I cannot find words to describe it. After all, it is the feeling it inspired which remains most vividly in my mind today.

There was one in the party spiritually far above and beyond the race and time in which we live. The inner nature of things was as apparent to her as were the physical manifestations. How we idolized and adored this metaphysical teacher! Most of us have eyes and see not. She was different!

On this occasion, as we stood looking down upon the clouds, a joyous ecstasy filled our hearts. At last some one said, "This is the first time I have ever been above the clouds. Always before they have enveloped me as they now do the people in the valley below. Always they have shadowed my path and made me—afraid. And you, dear "Mother," turning to our beloved teacher, "you are here all of the time, aren't you? In spirit you are always here on the mountain top, even though your physical being may be working in the valley below, encouraging, uplifting, inspiring others to brave the path that eventually leads one to the heights, above the clouds."

The teacher turned to her earnest disciple with a wonderful, sympathetic smile. "Yes," she

murmured softly, "and if you keep on, despite the steepness of the path, the glaring sun, and your own dizziness and weariness, you, too, will some time stand on the mountain top of life. I have noticed your delight in the beauties about you, the mightiness of the mountains, the pine trees with their soothing odors, the gracefulness of the deer, the music of the streamlet, and above all perhaps, the purity of the atmosphere; but I tell you that none of these things can in any way compare with the glories that await you in the Father's kingdom when you have risen above the clouds of selfishness, jealousy, worry, and hate."

"But we must be on our way," reminded "Father" A——. "We have a long journey ahead of us. We must do as well as dream."

As we walked along we observed, with great thanksgiving in our hearts, that the clouds were gradually clearing away, and we knew that the light of the sun now reached the people in the valley below.

"It is ever so," remarked "Father" A——, cheerily, "and how much more we appreciate the light after having been deprived of it for a time!"

We fell silent for the way was difficult and taxed our strength to the utmost and long before night, we were very weary. At last we reached the camping place, enjoyed our simple meal, made beds of pine needles, spread our blankets over them, and lay down to rest with hearts full of thankfulness to the Father who will always provide us with the necessities of life if we work with Him and for Him and have faith.

The walking trip came to an end all too soon, we thought. Once more we returned to our work in the world, for the purpose of the trip through the mountains was, after all, to prepare us to do our work better and to inspire us with a higher purpose.

Our chosen mission has called some of us far from the physical mountains, yet in spirit we are still toiling up the path toward the heights where we shall some day stand, far above the clouds of selfishness, where the Light of the Father glows with an inconceivable glory and splendor.

The Temple of Peace

CORINNE S. DUNKLEE

THE WISE ONES who have passed to the other planes and who have made the "Great Sacrifice," that is who have renounced their heaven life to remain close to earth and work with and for humanity, are very busy at the present time endeavoring to bring a lasting peace to the world. Urgent indeed is the call for helpers from our earth in this work, for there truly the harvest is ripe and the laborers are few. On the etheric plane the Great Ones are attempting to build a wonderful Temple of Peace, that shall extend above the physical world and so fill it with the vibration of peace and love, so permeate it with healing that all thoughts of war shall be done away with and the vibrations of hate, lust, and bloodshed will be dissolved.

The great temple is being builded of the tone quality of every soul who works there. When one understands how living close to the things of the spirit raises the tone of the soul, also to what great height each soul must attain in order to form the permanent outlines of this Temple of God, it is easy to understand why there are so few helpers engaged in this, the greatest work for humanity at the present time. How eagerly the Great Ones watch the earth plane for every kind word, every unselfish deed, every sincere prayer, that they may use them and weave them into the beauty and the splendor of the Temple.

At present the great outline is a mere shadow only, with deep rents and broken places even in the pattern, which the Wise Ones regard sadly and wistfully, and call imploringly upon humanity to repair. What a divine privilege it is for one to lay his all before the altar of the spirit, and join in this holy work.

Truly here one must come with clean hands and a pure heart—hands that are cleansed from the sins of the world, a heart that is unspotted by its vanities.

A spirit that permits its body to be nourished upon the bodies of its younger brothers cannot build the healing force into this Temple strongly enough to dissolve the war vibrations into peace,

and to transmute the auras of hate into the glory of love.

A spirit that during the day wraps its body in the furs of its younger brothers cannot build the peace vibration into this Temple that will cover the scars of the world, and staunch the bleeding of its wounds. All life must be held as a sacred trust from the God who gave it, before wars will be abolished. A vibration of love, understanding and friendship (which is the dominion God intended) must be established between humanity and the animal kingdom before a lasting peace can be made upon the earth. Everyone who assists in any way to bring this relationship about is strengthening and solidifying the framework of the Temple of Peace; and so is receiving the blessing and the admonition of the Elder Brothers of humanity, those Great Ones who have passed on, and who are helping us from the Beyond.

A spirit that permits its mind, that great keyboard of the spirit, to be filled with censure and faultfinding, with jealousy and condemnation, cannot build the great love vibration into this Temple that will enable every nation to know every other nation only as its brother and so make the brotherhood of man become a beautiful, tangible reality upon the earth.

Just to live the harmless life in every thought, word and deed—the simple, pure, unselfish life that Jesus the Christ came upon earth to point as the Way is the requirement. Is it too much to ask, when in return everyone who qualifies has the divine privilege of assisting the Great Ones in the building of this Temple of Peace?

To the aspirant who remains faithful it is given to work consciously upon the building of this Temple. One who has not known them, can have no estimate of the blessed privilege of these nights of remembrance. "White Nights," says Walter Pater, "should not be nights of blank forgetfulness, but passed in continuous dreaming only half-veiled by sleep." When the

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Mental Stillness

GORDON SHAW

"BE STILL, and know that I am God."

All power, all knowing, is born in stillness; it is the father of activity, the only way to true knowledge. One of the greatest problems we have is the stilling of the mind. Who has not had the experience, when trying to concentrate, of finding how unruly, fickle, and flitting is the mind? If you have not proved it, just try now. Take for example a blade of grass. Surely we can think of this and this alone for two minutes. We begin, and for about five seconds we see the blade and note its color. Then we see by association other blades of grass, then fields, finally a landscape, and by the time we pull ourselves together we are probably studying sky effects! Mind control is a glib phrase but very few can exercise it. Yet it is one of the most important of all our lines of endeavor in our search for knowledge of God.

In the "Cosmo" the mind is likened to a mirror through which is reflected the threefold spirit in the threefold body. It is evident, then, that the brighter and cleaner the mirror, the more spiritual and godly will be the reflection. If, however, we by purity of life cleanse the mind and yet make no attempt to still its caprices, the result will not be satisfactory. Would you expect to see anything of your true likeness by gazing into a storm tossed sea? No, you would seek the sequestered pool on whose placid surface the lilies grow, for there you could behold a true image or likeness.

Some years ago, being full of ambition to know more of the stars, I remember seeing a man with a telescope erected on the sidewalk of a busy corner in a busy city. I paid him my dime for the privilege of gazing at Jupiter and his family of satellites. The vibration caused by the traffic, however, shook the instrument so that it was impossible to obtain a clear impression of this interesting planet. Quite recently I had the pleasure of seeing the same object through a world famed telescope isolated on a mountain top. The result was, as you can

imagine, delightfully satisfactory. The mind, it is true, is our latest vehicle and the most unorganized, which accounts for its apparent waywardness, but there is a way of gradually gaining control given in the scriptures, namely, "Be still and know that I am God." This should be meditated upon daily if we wish to do the best work. It is no mere theory but a solid fact upon which are based our possibilities for doing the greatest good.

In the Atlantean Epoch when the link of mind was first acquired it coalesced with the lower nature, the animal soul, and it is this fact which accounts for the low-minded people of our present age. We might say, the focal point of mind came too low with the result that the higher vehicles became out of focus, indistinct, and blurred. The one way given for their gaining of union with the Higher Self is meditation and contemplation. This must be done in absolute stillness.

"If thine eye be single, thy whole body shall be full of light," is an expression of the same principle. During those ecstatic moments when we are able through stilling the mind to realize a perfect union with the spirit, we come into a great sense of oneness with all that lives and is. Then indeed is our whole being full of light. There is an old legend that tells of a man who had been sitting for some time in a dark cave. At last he called out to the sun in his despair, "Oh, sun, behold what darkness I am in," and the sun said, "What is darkness?" The despairing one cried, "Come into this awful cave and see." So the sun gradually drew near the cave but could see no darkness. Finally, at the man's entreaties, the sun came and stood at the mouth of the cave, his rays of splendor flooding the cave with light, and again asked of the foolish man, "What is darkness?" So it is with us, when we attain this marvelous vision of oneness, when our "eye is single," we are bathed in the light of the Great Sun Spirit in whom there is no darkness at all.

The Vision of the Path

An Allegory of a Soul's Pilgrimage Through Earth Life

(Part III cont.)

F. J. HAARHOFF

ALTHOUGH I NO longer desired the carnal love of my lady, although I wished not for the beauty of her person, yet in very truth did I still love her, but my love was of the soul. Fain would I have persuaded her once more to return with me to seek the Path of Purity, of Truth!

But my lady would not heed me. My pleading only made her anger blaze into fury and abuse. In the place of flatteries, she now overwhelmed me with complaints, with faultfindings; in place of the sweet words she had given me in the past she withered me with words of contempt and of scorn.

Then one day I fell into conversation with another wayfarer, who seemed of good manner and of some wisdom. I made him known to my lady, thinking to please and to put her in good humor. She was well pleased with the youthful beauty of his form, and was visibly affected with the magnetism of his person, by the heat of the fire in his blood. As the Road was now very much affected by the storms and floods, and became difficult to travel, and as this pleasant stranger professed to know the Road very well, my lady persuaded him to travel in our company. The longer we travelled together the more did my lady appear to be pleased with the manners and conversation of the stranger.

He professed to be possessed of magic powers, to be able to converse with spirits and angels, and to not only receive all wisdom and knowledge by their agencies, but also to be able to foretell the future. He also professed to possess the magic art of hypnotism and magnetism.

At the first he also deceived me to the extent of believing in his protestation of power. At the beginning he declared a teaching that was lofty and beautiful. But soon I became aware that the spirits that spoke through this man could not be good and true. They were given to pandering to my lady's lust for flattery, by speaking honeyed words of adulation to her by his agency.

They told her that she would be very great in the world, that she would become a great spiritual teacher, to reveal divine truth to the world, that millions of human beings would sit at her feet and worship her, that her name would be adored even to all eternity, as the chosen one of the Lord. They told her that all the wise ones of the earth would come to her to seek wisdom and truth, because she alone would be filled with the Spirit of Truth!

