

RAYS

from the

ROSE CROSS

Edited by Mrs. Max Heindel



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General



Contents

THE MYSTIC LIGHT—

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

THE QUESTION DEPARTMENT—

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

THE ASTRAL RAY—

Cosmic Light on Life's Problems. Your Child's Horoscope Delineated. This section is an invaluable aid to educators and to students of Astrology.

STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION—

Our Origin, Evolution and ultimate Destiny are religiously, reasonably and scientifically explained in this section.

CHILDREN'S DEPARTMENT—

Devoted entirely to the entertainment and education of the Children.

NUTRITION AND HEALTH—

Our body is 'A Living Temple,' which we build 'without sound of hammer,' with our food. This department contains articles on diet, teaching how to build wisely and well.

THE ROSE CROSS HEALING CIRCLE—

Its meetings and their results.

ECHOES FROM MOUNT ECCLESIA—

News and Notes from Headquarters.

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The Mystic Light.

When I Have Time

When I have time, so many things I'll do
To make life happy and most fair
For those whose lives are filled with care,
I'll help to lift them from despair,
When I have time.

When I have time, the friend I love so well
Shall know no more the weary days,
I'll lead her feet in pleasant ways
And cheer her heart with words of praise,—
When I have time.

When you have time, the friend you hold so dear
May far have travelled, homeward bent,
And never knowing you had meant
To fill her life with sweet content,
When you had time.

When you have time!
Now is the time, ah, friend; no longer wait
To scatter smiles and words of cheer
To those around whom you hold dear.
You may not meet them coming year,—
Now is the time. —Selected.

The Rosicrucian Fellowship

ITS MOTTO, MESSAGE AND MISSION.

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

Editor's Note:—The following article is one of a series giving the history of the Rosicrucian Fellowship. Extracts from Max Heindel's writings and addresses are from time to time included. The series will be concluded by outlining as nearly as possible the future work of the Fellowship.

(Continued from September)



IN February 1914, on account of lack of room, another small three-room cottage was erected to accommodate Dr. and Mrs. Partridge with their daughter and invalid son who wished to have the benefit of the classes and the healthy atmosphere of Mount Ecclesia.

At this time the "Christ or Buddha," written by Annet C. Rich, was published. And on account of the many inquiries to Headquarters it was found necessary to write another book dealing with the subject of the second coming of Christ. An unusual amount of interest was awakened regarding the second coming on ac-

count of several societies predicting His return in a physical body, and friends of the Rosicrucian Fellowship were desirous of knowing what the Elder Brothers had to give regarding this most interesting subject. Therefore Mr. Heindel wrote the little book entitled, "How Shall We Know Christ at His Coming?"

We will digress a little