My lady was saturated with such vanity and pride that she believed all these promises, and with greedy ears devoured the most foolish flatteries and the most lying sophistries as truth. The more the man flattered her, the more she adored and worshiped *him*, and he, seeing that he was pleasing her so thoroughly, continued to render her false adulation until she was so filled with self-conceit and the self-righteousness thereby engendered that she looked down upon me with the utmost contempt. After a while the stranger told her that by his magic powers of mesmerism he could so raise her own rate of vibration that she could converse with spirits and with angels, that she also would be filled with the knowledge of all things and of the future. Indeed, he promised to raise her rate of vibration to such an extent that she could consciously rise with him and enter into the very paradise of the angels. And as if all these promises were not enough to fill her with the arrogance of pride and self-conceit, he told her that she was such a saint, such a great being in the sight of the Lord, that soon she would receive the divine gift of wielding "All Power."

Now when I saw what mischief this stranger was doing unto my lady, I regretted much that I had made him known to her. But vain regrets would serve no purpose now; it would be my purpose to remedy and to free her from the thralldom of his pernicious influence.

Although the Truth had made me free of the love of my lady's beauty, of her person, yet did I feel myself in greater bondage to her because of

the love I now felt, more than ever, for her soul. In very truth I did feel as if I were under compulsion to save her from the delusion which was holding her intellect, her reason, her very soul in bondage.

More than ever now I was yearning to return upon my way, and to seek the Path once more which would lead me to my Goal, to the glory of my vision; for my vision was once more filling my memory—my every thought, my desire.

But I had no desire to return alone, I was fully resolved to persuade my lady to return with me, that together we might seek the Path. More than ever did I love her, love the real *her*, which is the spirit, the soul. I would heed no sacrifice, regret no loss, if I could but return and persuade my lady to return also with me, that we might cease to travel by the Great Road, that we might journey by the Path, the *Way*, which leads to glory, to love and to truth.

No longer did I desire to travel by the road of Experience, but I was not minded to desert my lady and leave her a prey to the false sophistries of the stranger.

I had learned some wisdom because of the traveling in the company of my lady, therefore I knew that soft words and gentle pleadings would not serve to impress her, to free her from the delusion engendered by the flatterings of her false friend. I saw that only one way would serve to open her eyes. That way would hurt her much, but it was the only kind and helpful way. It would be necessary to be unkind and even harsh to enable her to see the truth, to see herself as she really was in very truth: to enable her to see her vanity and her pride: to open to her own sight the self-conceit, the self-righteous cloud which obscured her sight and prevented her from recognizing her own folly. I would harden my heart and speak the truth to her. I would unfold to her gaze the inmost recesses of her own heart as never before in all her life anyone had dared to reveal self to self, to the destruction of vanity and pride.

I therefore made occasion and appealed to my lady to return with me, to leave the Great Road, that we might aspire to that which is above the Mountain Tops of Glory.

She made reply that she already was traveling by a Path which would lead to greater glory

than would the traveling by my Path; that soon she would be in the Paradise of the Angels, and that power and wisdom beyond my comprehension would be her portion, that already she was experiencing the great vibration of that power, and already was she dwelling in the saintliness of purity; that she was above all sin, free of all law; that all power, all wisdom, all knowledge were flowing into her being!

Even as she spoke I realized that she spoke as one entranced, and I knew that she believed her own lies, that she spoke under the hypnotic influence of the stranger; it was not her own conscious self.

Then I resolved to make one great effort, to give her such a shock of truth as would shake even her vanity, her self-conceit. In straightforward language of truth I declared unto her that it was not possible for one who is traveling by the Great Road to enter paradise; that the pollution of her life on this Road was too great for her to rise to the Mountain Tops of Glory. I told her that she was mistaken in her own feelings; that the vibrations of which she spoke were the vibrations caused by a demon from Hell, who had found entrance to her being by means of the mesmerism of the stranger, that *all* power could never come to one so soiled in the mire of the Great Road, until she had cleansed herself in the waters of purity and truth. Actuated by the love of my soul for the love of her soul, I did not refrain from wounding her to the very depths. I was determined to make her aware of her dangerous condition, and was prepared to do so at my cost of pain to her, although the pain I suffered in doing so was greater than the pain which I inflicted upon her.

I told her that the stranger was a liar, a man who practiced black art and magic, and that unless she heeded me she also would fall into the power of the demons who possessed him. All this made my lady very angry with me. She told me that it was jealousy and envy that made me speak thus; that it was only my selfishness that caused me to resent her friendship with the stranger; that I was selfish to the very core of my being; that it was my wounded pride and vanity which caused me to abuse a man who was head and shoulders above me in all that mat-

tered, namely, in selflessness, in humility, and in meekness.

I then saw that she was so much in bondage to the influence of the stranger that I would need to cut deeper into the feeling of her heart in order to give her freedom. I therefore continued to open to her gaze the inmost recesses of her being. I revealed to her the false illusions she had been following, the evil life of her past the falsehood of her sophistries, aye, by the power of my insight I seared the very heart of her being through the revelation of her most secret sins. I spared not her feelings, I considered not her womanhood. I had but one desire—to cause her to see the evil of her ways, the edge of the dangerous precipice on which she stood.

But 'twas all in vain. I only angered her the more. In a deep fury of rage she told me to be gone, told me that never again did she wish to see me, that never again would she have anything to do with me.

"Henceforth I travel not with thee, for thou art not the mate of my soul," she continued. "In future I travel with this new-found friend. Under his guidance I go to paradise, to power, and to happiness.

"As for thee thou art too selfish, too envious, too jealous to go with me to those higher realms of joy. It has been revealed to me that thou must needs stay, must suffer, must enter into a purgatory of pain, a hell of suffering, until thou be cleansed of *self*, of the selfishness which consumes thee."

Truly self-conceit, self-righteousness, vanity, and pride had so blinded her, the enchantments, the flatteries, and the adulation of the stranger, had so deluded her, that I verily am of the opinion that she believed all her own words.

In the midst of her anger she once more mounted her car, and in spite of all my further entreaties drove off in the company of the stranger, leaving me for the second time alone and deserted to enter into the purgatory of pain, the hell of suffering, which she had foretold me.

And yet when she thus abandoned me to the misery she had foretold, I know not whether I was more filled with joy or with sorrow!

I did indeed joy in my freedom, rejoice that I was liberated from the bondage of sin, of falsehood and of hypocrisy. I felt like unto one rising out of the mire of a pigsty! But also was I

filled with much sorrow and pain. I sorrowed exceedingly that she whom my soul still loved should have proved so false, so inconstant, so weak, so easily deluded. I wept to see that she should have failed to see the evil of her ways, that she would not be persuaded to return with me to seek the Path which leads to victory.

I had spoken to her in the bitterness of my regret that she should have proved such a broken reed, but yet had I not spoken in anger. My one desire had been to bring sight to her deluded eyes, to persuade her to rise above the vanity and pride of her self-conceit for in very truth her conceit enfolded her like a heavy shroud, so that she could not see her own defects.

When she had departed I was left standing alone in sadness and sorrow, and also in gladness because of my freedom. I glanced up and down the Great Road, and perceived that I was alone, and once more the sad feeling of loneliness came upon me but only for a moment. I had learned some wisdom upon the Great Road. I had learned to know that regrets are in vain and foolish. In these last few days of disillusionment and regret I had also learned to pray.

And as I stood looking upon the car of my lady receding in the distance, I was so filled with a great pity, a tender sorrow, with such a vast compassion that one so highly gifted, one that might be capable of the highest attainment, should be thus deluded, that I fell upon my knees in the middle of the Road and poured out my soul in supplication to my Creator, my God.

"My God, my Father, I beseech Thee, have pity upon her. Show her the error of her ways, open her eyes that she may see, may see the Light which is from Thee, and that she may cease to follow false lights which lead only to darkness. Nothing for myself do I ask; let me suffer if need be, let sorrow and pain be my portion if such be the wages of my sin. but pardon her and lead her back to be Thy servant, to be Thy handmaiden in very truth. I do not ask that she may return to me, that she may love me once more, nor do I seek the love of her body; 'tis her soul that I love, for her soul that I pray; 'tis for her soul's sake that I beseech Thee to lead her back to the *Way*, to the Path, which leads to glory.

"Lord, I ask not that Thou shouldst give her

back to me but that Thou shouldst give her freedom from delusion, that Thou shouldst redeem her from the influence of demons of evil, powers of darkness, and that Thou shouldst take her back to Thee, make her Thy servant."

I was so filled with compassion, with the desire, the yearning to save her from the evil consequences of her folly, that I poured out my very soul at the footstool of the Throne. Tears flowed from my eyes, my very soul wept that I should return alone and leave her in the power of such evil influences.

As I knelt in the dust with head bowed down in supplication and as I cried out in the anguish of my soul in deep concern for her, I felt a touch upon my shoulder, I heard a voice so sweet, so tender, oh so kind—

"Almost, friend, hast thou learned the great mystery, the secret of the love which is divine. Almost hast thou learned to walk upon the Way, the Way which is Love."

I lifted my eyes, rose to my feet, and there before me stood once more the Angel of Light, the messenger of love, whom once before I had met, had met when my soul had begun to yearn even as now to seek the Path! The smile on his face was very tender, the light in his eyes, love.

"I know not the meaning of thy words, thou Bright One, but yet am I rejoiced to see thee once more. It may be that thou mayst bring me some comfort, for my heart is heavy within me, heavy because of my regrets, heavy because of my failures, and heavy because of my loneliness; but more than all am I filled with sorrow because she with whom I journeyed hath failed me, hath failed to learn her lesson, hath failed to gather wisdom."

"And thou?" asked he of the beautiful countenance. "And thou, hast thou gathered wisdom? Hast thou discovered the delusions of the Great Way? Dost thou desire to seek the Path—the Way which leads straight to the Light—once more?"

"In very truth do I yearn to find that Path once more, to seek the Goal of my life, to discover the Mountain Tops of Glory which my vision revealed to me when my heart was stricken with loneliness."

"Then, why so sad, so sorrowful, friend?"

"Because I much desire to have my lady also

to return, also to walk in the Path, also attain to the Goal of Life. I sorrow that she is still filled with false illusions, deluded by evil influences, that she will persist in continuing upon the Broad Way, the way which leads to destruction."

"Thou dost not regret the loss of her love, the sophistries and the flatteries of the past?"

"Nay, friend, for myself I seek naught from her. I pray only that she may be saved from her evil ways, that she may be freed from the bondage of her illusions."

"Then, 'tis well, friend. Then hast thou in very deed learned thy lesson, hast gathered a measure of wisdom. Then hast thou begun to learn the secret of love. A little more sorrow, a little more suffering, and it may be that thou shalt become wise enough to fully learn the secret even without deeper suffering; but to many, the vast majority, it is only pain and sorrow, loneliness and disappointment, which are able to teach them. All such must pass through the school of experience to learn.

"But for thy consolation I may tell thee that thy friend, thy fellow traveler, is not lost, she is not marching on to destruction.

"GOD'S SPIRIT EVER WATCHETH.

"A little more sorrow, a little more suffering, and it may be much disillusionment and considerable heartache, and she also may gather wisdom to teach her to seek the PATH. When her vanity and pride have been humbled, when her self-conceit and her self-righteousness lie in broken fragments at her feet, one mass of useless wreckage, then will she also look upward, also yearn to seek the Path.

"Nay, friend, thou needst not mourn for her. In the Kingdom of thy Father there is no evil in the ultimate. God transmutes even thy evil, thy sins, to good. All life, all pain, all suffering, are experiences and tend to soul culture, to the building of thy character, to the strengthening of thy wisdom.

"There is but one evil in the ultimate, and that evil is ignorance. All experience, all suffering, all pain and sorrow, are but to give thee power, knowledge, and wisdom to enable thee to slay the great foe, the Monster of Ignorance!

"Mourn not for thy lady; she has not failed, nor hast thou failed in the seeking after the Goal

of Life. There is but one failure in life, and that is to fail to try again!

"Mourn not for thy lady, she is not lost to thee. Nothing is ever lost in God's universe, whether it be good or whether it be so called evil—all experience comes back to thee once again; comes back to thee that thou mayst transmute it all to good, to service, the service of thy Master and to the service of thy fellow creatures.

"Nay, regret not the failure of thy friend! Grudge not to her the privilege of gaining experience, of gathering wisdom. Thou shalt meet her again. When she has learned her lesson, when through suffering and sorrow she has gained knowledge, she will seek the *PATH*. Then shalt thou find her once more, find her upon the '*WAY*.' Then once more shalt thou journey in her company, journey in purity, in holiness, in service! Doth that content thee, friend? Doth it ease thy mind of thy sorrow?"

"It doth, thou Bright One, it doth ease me of all my regrets. I shall trust and leave her in the safekeeping of the Master, to the guidance of His spirit. I ask no more."

"And thou, friend, what seekest thou? What wouldst thou ask of me for thyself?"

"For myself I would but pray that I be permitted to return upon my way, to be enabled once more to come to the branching of the ways, to enter upon the *PATH*. I would humbly ask to be permitted to seek to learn the Secret, the secret of love, to rise upwards, up to the Mountain Tops of Glory."

"Thou dost no more desire to journey by the Broad Way, thou dost in very truth seek to enter upon the Straight Way, the Way which is steep, is narrow and beset with thorns?"

"In very truth, friend, am I weary of the way which is full of illusions and of shadows. In very truth do I desire to enter upon the *PATH*, be it ever so steep, ever so thorny."

"And thou dost not fear that thou mayst regret the loss of the joys, the feastings, and the pleasures of the Broad, the Easy Way? Thou wilt not regret the sacrifice of thine ease, thy friends?"

"I do not fear any regrets. I shall not regret any sacrifice. Henceforth I am for the Narrow Way, the Way that leads to Victory, be the sacrifice what it may—even unto the sacrifice of my life."

"It doth in very truth appear as if thou hast

gathered wisdom, as if thou art gaining a glimmer of the Mystery, the Secret of Love.

"If thou dost in, very truth desire to find then open thine eyes and behold!"

I lifted up my eyes and looked, and lo and behold, by some marvelous mystery, to my amazement and wonder already was I standing by the parting of the Ways!

Again I saw the steep, the straight, the narrow Way, rising up, up against the lofty face of the mountain! Again I saw the stress and the strain under which the struggling wayfarers labored upwards, seeking to mount in spite of thorns and in spite of feet bleeding from sharp stones and pebbles! Again did I see the host of bright angels, messengers of Love, seeking to stem the tide of wayfarers along the Broad Way, seeking to persuade some few of these sojourners to turn to seek the Way which leads upwards!

"This is marvelously strange and wondrous wonderful!" I exclaimed to my friend, the angel who guided me. "How did I come here?"

"Nay, friend, 'tis nothing strange nor wonderful. *God's Spirit ever watcheth*. He who seeks must find, nay! hath already found, even though he knoweth it not!

(To be continued)

THE TEMPLE OF PEACE

(Continued from page 334)

body is at rest, and the spirit is free to serve in a larger capacity, then oftentimes the veil is rent, and it is in the light of this greater knowledge, that the pain and disappointments of earth life melt away and are lost in the realization of divine understanding.

Each time the self is forgotten in work for others, the outlines of the Temple is strengthened and grows more luminous. For each life that is dedicated to the life of the spirit the great shadow of the Temple that is to be, draws closer to the earth world, and envelops it with a radiance that shall become constantly an evergrowing illumination, under which the weaker souls along life's way shall find it easier to know and to do the right.

Will you not re-dedicate your lives anew only to the things of the spirit, endeavoring to live closer to the way the Christ has shown, and go forth today to begin to live the life that shall make of you one of the foundation builders of the Temple of Peace?

Question Department.

The Lengthwise and Crosswise Striping of the Heart

QUESTION:

Can you explain why the muscles of the heart are striped both lengthwise and crosswise? The heart does not appear to be a voluntary muscle nor under the control of the ego.

ANSWER:

Away back in the Lemurian Epoch certain of the more advanced of men-in-the-making reached the point where there occurred a division in the desire body. The rest of the humanity of our life wave experienced a like occurrence during the early part of the Atlantean Epoch. The higher part of the desire body then took charge, in a way, until the link of mind was given, becoming a sort of animal soul. It built the cerebro-spinal nervous system and the voluntary muscles, thus temporarily controlling the lower part of the desire body and the vital and dense bodies.

Then came the mind, the link through which the ego was to take control of the lower vehicles. But the mind, the latest of man's "bodies" was undeveloped, being a mere sheath, and so it coalesced with the more firmly established animal soul and became bound up in desire, acting from the standpoint of desire only and therefore selfishly; the ego being to a large extent shut out from expression.

Selfishness became man's dominant characteristic and determined his actions. This was well, temporarily, because necessary to enable him to become fully aware of and to ultimately conquer the external physical world. Selfishness does not know altruism, but it does know fear. Recognizing this, the great Beings who have charge of our evolution gave man religions of fear with commandments of "Thou shalt not," under penalties which selfishness could understand.

This brought man along, but only to a certain point, and the ego sought some avenue for direct control through which the mind could be freed from desire and man be lifted to a higher plane.

Now in the human body there are two systems of muscles, the voluntary as of the hand and arm which are under the control of the coalesced

animal soul and mind, and the involuntary. These latter muscles governing certain processes such as breathing, digestion, etc. developed with the growth of the dense body. The difference between the two sets of muscular systems may be known anatomically by certain markings called stripes. The involuntary muscles have these stripes running lengthwise only, while in the voluntary muscles cross stripes have been added.

It was manifestly impossible for the ego to gain control through the voluntary muscles which were under control of the desires and the "lower mind."

That portion of the involuntary muscular system which is controlled by the sympathetic nervous system would not do, and yet it must be a part of the involuntary muscular system.

The heart, the action of which we cannot ordinarily control even in a slight way, met all the requirements and was chosen for the point of vantage for the ego. The heart possesses another point of great advantage. The impressions or experiences we get while in the dense body with each breath are conveyed through the lungs to the blood, which circulating with great rapidity through the heart writes the record on the seed atom which is in the left ventricle.

These life pictures or records pass inward to the World of Life Spirit, wherein is the true memory of nature, not through the slow moving physical senses but directly and much more swiftly through the fourth ether. The life spirit in its own world is in touch with cosmic wisdom and sees much more clearly than in the worlds of greater density. It knows what to do under all conditions and flashes the message of guidance and proper action back to the heart, which in turn flashes it directly to the brain through the pneumogastric nerve. This action is so quick that it is done before the reason has had time to think it out. It is, perhaps, more feeling than thought and gives what are called "first impressions" or intuitional impulses, which are, when

clear always more reliable than what we know as reason. This is the thought which man "thinketh in his heart" and which he really is.

Through this mode of communication the ego impels us to unselfishness and altruism. Through the heart we feel a truth without trying to reason it out.

When the ego first took control of the heart the stripes of this great muscle were lengthwise only, showing that it was an involuntary muscle, but now as the ego has gained firmer hold cross stripes, indicating voluntary muscle action, have appeared and as we progress they grow stronger and stronger.

How can we help to increase these cross stripes and correspondingly the control of the ego?

By following the impulses of our hearts until such time as we may reach the point where through earnest and sincere desire a further way will be shown and further guidance given us.

"Seek and ye shall find. Knock and it shall be opened unto you."

RADIATION OF FORCES IN THE DESIRE WORLD

QUESTION:

You say that the three higher regions of the Desire World radiate their qualities into the forms of the three lower regions. I do not quite understand this. How can soul qualities radiate into forms composed of matter drawn from the lowest region, or region of coarse desires?

ANSWER:

In many parts of the Rosicrucian teachings as given by Max Heindel, we meet with practically the same statement, that the highest function in the lowest. We are told that the Divine or highest Spirit works with its counterpart, the dense or lowest body, so the highest region of the Desire World is reflected in the lowest, and soul power gained by wrong methods may be used to further passion and low desires. The black magician may have gained soul power, but he puts it to an evil use. This evil soul is the soul that dieth. Only the soul that works for good, the soul extracted from good thoughts and deeds when in earth life, can live and draw around itself an age lasting soul body.

A portion of every region of every world is present in our dense or chemical world. All the

finer worlds interpenetrate to our very center. Therefore soul power works not only down through the other six regions of the Desire World but also through the vital and dense bodies. A finer vehicle can always interpenetrate that which is more dense or has lower vibrations, but the lower vibration cannot rise above its own level. Therefore passions and low desires cannot rise to the region of soul power, but the latter can mingle with the former.

THE POWER OF THOUGHT

QUESTION:

Explain the effect our own thoughts have upon us. Do they shape our lives? Can we control them?

ANSWER:

Thought is one of our greatest privileges. It is the power which raises us above the animal and the control of a group spirit and makes of us individual beings.

It is the quality of our thoughts which controls our actions and thus determines our lives, and it is by thought and action that the spirit gains its experience; by continually holding to a high ideal our thoughts will be unselfish and aspiring which will show out in good works and noble actions, resulting in the building of a noble character.

We ought to be able by the will to control our thinking at all times, but the desire nature is still very strong in us and often drives us to do things which are contrary to our better judgment. When desire is brought under the control of the spirit by means of the will, we shall become individualized and able to control our thinking and thus shape our lives. At present we are very largely influenced by the thoughts of others. Thinking in the mass or following the line of least resistance is much more prevalent than individual thinking and often really retards growth, making us slaves to customs and conventions, which is stifling to the expression of our individual natures from which real growth must come.

So many Gods, so many Creeds,
So many ways that wind and wind;
While just the art of being kind
Is all this sad world needs.

—W. J. Cox.

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 167-170 *Cosmo-Conception*)

- Q. How was an appreciation of concrete physical existence aroused in man?
- A. By depriving him of the memory of his higher spiritual existence for a few lives.
- Q. What was the result of this deprivation?
- A. During his earth life he came to hold no positive knowledge of any other than the one present physical life, and was in this way impelled to earnestly apply himself to living it.
- Q. What eventually happened?
- A. The time came when it was no longer conducive to man's advancement that he should know the doctrine of Rebirth and Consequence, and ignorance concerning it came to be regarded as a sign of progress. Therefore we find that the Christian religion, as publicly taught, does not embody it.
- Q. Why is the conquest of the world of matter being made by the Anglo-Saxon and Teutonic races?
- A. Because Christianity, the religion of these most advanced races does not teach this doctrine.
- Q. Why was wine added to the food of previous epochs?
- A. As some new addition to or change in the food of man had been made in every epoch to meet its conditions and accomplish its purposes, so wine was then added on account of the benumbing effect upon the spiritual principle in man; also because no religion, in and of itself, could have made man forget his nature as a spirit, and have caused him to think of himself as "a worm of the dust," or made him believe that "we walk by the same force as that by which we think." In fact, it was never intended that we should go as far as that.
- Q. When did the use of wine come into existence?
- A. After the submergence of Atlantis (a continent which once existed between Europe and America, where the Atlantic Ocean now lies) those who escaped destruction began to cultivate the vine and make wine, as we find narrated in the Bible story of Noah. Noah symbolizes the remnant of the Atlantean races, which became the nucleus of the Fifth race, therefore our progenitors.
- Q. What is the active principle of alcohol?
- A. It is a "spirit," and as the humanity of the earlier epochs used the articles of food best suited to their vehicles, so this spirit, in the Fifth Epoch, was added to the foods previously used by evolving humanity.
- Q. With what effect does it act?
- A. It acts upon the spirit of the Fifth Epoch man, temporarily paralyzing it, that it may know, esteem, and conquer the physical world and value it at its proper worth.
- Q. What is the result of this paralysis?
- A. Man forgets for the time being his spiritual home, clinging to this form of existence, with all the tenacity of a feeling that this is all there is or at least preferring the certainty of this world to taking chances on a heaven which in his present muddled state he does not understand.

- Q. Who appears at this time?
- A. "Bacchus," the god of wine, and under his sway the most advanced nations forget that there is a higher life.
- Q. What is said of those who offer tribute to the counterfeit spirit of wine?
- A. They can never know anything of the Higher Self, the true spirit, which is the very source of life for alcoholic liquor is the product of fermentation and decay.
- Q. To what was all this preparatory?
- A. To the coming of Christ, and it is of the highest significance that His first act was to change "water into wine." (John 2-11)
- Q. What did Christ teach to His disciples?
- A. In private He taught rebirth to His disciples. He not only taught them in words, but He took them "into the mountains." This is a mystic term meaning a place of Initiation.
- Q. What did the disciples see in the course of Initiation.
- A. They saw for themselves that rebirth is a fact, for then Elijah appeared before them, who, they were told, was also John the Baptist.
- Q. What had Christ previously told them?
- A. Christ in unequivocal terms had previously told them, when speaking of John the Baptist: "This is Elijah who was for to come." He reiterates this at the transfiguration scene, saying, "Elijah has come already and they knew him not, but have done to him whatsoever they listed." And following this, it is said that "they understood He spake of John the Baptist. (Matthew XVII: 12-13)
- Q. What was this private teaching of Christ to His disciples intended to be?
- A. This was to be for thousands of years an esoteric teaching, to be known only among a few pioneers who fitted themselves for the knowledge, pushing ahead to the stage of development when those truths will again be known generally.
- Q. What Bible quotation shows clearly that Christ taught rebirth and also the Law of Consequence?
- A. That regarding the man who had been born blind, where the disciples asked: "Who did sin, this man or his parents, that he was born blind?" (John IX:2)

Q. If Christ had not taught rebirth and the Law of Consequence, what would have been the natural answer to the above question of His disciples?

A. It would have been, "Nonsense, how could the man have sinned before he was born, and brought blindness upon himself as a result?"

THE MYSTERIUM MAGNUM OF THE ROSE CROSS

(Continued from page 325)

of herself she could go and get flesh food in a restaurant.

Is it to be wondered at that she judged the religion by the man, and would have none of it? Surely he was to blame being "his brother's keeper," and though this is an extreme case, it makes the lesson more obvious. It is to the everlasting praise of Mahomet that his wife became his first disciple, and it speaks volumes for his kindness and consideration in the home, an example we shall all do well to follow, if we would win our friends for the higher life, for though all religious systems differ outwardly the kernel of all is LOVE.

NEW YEAR'S RESOLUTIONS AND FAILURES

(Continued from page 330)

improved the seed ground of the heart that you may undertake gardening on a larger scale next year and plant many seeds.

You would like to know what success other gardeners have had. Read Luke 8th chapter, verses 5 to 8; and Matthew 13th chapter, verses 24 and 25. Gardening in the heart is delightful work, but just as with all other gardens, eternal vigilance is necessary. Then there will be no failures.

How do the failures come in? Just by ceasing to *try*. Gardening is very interesting work, but some day you may become weary of the daily watchfulness required. Then take care, for the weeds will grow and choke the delicate flowers. Keep on trying to gain genuine commendation from yourself, for you are the best judge of the case. If properly cared for, New Year's resolutions should be in full flower by midsummer and fully ripe on next Holy Night, when the gain may be added to your soul growth for the year.



The Astral Ray.

The Negative Aspect of the Planetary Spirits

DR. GEO. T. WEAVER

IN OUR ARTICLE on "The Mission of Satan," we showed that Satan or Saturn is a specialization of Deity in the synthetic sense. But Satan is himself synthetic in his mission. We showed also that the Bible Satan is the cosmic spirit of Saturn. Saturn has his good, as well as his malefic side. In Midheaven, for example, he exalts the person in whose horoscope he occupies this position at the time of birth, even to the skies; but later on he may let this person fall to the lowest depth.

Something similar is true of each of the planets. Mercury is not only the god of wisdom, he is also the god of thieves, pickpockets, holdups, housebreakers, defrauders, embezzlers, profiteers, et cetera. In certain positions and relations in the horoscope he indicates a person who is light-fingered; and to his baleful influence are due epidemics of dishonesty.

Venus, though the goddess of love and beauty, when excited by Mars, becomes an inciting influence to fleshly lust.

On her good side, it is the mission of the Moon to deposit a spirit germ once a month in the solar plexus of both man and woman, which when exalted to the brain makes for spiritual enlightenment and power; but when descending to the plane of the animal soul, this excites to the basest passions.

Mars is the god of strenuosity, the source of the red corpuscles in one's blood; but on his evil side he excites to war in all its various aspects; carnal warfare, as in the late world war, com-

petition in the commercial world, and the economic war between capital and labor.

Jupiter is an exception; he has only a good side, the most benefic of all the gods. This the Greeks illustrated in the fables of the superior gods. Saturn was the son of Uranus, or heaven, whose place he usurped and thus began a new dynasty, the dynasty of Time, for Saturn is Old Father Time. Another name given him is "Cronos," which means time. Cronos married his sister Rhea by which union there were born three sons and three daughters, which are the planets of our system. Saturn was the first to be thrown off from the sun and can well be called the father of the later born. Saturn, or Cronos, having learned from his parents that he would be dethroned by one of his children, conceived the idea of swallowing each in turn as it was born. This means that to each he imparted the special characteristics referred to above, the malefic side of each planet. In this he succeeded until it came to the birth of Jupiter whose mother, desirous of saving him from the fate of the others, substituted a stone baby carefully enveloped in swaddling clothes. This, Cronos swallowed, not perceiving the difference. This means that Saturn was not able to impart any of his malefic traits to this son. In time Jupiter grew to maturity and overthrew the reign of Saturn, forcing him to disgorge his brothers and sisters, including the stone image. This means that in course of time all the various specialties of the Saturn character, having performed their mis-

sion in the unfoldment of humankind, will become absorbed, each specialty by its own planet. Then Mercury will cease his stealing and radiate only divine wisdom; Venus, only altruistic or Christ Love, and similarly of the rest.

All that has been said is the literal way of regarding this subject, the exoteric way. Esoterically, all the above evils exist only in undeveloped humanity. Each of the planets possesses a certain influence which, when radiated and absorbed by mankind, if in an undeveloped state, excites to the special evil it is said to produce. It is thus that the planets, or the spirits of the planets, are not only the Elohim, the creative gods, the "seven spirits before the throne," but are also devils for the time being, each to do its own peculiar work in aiding mankind to ascend above its vices and criminal tendencies to the sinless plane. None of them are bad, *per se*, but good only; they appear to be bad only in crude mankind.

This leads us to say that sin is not what it is usually thought to be, an evil and only evil. To man was given the great moral conflict of the spiritual mind against the carnal mind, and in gaining the victory over the carnal, he evolves into god-likeness. Where sin abounds, but is defeated, grace much more abounds. The example of the prodigal force fully illustrates this. The evils growing out of sin are only of the physical man in the final outcome, while good makes for spiritual unfoldment unto life eternal. For a time the prodigal did go from bad to worse morally; but when he had gone to the utmost limit so that he was almost lifeless and helpless, the indwelling spirit, taking advantage of the opportunity, aroused in him conviction that brought reformation, enabling him to reach a height of divinity he never could have attained had he never been a sinner. On his recovery angels rejoiced more than over ninety and nine just persons who never had sinned. Contrast his exaltation to that of the elder brother who retained his innocence by remaining at home. In his innocence he was devoid of sympathy and all the finer qualities, and was a querulous, carping, criticizing, ungrateful Pharisee.

In Hebrew a devil is sometimes called a *Seir*, meaning a destroyer. The current idea of a de-

stroyer, however, is not correct. It is currently believed that the destructive work of the devil is final and irredeemable, that a soul once in hell is there forever to suffer untold agony. But all nature and all experiences among men refute this idea. In plant life the sheath of the seed is destroyed, but only to produce a new and better plant, one that brings forth a hundredfold more than the one seed deposited in the soil. Destructive work is forever going on in the activities of mankind, as when an old house that has served its purpose is torn down to give place to a better one. The same is true within man, as cells are worn out and eliminated so that new cells may take their places. War is destructive, but "revolutions never go backward." It is by the absorption of the essence of the old into higher planes that evolution becomes a possibility.

So it is of hell. Hell is not punitive, but remedial, purgatorial, after which the purged soul is prepared to advance. The purging process is accomplished by the indwelling spirit one's divine self, and spirit is fiery essence which constitutes the fire unquenchable of hell. Its mission is to consume all that is perishable, "wood, hay, and stubble," but to refine all that is enduring, as "gold and silver."

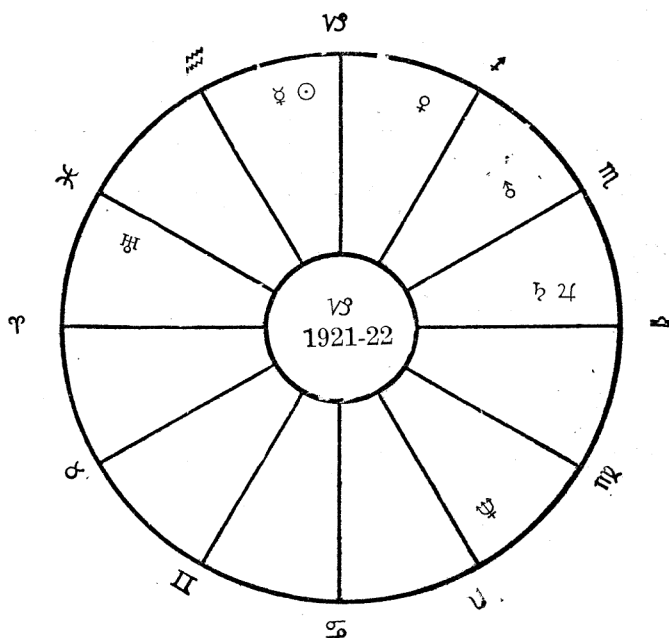
Demoniacal possessions are an exception to the rule. They are not planetary spirits whose mission is, as seen, to cause souls to pass through hell in order to enter heaven, but are really evil entities, defiled spirits of departed people, who, desirous of returning to earth to gratify a passion they cannot gratify in their disembodied state, take possession of the bodies of negative persons who have not the power to resist them. Often they enter into the bodies of virtuous and chaste women, causing them to become licentious and profane, as in the case of the Magdalene, who was possessed of seven foul spirits, and so manifested seven distinct vices. In such cases the victim is under the absolute control of the evil spirit, and is not morally responsible. A part of the mission of the Christ and of all His true disciples was to "cast out devils" by the word of power issuing from the Christ authority within.

Your body is not you, nor does it contain you.
You contain your body. —Elizabeth Towne.

Children of Capricorn, 1921-1922

Born between December 22nd and January 20th, inclusive.

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall 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 in which they are during that month. This will give an 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 25c each.



The children of Capricorn are usually of a timid, bashful, sensitive type, for this sign is ruled by the planet of obstruction, Saturn, and people born while the Sun is passing through this saturnine sign, also those who have Capricorn on the cusp of the 1st house near the Ascendant, all suffer more or less with spells of melancholy. During these spells they are pessimistic and suspicious, prone to go about with a chip on their shoulder and to brood over an injury, and are very loath to forget and forgive. The body is not very large, nor as a rule are they robust. They are very argumentative and usually gain their point when taking up a discussion with any one. Especially will this be so with the children who are born while the Sun is passing through Capricorn this year, for Mars, the planet of dynamic energy, is also passing through its own sign of Scorpio. This will add force to the Capricorn keenness and they will be very quick to catch a point against their opponent. This will make them more aggressive.

The children born between the 25th and 28th of December when Mars is within orb of a sextile to Mercury will be specially keen and quick mentally, very diplomatic, but will also be somewhat severe with the tongue when roused. They will make keen and successful managers, especially in governmental positions where they deal with the public. Children born between the 1st and 20th of January, when Venus will be in the sign of Capricorn, will be of a more loving and cheerful nature.

THE LITTLE PLANT

In the heart of a seed so deep, so deep
A dear little plant lay fast asleep.
"Wake," said the sunshine, "and creep to the light."
"Wake," said the voice of the rain drop bright.
The little plant woke and rose to see,
What the wonderful outside world might be.
—Selected.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him 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 good fortune; if it does not, you may be sure your application has been given its chance among others.

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 inconvenience of returning their money. Please do not make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

EDITOR'S NOTE:—If complete data (full name, sex, birthplace, year, month, day and minute—if known) is not sent the reading cannot be made.

NORMAN A.

Born October 8, 1921, 6:35 P. M.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Capricorn 25; 11th house, Aquarius 20; 12th house, Pisces 26, Aries intercepted; Ascendant, Taurus 13-51; 2nd house, Gemini 12; 3rd house, Cancer 4.

Positions of the Planets:

Neptune 15-30 Leo; Mars 12-15 Virgo; Venus 15-35 Virgo; Saturn 0-6 Libra; Jupiter 2-43 Libra; Sun 15-9 Libra; Dragon's Head 18-08 Libra; Mercury 10-20 Scorpio; Moon 16-41 Capricorn; Uranus 6-17, retrograde, Pisces.

Norman has the fixed and earthy sign of Taurus on the Ascendant, with the ruler, Venus, in the sign of its fall, in Virgo, and in conjunction with the fiery planet Mars in the 5th house. Venus is also sextile to Mercury, which is placed in the 6th house but very close to the cusp of the 7th in which it may have the stronger influence on the life of the native. Mercury is in the martial sign of Scorpio. Venus is also trine to the Moon, which is in the 9th house and in Capricorn. These positions and configurations of the planets will give this boy a very pleasing personality. He will be alert and bright mentally, ready to see where he can make an impression upon the public. The suave Venus in conjunction with the gallant and enterprising Mars in the house of pleasures, the 5th house, representing theatres and places of amusement, and in the sign of Virgo which has rule over employ-

ment, and with Venus so well aspected to Mercury and the Moon, will give this boy a wonderful talent for entertaining and amusing the public.

We find another group of planets in the 6th house in the intercepted sign of Libra. Saturn is in conjunction with Jupiter, also the life giving Sun is in the same sign and in conjunction with the Dragon's head which has a Jupiterian influence. The Sun is sextile to the inspirational planet Neptune, which is placed in the natural 5th house sign or Leo, also a sign of inspiration. We find this a most interesting and also an unusual horoscope. Mercury, the planet of reason makes six aspects: sextiles to Mars and Venus, a parallel and sextile to the Moon, a trine to Uranus and a square to Neptune, and all the planets aspected have to do somehow or other with the public and places of entertainment. With the Moon also near the cusp of the Midheaven and in the 9th house, travel, all evidence points to the fact that this boy will take up the vocation of an actor, and he will also achieve success.

There is a great danger, however, where all planets are well aspected, of things coming too easily to the native, especially where we find the feminine Moon, representing women, so prominent in the horoscope, and Venus, ruling the palate, in conjunction with Mars in the 5th house, pleasures. There may be danger of this boy drifting into the pleasures of the senses, which would be apt to diminish his success. He will be above the average in health, and if he is taught as a young boy to eat moderately, taught to curb his appetites and his desires, and if his pleasures are directed into modest and pure channels, this will then lay the foundation for a most wonderful and useful life.

HERBERT LEE S.

Born December 14, 1920, 4:10 A. M.
Lat. 42 N., Long. 91 W.

Cusps of the Houses:

10th house, Leo 22; 11th house, Virgo 25; 12th house, Libra 21; Ascendant, Scorpio 12-19; 2nd house, Sagittarius 12; 3rd house, Capricorn 16.

Positions of the Planets:

Mercury 4-30 Sagittarius; Sun 22-9 Sagittarius; Venus 2-20 Aquarius; Moon 5-42 Aquarius; Mars 13-0 Aquarius; Uranus 2-12 Pisces; Neptune 13-32, retrograde, Leo; Jupiter 18-16 Virgo; Saturn 24-24 Virgo; Dragon's Head 3-55 Scorpio.

We have here for our reading the horoscope of a boy with the dynamic, forceful, and martial sign of Scorpio on the Ascendant, and with the ruler, Mars, in the fixed sign of Aquarius, square to the cusp of the Ascendant. Neptune is in the fixed sign of Leo near the cusp of the Mid-heaven, square to the Ascendant and in opposition to the ruler of the Ascendant, Mars. This gives the boy a disposition which is very hard to rule, for he will be at war with himself continually, and especially will he be at cross purposes with his parents. With Mars, which indicates the mother, and Neptune, the father, opposing each other and squaring the Ascendant, which represents Herbert's personality, there will be much misunderstanding between the parents on account of this boy, who seems to have brought much ripe destiny with him from his previous lives.

We find the Sun in the sign of Sagittarius in the 2nd house, the house representing finances. This planet, which is the ruler of the Mid-heaven, the sign of the heart, Leo, is magnanimous and generous and wants to give, especially when placed in the 2nd house, but it is in square aspect to the close and miserly Saturn. The last named planet is placed in the mercurial sign of Virgo which makes it still more selfish and penurious, and in conjunction with Jupiter, which is ruler of the 2nd house and which also has an influence over the finances. When Jupiter is afflicted by Saturn he becomes very desirous of obtaining money for the purpose of self and self-indulgence. Saturn is on the cusp of the 11th house, indicating that Herbert will

not attract the best of friends and they will be of the type who wish to make use of him. He will resent this, and the Scorpio bluntness will be expressed through his house of friends.

Neptune, the higher octave of Mercury, elevated in the house of the higher mind and in Leo, and making a trine to the planet of reason, Mercury, in Sagittarius and the 1st house, Mercury also being sextile to Venus and the Moon, gives this boy a very bright mind, and his mentality will be directed into unusual channels. He will never follow the path hewn by others but will want to be original. He is of an inventive mind, and especially will he be interested in humanitarian work, to better the condition of the laboring classes. He will endeavor to provide parks and playgrounds for their benefit, for with Venus in conjunction with the Moon and sextile to Mercury in the humanitarian sign of Aquarius, he will be interested in outdoor games for the poorer classes.

With Saturn in conjunction with Jupiter both afflicted in the sign of Virgo, there will be a tendency to sluggish assimilation of food in the small intestines, which may cause depleted vitality and a tendency to coughs and colds.

VOCATIONAL

JACK M. E.

Born Nov. 2, 1903, 12:15 A. M.
Lat. 41 N., Long. 85 W.

Cusps of the Houses:

10th house, Taurus 21; 11th house Gemini 26; 12th house Cancer 29; Ascendant, Leo 27-23; 2nd house, Virgo 20; 3rd house, Libra 18.

Positions of the Planets:

Venus 25-12 Virgo; Mercury 26-50 Libra; Sun 8-39 Scorpio; Uranus 23-13 Sagittarius; Mars 29-17 Sagittarius; Saturn 3-14 Aquarius; Jupiter 13-30 retrograde Pisces; Moon 2-58 Aries.

The young man whose horoscope we have for our vocational reading this month has the fixed and fiery sign of Leo on the Ascendant with the four fixed signs on the angles and the Sun also in a fixed sign, indicating that he will be very determined in his likes and dislikes and it will be difficult to influence him. He will also have a very hard time in choosing his vocation, for the

obstructing planet Saturn, which is the ruler of his house of labor, is in the 6th house and powerfully situated in its own sign of Aquarius, in which sign this planet can express its greatest strength. Saturn is also squared by the ruler of the Ascendant, the sun, which is placed in the martial and fixed sign of Scorpio. The sun when in Scorpio, where it squares its own house, the sign of Leo, and when afflicted in this sign very often expresses its fixed strength in stubborn will.

We find Venus, the ruler of the 10th house, which stands for the employer, in the house of finances, the second house, and squaring Uranus and Mars, showing that Jack is apt to resent the dictation of his employer and would want to

dominate and criticise. Uranus conjoined with Mars, and Mars also square to the Moon would be apt to create dissensions between this young man and those in authority over him.

We find Mercury, the ruler of the 2nd house, finances, in Libra and sextile to Mars and Uranus. This gives this young man a natural talent for architectural work as a builder or as a structural engineer. He would be most successful when employed in this manner, for Mercury is the ruler of his house of finances. He may be drawn to the study of advanced religion, for Saturn in Aquarius is sextile to the Moon, and the Sun, which is in the occult sign of Scorpio, is trine to the advanced and mystical planet Neptune in Cancer.

Reading Your Own Horoscope

LIZZIE GRAHAM

When the young astrologer begins to read a horoscope the pitfalls are many. Let us suppose that he finds in his own map the configuration of Mercury square the Moon. He turns to *The Message of the Stars* or any other good astrological work, and finds "brain storms" indicated with indecision and worry. During the many years he has lived with himself, he may never have discovered these tendencies.

Timidly he presents the horoscope to a friend asking what he thinks of the aspects of Mercury. "They are splendid, my boy," he replies, "could not well be better; trine to Saturn and sextile to Neptune, Neptune at home in Pisces and Saturn in Capricorn."

"But the Moon square to Mercury?" the student questions.

"Yes, the Moon does square Mercury, and it is a good thing, for your Mercury will have something to conquer. Without this aspect you might have been a mental prodigy; the other aspects are so good that you were good for nothing but to be lauded and admired on account of your mental powers, which needed no effort to bring forth. You must never judge a horoscope by any one aspect."

In giving judgment upon a figure there are so many points to be considered. First find if the

planets are at home by sign. This will make them powerful as in the case of Neptune and Saturn in this boy's horoscope. Then look to the houses these planets are placed in. If Neptune were in the sixth house, (health, work) and Saturn in the fourth (home, old age) with Mercury in the eighth house (death), the configuration would not be so good, for then the Moon would be squaring Mercury either from the fifth house (heart's desires) or the eleventh (hopes and wishes). One must also take thought of the positions of the other planets in regard to these named, and also to each other.

The parallels are not to be overlooked, for they are powerful when reading for health.

Free Will

Look! the clay dries into iron, but the potter molds the clay.

Destiny today is master. Man was master yesterday!

Thus we are all masters of our tomorrows, however much we are hampered by the results of our yesterdays.

—Sir Edwin Arnold.

Children's Department

The Master of Wisdom

ETHNE RAYDEN

EDITOR'S NOTE—The following article received first prize in our recent Prize Competition for children's stories.

LONG, LONG AGO in a fertile valley where the wheat grew thick and golden, and sparkling streams rendered all the landscape green and fair, quaint, picturesque villages were scattered over the countryside. In one of these there dwelt a very learned man, noted throughout that ancient kingdom for his wonderful knowledge. His study shelves were filled with books, and upon his table were astrological charts, globes and strangely shaped bottles and tubes for his experiments, while the whole floor was littered with torn up notes and papers, for he was as careless and untidy as great scholars often are.

He interpreted dreams, foretold coming events, and was always absorbed in his work to the utter exclusion of anything else. He was called the Master of Wisdom, and people came from far and near to ask his help in their perplexities, and to listen to the wise and wonderful talks he gave upon many subjects.

The only other member of his household was a little serving maid of sixteen years, a quiet, gentle girl whose mother, a widow, had been housekeeper to the Master until her death two years before, when the young girl took up the duties; and so long as the Master's meals were served to him, his clothing washed and mended, and his house kept clean and orderly, it mattered not at all to him who it was that served him.

The girl's name was Seana, and her whole soul was bent upon having her master's home all that it should be, and his meals exactly as he ought to have them for health and comfort, for she thought always to herself:

"My master is such a wonderful man, so learned and wise that I am sure he is the most important of all the subjects of the Great King. I must look after him well, so that he may do his

very best work, and then, some day, if the King ever comes to visit him and talk with him, he will be pleased that the Master has so good a home and someone to look after him."

From her little bedroom window she could see the high mountains beyond the valley, and a gleam of shining towers and lofty walls far, far away, where the Great White City stood.

"The King lives there," she thought, "and some day he will surely come and see my master. I must have all things ready, beautiful and in order."

She took great care of herself, too, that she might always be fit to serve him; she brushed her beautiful hair till it shone like gold, and washed her little white gowns often so as to be clean, dainty, and fair to serve.

At dawn she rose and worked in the garden while it was cool and sweet, and it was here she came to know the fairies, who helped her make the flowers and vegetables grow. She first saw the fairies when she was only a very little girl, while her mother worked for the Master. She used to creep out thus, early in the morning, and by lying flat on the ground, leaning on her elbows, and keeping very still she saw the tiny, transparent creatures, sometimes pale green, sometimes white, who seemed so very busy helping the corn to grow, loosening the earth round the bulbs, or gently assisting the big lilies to open their petals as they stood so stately and tall along the borders.

Seana was deeply interested, and spoke softly to these tiny gardeners, who at first fled away from her, but finally grew used to seeing her there, and hearing her gentle voice. They often told her useful things about the flowers, and how to put a charm upon growing things so that insects might not hurt them.

She noticed how very much in earnest the fairies were, giving their whole attention to their work, and how happy they were when a new flower was born, or when Seana told them how

good the fruit and vegetables tasted. She learned from them to be equally absorbed in living healthfully and happily, working for her master, rejoicing when he was pleased and having his interests always in her heart.

Every evening when her work was done she went beyond the garden to the top of a little hill near by, and resting against an old tree trunk she watched the crimson beauty of the sunset fade away as one by one the stars came out; she thought of them as lovely, golden balls hanging in the dark velvet softness of the sky, and wondered why they were placed there, till one night the tree fairy leaned down from the branches and whispered that the light of the stars sent wonderful gifts to the children of the earth, and that the shining of the moon helped all the green things of the world to grow. Then Seana was glad and thought:

"That is just what my dear master knows all about! How very wise and good he is!"

She collected all the papers from his study floor and kept the untorn ones carefully in a pile in case he should ever need any of these precious notes. She watched over him almost like a little mother, but he never realized nor thought of it, he was so busy with his wisdom.

One morning when she was sweeping the path to the gate, a sound of galloping horses and a great clatter and din caused her to go quickly to see what was the matter. There stood two horsemen by the gate, clad in shining armor and gorgeous array. One dismounted and bowing low handed her a great, sealed letter; then they rode rapidly away.

In haste and great excitement Seana took the letter to the Master of Wisdom, to whom it was addressed, and stood quietly by while he opened and read it.

"It is from our Lord, the King," said the Master. "He has doubtless heard of my wisdom and great powers and desires to see me, for this letter states he will send his chariot on the morrow to carry the Master of Wisdom to the Great White City, to have audience with him. See that my velvet robe is well brushed and my shoes polished, Seana, and there will be many notes and papers I shall require packed to carry with me."

And the Master, quite excited and proud, returned to his studies, and Seana went away upstairs to prepare for his departure. She sang softly to herself as she brushed his robes and polished his shoes, for she rejoiced that the King should so greatly honor her master.

Very early the next morning before the sun was up Seana rose, put on her best white robe, braided her shining hair, and stole down into the garden.

"I will cut some of the lovely white lilies," she thought, "and put them beside the door in a tall vase so when the King's chariot comes his servants will see how we honor and respect him."

The fairies had opened many lilies in the night, and they pointed out to her the best and loveliest when she told them why she wanted them. They danced around her in circles as the sun peeped over the hill, and it seemed as though they knew some wonderful secret over which they laughed and rejoiced, but when she questioned them they would tell her nothing, but just sang, "The King has sent for the Master of Wisdom!"

As she stood by the gate in the dewy light of the early morning, her arms full of lilies, she saw a wonderful shining, white chariot drawn by four white horses coming towards her with six outriders behind and six in front all on white horses. She noticed that they made absolutely no sound upon the road, but stopped noiselessly at the gate. One of the outriders dismounted and approached her with great deference, bidding her enter the chariot: "The King desires your presence."

Seana did as she was told without question, thinking, "I go to wait upon my master," and she was glad that she too, would enter the Great White City, and perhaps see the King.

After a glorious, silent ride they reached a most beautiful palace, and almost before Seana realized it she was kneeling before the Lord of All the World. When she at last dared to lift her head and gaze into that wonderful face, the Lord smiled tenderly at her, laid His hand upon her head, and said, "You have mastered the greatest wisdom of the world, little Seana, for you have learned how to put into life all the

(Continued on page 356)

Nutrition and Health

The Healing Work of the Fellowship

ARLINE D. CRAMER

IN THE "RAYS" for August, 1915, Mr. Heindel gave this general definition of disease (it is part of the article on "The Hidden Side of Prayer").

"Disease, we may say, is really a fire; the INVISIBLE FIRE WHICH IS THE FATHER endeavors to break up the crystallized conditions which we have gathered in our bodies. We recognize fevers as fire, but tumors, cancers, and the like are really the effect of that invisible fire that endeavors to purge the system and purify it from a condition which we have brought about by breaking the laws of nature. This very same power which is endeavoring slowly to purge the body, can be greatly augmented by proper concentration (and that is what prayer really is) providing we have the proper conditions.

"All the forces that do our work here are only working in the ethers. Electricity, the expansive force in steam, and the like are all ethereal, but there are forces far more potent and subtle, among them THOUGHT POWER. When a person is intensely earnest in supplication to a Higher Power, his aura seems to form itself into a funnel-shaped thing which leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary World of Life Spirit, it draws thence a divine power which enters the man and ensouls the thought form which has been created. Thus the object for which the person concentrated will be accomplished.

"The nature of prayer or concentration is not a cold intellectual process. There must be an amount of feeling ADEQUATE to accomplish the desired object. Unless this intensity of feeling is present, the object will not be accomplished. This is the secret of all the miraculous prayers that have ever been recorded. The person who prayed for something was always intensely in earnest. His whole being went into the desire for this or

that thing. Thus he lifted himself up into the very realms of the Divine and brought down the response from the Father.

"There is a great danger of misusing this wonderful power so that we cause injury where we would help, therefore we should always qualify our supplications for others with the words of the Christ: 'Not my will but Thine.' "

"As a man thinketh in his heart so is he." Max Heindel after investigating the great law of cause and effect as it affected the individual soul saw that our bodies indicate what we expressed in the mental life the last time we were on earth.

Here we see a man with thick lips, puffed cheeks, a pouched chin, piglike eyes, and we know the indications of the glutton. Another comes along; his face is furrowed by lines, his lips are thin and set, and we see that thought, worry, cares, have traced those lines. One is muscular and active because his thoughts have been dynamic and so reflect in the body; another is flabby in flesh, has a pouched stomach, and a waddling walk, showing to those who have eyes to see, that he is inactive, averse to all exercise. When we consider the healing of these people, we must realize that each kind suffers from a type of disease directly related to his habits of thought; therefore our method of healing must include the discovery of the mental traits that produced the physical condition. Mind and matter are constantly reacting upon each other, and bodies are the crystallization of the most powerful thought habits into form. Joy will heal, fear will kill, love will redeem. Any great emotional shock may injure the body of a person having little emotional control. Optimism, faith, and good works, coupled with a life of moderation in all things, particularly applied to food and other lusts of the flesh will gradually assure us of health and success in all departments of our

lives. But our faith must be stronger than that of the lady who heard her minister tell of the faith that could remove mountains; she went home and tried her faith on the removal of her ash heap. In the morning it was still there and she said, "I thought so," indicating that what she expected "in her heart" was not what she claimed to believe.

The Rosicrucian methods of healing in the name of Christ embrace instruction in constructive thought, right diet, moral guidance, healing prayer, and the aid of the Invisible Helpers.

The healing prayers are in accordance with the law stated at the beginning of these remarks. The divine law relating to massed endeavors in the spirit of Christian helpfulness provides our strength to heal according to the command of Christ. Special healing prayers are offered at stated times by all loyal members of the Fellowship. There is a time for everything under the sun, and healing prayers offered when the moon enters a cardinal sign are specially supported by the cosmic energy then excited, and are more efficacious than at other times. Thus we take advantage of the forces in the universe. All these prayers are directed to the Temple here for the help of suffering ones. The Elder Brother instructs the bands of Invisible Helpers in the use of this power for healing.

The Invisible Helpers are members of the Fellowship who have dedicated their daily lives to service for humanity in the name of Christ, and are trying to live the Christ life. We make the daily prayers: "Let us live lives of service today that will bring us nearer to God," and "Tonight while our bodies are resting in sleep, may we still be found faithfully working in the vineyard of Christ."

Physical means are used wherever necessary in the endeavor to heal; and there is co-operation with physicians who are the leaders of the bands of Helpers. It is necessary to have the written permission of prospective patients or their guardians before the Invisible Helpers may work upon the afflicted. This request written in ink carries effluvia necessary in the work as explained in other parts of the teaching.

We are instructed in the wonderful mystery of the creation of all forms. All forms are

created in the World of Concrete Thought before being launched into matter by the creative word. Around the vortex of thought form and sound, the substance gradually gathers, making a form in this world.

As we purify ourselves for the sacred trust, we shall be permitted to speak the creative word that shall make the afflicted ones rejoice in freedom again.

Spiritual astrology, or Astro-diagnosis, and Astro-therapy are great helps for our students towards self-knowledge. By astrology, spiritually understood, we see the true lines of causation each soul has been weaving. This helps us to understand God's justice and love in human affairs. It helps us to learn how to conduct our lives in harmony with divine purposes, thus gradually eliminating the necessity for the whip-lash of pain.

As you sow so shall you reap, and "if ye sow unto the flesh, of the flesh ye shall reap corruption, but if ye sow unto the spirit, of the spirit ye shall reap eternal life." We are sowing all the time in every act, thought, feeling, but the reaping comes not at once, often not for a thousand years; however, a thousand years are but as a day in the fulfilling of the law, and "not one jot nor one tittle shall pass from the law until all be fulfilled."

As we go into the silence and concentrate upon divine love we lift ourselves up into realms of the divine and bring down a response from the Father. That response is incorporated into the temple not made with hands, the etheric counterpart of our physical temple. The power of all prayers, centered about our temple is massed in the "white stones" of the living temple. Great ones have set the arches and braced the walls and we fill in with our constant prayers so that in time this place will be entirely purified and fortified in the strength of Christ for the preparation of the Panacea. Let us help this work with all the intensity and love of which we are capable.

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

—Shakespeare.

Gum Chewing and Its Dangers

AUGUSTA FOSS HEINDEL

TO CHEW YOUR FOOD in order to break it into small particles preparatory to swallowing it is only the first step in mastication. The food so prepared must also be mixed with the liquid of the mouth, which is called saliva. This fluid has a wonderful chemical value ;it works upon the insoluble starch found in bread and converts it into soluble sugar.

The moment that the odor of food creates a desire for it within the mind of the person, also when food touches the tongue, this saliva begins to flow from various little ducts in the mouth so as to supply the fluid necessary to mix with the food, and especially from the larger glands called the parotid which are two in number and are located one on each side of the face, back of the jaw bone. Each time that the teeth press on something in the mouth these glands emit a certain amount of this fluid. While in good health and in happy spirits the body will produce nearly four pints of this body oil in every twenty-four hours, but when great anger, fear, or gloom are expressed, this greatly interferes with the flow.

There are four little ducts under the tongue. Their secretion is largely used for lubricating. These little glands are to the mouth what oil cups are to the machine. The human body is wonderfully constructed with these little glands each of which does its share in keeping the body oiled.

Anger creates heat in the body and dries up these oil pockets. If the ill-tempered man will observe that his lips and tongue are very dry after each fit of temper, he will realize that then his stomach will also be deprived of the necessary oils for digestion. Now, while the angry man burns up nature's lubricating material, the man who chews gum to excess also wastes this oil. It is like a leaking oil cup on an automobile, which while standing still spills its oil; when the car needs lubrication, when the engine is at work, then the cup is empty and the car suffers from burned out bearings. So does the gum chewer also burn out the bearing of his stomach. When his jaws are continually pressing down on the gum, naturally the tongue must be kept in motion, turning it between the teeth, and this keeps

the entire set of glands busy working overtime. These little oil cups are leaking and the oil is flooding the stomach which, if there is no food to digest, must keep up its peristaltic action to eliminate the excess of fluid.

Now, if the jaws are kept going all day long, or for hours at a time as is the unfortunate habit with many today, the four pints of oil which the body can supply daily will soon be used up, and when a hearty meal is taken into the stomach, the food is deprived of the necessary amount of saliva which should furnish the necessary minerals to mix with the gastric juices of the stomach. What is the result? Poor digestion, an excess of gas, and fermentation. At the same time the nerves of the body are strained by this constant motion of the jaws, and in time we have the nervous, irritable, anaemic wreck.

TURNING AWAY FROM MEAT

According to the New York Times, the diners of the American metropolis are becoming vegetarians. Approximately one-seventh to one-fifth of the guests of the hotels here today are ordering vegetables for their meals instead of meats. All of the big hotels keep a very careful record of the sales of the different items on the menus for each day, and a recapitulation made recently at the Hotel Pennsylvania revealed that a surprising percentage of patrons omitted meat items entirely in their lunch and dinner orders. While the percentage for lunch was much higher than that for dinner, the number of dinner guests who refrained from meat entirely was also very large.

In the opinion of Chef Julien Jacquier of the Pennsylvania this is the result of years of emphasis on the value of vegetarianism. The vegetarian, a few years ago, was very generally the butt of the comic papers, but with the war a great deal more came to be thought of him by people who found that a thoroughly satisfactory meal could be made from vegetables and at much less cost. Chef Jacquier believes that this is responsible for the many calls given nowadays in the big hotels for vegetable luncheons and dinners which have a special place on the menus.—Ex.

Menu from Mt. Ecclesia

—BREAKFAST—

Baked Apples
Nut, Raisin, and Bran Muffins Hominy
Cereal Coffee Milk

—DINNER—

Okra Soup
Baked Beans Escaloped Eggplant
Bread, Butter, and Milk

—SUPPER—

Combination Salad Sweet Potato Pie
Entire Wheat and Date Sandwiches
Milk

Recipes

Nut, Raisin, and Bran Muffins.

Mix one-half cup of white flour with one cup of bran and two teaspoons of baking powder, one-fourth cup each of English walnuts and seedless raisins, one cup milk, one tablespoon of melted butter, one teaspoon of salt. Mix well and bake in oiled muffin pans for one-half hour.

Okra Soup

Brown one large sliced onion and one clove of garlic in two tablespoons of butter in the bottom of an agate soup kettle. When well browned add one quart of strained tomatoes and one pint of sliced okra. Allow to boil until okra is well done. Season with celery salt, paprika, salt, etc.

Escaloped Eggplant

Boil four cups of diced eggplant in salted water for ten minutes and drain. Brown one large sliced onion and one chopped green bell pepper in two tablespoons of oil. Add the eggplant and one cup of tomato juice. Season with salt and paprika. When hot pour into oiled baking dish. cover with cracker crumbs dotted with a few small pieces of butter and bake twenty minutes.

Sweet Potato Pie

Press two cups of cold boiled sweet potatoes through a colander and add one cup of sugar, two tablespoons of melted butter, one-half teaspoon each of salt, cinnamon, and nutmeg, the yolks of three eggs, the beaten whites of two eggs, and two cups of milk. Line the pie pans with pastry and fill. Bake until filling is set and hardened.

Combination Salad

For individual salad, line a deep plate with

lettuce leaves. Slice two each of green onions and ripe tomatoes, one-half cucumber, and one each of small young turnips and carrots. Add a little sliced cabbage and celery and two sprigs of canned asparagus. Serve with mayonnaise dressing.

THE MASTER OF WISDOM

(Continued from page 352)

beauty, joy, and harmony around you, and how to serve with all your heart in true humility and peace. You are the Master of Wisdom, and henceforth you shall dwell here within my palace, serving the world in higher service; and you shall be to me as my own beloved daughter."

Seana trembled with astonishment and great joy, and then she whispered,

"Dear Lord, what will become of my master with no one to look after him?"

And the King answered her, "Your master has many lessons to learn, dear child, and chief among them are unselfishness and humility. So long as you waited on him hand and foot he would never learn to help himself nor to think of others. Your work for him is done. He may know much with his mind, but true wisdom is of the heart and soul, and of this he has none. Neighbors will help him, and he will some day learn his lessons well, as you have done. Go now into the inner courts, and the holy ones who dwell there will tell you of the beautiful work I have prepared for you to do."

And Seana arose and went joyfully into the Inner Courts of Service.

The Rosy Cross Healing Circle

Rosaryville, Md., Sept. 8, 1921.

Dear Friends:

I have your lovely letter before me. I have received the pamphlets, and have already arranged to send one away to a fine woman who has been suffering from the wrong food. They all do, nearly.

The last time I asked for help from the Invisible Helpers, I saw them around my bed, and one was standing pouring force that streamed from her fingers on my painful abdomen. There were three, two men and this woman. When Catherine was so ill, and I feared—I mean I expected it to be diphtheria, which was prevalent at that time in the neighborhood of a house she had visited—I wrote for help. That night there were two people came to my bed in the adjoining room to hers, and told me they had come to treat Catherine, saying “We have brought the best one there is. She will fix the little girl so that she will be all right.” I went into the other room and stood with them watching the woman manipulate Cassie’s throat and neck and shoulders, then her stomach, for just a few moments. Then they sent me back to bed saying that she would be better when she awoke. She lay so quiet while they worked over her—and she had been tossing restlessly with fever just before I had gone to my bed! I slept a very short time, and then I awoke. Waiting until I had re-entered my body—which I can feel very distinctly—I went into her room, and placed my hand upon her head. She had no fever at all, and was sleeping sweetly. She didn’t wake until morning.

There came some fever again late in the next day, and that night she had again treatment, and awoke entirely well the next day.

I tell you this because I think you will be interested in it from several points. When you say Invisible Helpers are learning to carry Life Forces into the body, I know what you mean, for I could see the rays of force streaming from the fingers; I could draw a picture of them.

Life is very full for me, and I am very happy. Every minute of every day, I am very happy. I seem to float through the days. I’m glad every minute. I often think of that beautiful thing:

“He shall give His Angels charge over thee lest thou dash thy foot against a stone.” I thank you all every day twice for your love,

cheer, and your helping letters, and most of all, for the “Cosmo.”

I have one dream. Some day I want to go there and paint the view of the white building we all love so dearly.

I think if I knew the colors of California, I might paint a picture from the photo you sent. But—I shall come, I feel it.

Good night, dear friends. I am sending you my love.

Faithfully your friend,

M. R.W.

Calgary, Alta., Canada, Nov. 6, 1922.

Dear Fellowship Friends:

This is my weekly letter. I am feeling so well. What a real joy it is to be alive! My back continues to improve, and I find I am not so tired at the end of a day’s work as I used to be. How much I have often dreamed but never thought for so much suffering, experience and self-knowledge have been crowded into the last fifteen months! Now a peace and contentment of which I have often dreamed, but never thought would be mine have come to me. Things that formerly would have had me worried into sickness now pass me by without causing a ripple. Again my deep and grateful thanks to the unseen healers and helpers.

Sincerely,

H. G.

HEALING DATES

December 1— 9—15—22—28

January 5—12—18—25

February 4— 9—15—21

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.

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.

Echoes from Mt. Ecclesia.

A Vision of the Fellowship

ELLA SUTTON

IN THE 23RD OF JULY, 1921, while in the silence I saw a mental picture of the Fellowship and what the work there implies. It was only a glimpse, but many times since then I have followed the picture through, and every time there is something new added. It is difficult to find the words to express what it has meant to me.

No doubt others may have seen the same picture of our Ecclesia, but I had not, and I know that it has come to me to stay.

I caught a mental vision of the thought form of the Fellowship. It settled on Mt. Ecclesia, and beside it stood our beloved leader with Mrs. Heindel and the faithful few who planted the thought form as a seed. Presently there came forth a little tree that grew and flourished so rapidly that the branches reached all nations.

There were many that were coming and going in all directions and resting in the cooling shades of the tree. Then I saw the Temple. It was so white that it sparkled and glistened, and a soft bluish halo settled all about it. Then I saw coming from all directions electric rays. As they reached the Temple they developed into stars that were drawn into it from the eastern side and appeared from the western side as a stream of clear running water. In and on the water were what resembled tiny pearls. Many drank of the water and were healed. Then the Temple turned to a solid rock, and I found myself saying, "*The Rock of Ages and the Pearl of Great Price.*"

To me the stars were the loving thoughts that are sent to the red roses and the white rose, on the cross in the Temple, and they came forth as pearls of great price that healed the nations.

Contributions to the Ecclesia

A Criticism Answered

THE EDITOR was very much grieved to receive a letter from a friend stating that a member in one of the eastern states, who had received many favors and attentions from Max Heindel in the past, had circulated a report that Mr. Heindel did not use the first building funds which he received for the Ecclesia for the purpose for which they were collected, but that he used the money for other work at Headquarters, and as a result that he was removed as incompetent.

We have made it a point in the past to ignore all malicious criticism, knowing that a certain class of poor unfortunates are ever ready to condemn, but to pass without some explanation an insinuation against Max Heindel's honesty would

seem a crime. That great soul gave his life for a cause he loved. He gave all he had in money and time. He did not even accept a royalty on his books, giving all to the work, and we know our beloved leader did not fail nor was he taken out of the work as incompetent. True, he did sacrifice his physical body and has passed into the larger life, but the growth at Headquarters is sufficient proof that he is still our leader, although not present with us in the body, and his loving help and guidance are ever with us.

The secretary has a book in her possession in which every contribution to the Ecclesia is registered. From the very beginning, October 26, 1914, when George W. Wiggs started the build-

ing fund by his contribution of \$100.00, every name, date, and amount no matter how small, are registered, and all the names of the contributors up to July 23, 1920 were placed in the corner stone. Up to January 1, 1915 \$666.80 were collected. From that time on small amounts continued to come in, and a few members together with the two Fellowship Centres in New York City continued sending in their monthly contributions. In January, 1919, when Mr. Heindel passed into the higher life, the amount subscribed for the Ecclesia building fund was \$1978.86. This has all gone to the work for which it was destined.

We have to date received \$20,580.37. This money has all been contributed willingly and lovingly. No one has been asked to donate. When the announcement went out in our magazine in January, 1920, that we were to start the building of the Ecclesia, our friends were ready and willing to do their part. The entire cost of the building has been \$23,305.33, to date, leaving a deficit of \$2,724.96 which was paid out of the general funds. The four anterooms are still unfurnished. We are hoping as we become able to gradually furnish this part of the building, but this does not interfere with the spiritual work which is being carried on within the auditorium.

Our Lecture Platform

MR. S. R. PARCHMENT who has been the organizer and leader of one of our New York Fellowship centers will soon start on a lecture tour through the New England States. He has just closed a most successful course of lectures in the cities of Philadelphia and Baltimore, and at present is in Washington, D. C. His next stopping place will be Norfolk, Va.

Mr. Parchment is a magnetic speaker whose pleasing personality and pure and unselfish living has endeared him to all who have had the pleasure of his acquaintance. He spent some time at Headquarters under Mr. Heindel's tuition in 1914. We have just received a most interesting letter from him which we will append, feeling that the readers will find much to interest them.

Washington, D. C., Nov. 30, 1921.

Dear Friends:

Just a few lines to let you know how I am getting along. Last night the Fellowship scored a high mark again at the New Thought Temple. We had a good gathering and all were interested—so much so that the Board of Directors opened their platform to me at any time and also booked me for another lecture on Monday night. My subject then will be on "Mystic Masonry." Being a Mason, I will know how to handle the subject. Tomorrow night I shall lecture at the "Church of Spiritual Science." These are the people whose letters I sent to you. I told them I want nothing for my part, as long as they have free seats. All I want is to reach the people.

They can keep the money. As long as I have enough to pay my way, that is all I want. The rest of my days belong to this work. The first time I lectured there we had an audience of three hundred and I hope we may have as many tomorrow night. I think we will have a good gathering if the weather conditions are good, because they have advertised widely. So far as I can see, a "Cosmo" class may be started in this city. I shall be here until about the 15th of December. Then I shall push further south to Norfolk, Va. I wrote to students there but have not yet received an answer.

My dear Mrs. Heindel, have you ever stopped to think that a few years ago I was practically a half wild Indian in the woods of the West Indies, and through these great teachings I am today in the capital of the United States, lecturing on the world's highest philosophy? My God! I wish I could let the other students see as I do what is ahead of us. I wish I could reach everyone. I know it would encourage them. I am trying to do my best, dear friend. You can depend on me to die of hunger before I will commercialize what I know of this great philosophy. What I am experiencing in this great city with so-called occult teachers is a wonder! They are money hungry, money mad.

There are three other so-called Rosicrucians in this city, even using our textbooks, claiming to be one of us. I visited two such places, and at one they would not let me in. I tell you I have a hard time keeping Mars down when I am

lecturing, though I am told that I touched them good and heavy last night, but I think I was right. The audience claimed that they were fooled all the time in believing that such deceivers really belong to the Fellowship. So you see, dear friend, what I am up against.

You shall hear from me before I leave. If mail is sent here to me, it will reach me.

Yours in fellowship,
S. R. PARCHMENT.

Mrs. Arline D. Cramer will start on another lecture tour through the northern part of California after the 1st of January. We regret that we have been unable to arrange a list of subjects for these lectures but the following dates have been taken for the various cities:

Santa Barbara, January 8th and 10th.

San Francisco, 12th, 14th, and 15th.

San Jose, 17th and 18th.

Berkeley and Oakland, 20th to the 23rd, inclusive.

Alameda, the 24th.

Sacramento, 25th to the 31st, inclusive.

Dates have not yet been arranged for Stockton, Fresno, Turlock, and Modesto. Should any of our readers who are in this district wish Mrs. Cramer to come to their city, we shall be pleased to hear from them.

Mrs. Cramer has found a wonderful field of work in and about Los Angeles.

A LETTER FROM SOUTH AFRICA

My Dear Fellowship:—

I want to write to you. It may be a short letter; it may be a long letter; it may be drawn from the well spring of love; it may spring from the deep waters of affliction. Who can tell?

You know I am hard of hearing. People rarely speak to me. I am in every sense a "lonely soul." Friends are indeed few, and I so much love companionship and human sympathy and love. But my lot in life is cast amongst those who are poor, so very poor; amongst those who are coarse and low, so very coarse and low; and if conversation were free, I could not love them. This class possesses instinct through which they become aware of my aversion to them, even to be touched by them. They think it is pride, and they hasten to despise me.

Although I have neither culture nor learning, I feel a kinship with the educated and refined, but caste and class form an impassable gulf. Is

it any wonder that I love writing, since it is my principal medium of expression?

What a pity lessons in music have ever been denied me. How my soul could have gone out like a song from the heart of a bird. I love music. The world does not provide me with overmuch of it. But, oh, the compensations of the Glory-land. What raptures of music are mine (sometimes) when traveling in the beautiful astral world.

I love flowers, too. The flowers are more kind than people to me. I only require eyes to see them and lips to caress them, where no coarse eyes can desecrate the passion. The flower spirits do not forget this, and oh, sometimes when traveling in the spirit spheres, it is flowers, flowers, flowers, from horizon to horizon. Oh! The glory of them no tongue can tell.

Dear Fellowship, I am writing in innocence, in all simplicity, and without guile. No matter what my past life has been, this letter is sweet and fresh and clean. It comes from—shall I say—the spirit? How easy it seems tonight to be fresh, to be natural. It is "soul to soul." The personality has not as yet intervened.

I have had my first peep at the "Rosicrucian Mysteries," and from it I gather extraordinary impressions.

I want to thank you so very much for your last letter, especially for the paragraph which ends thus: "And that draws you nearer to us."

C. S.

WINNERS OF THE CHILDREN'S STORIES CONTEST

We wish to announce the following awards in our recent contest for children's stories which closed November 1st:

1st Prize Mrs. Ethne Rayden, 4559 Narragansett St, Ocean Beach Calif. "The Master of Wisdom."

2nd Prize—Miss Gertrude Hewes, Moore, Penn. "The Foot of the Rainbow."

3rd Prize—Mrs. Matilda Fancher, 759 D St., Independence, Oregon. "Tim and His Servants."

No third prize had been offered but Mrs. Fancher's work was considered so meritorious that an exception has been made.

Many other excellent manuscripts were received which will be published as soon as space permits.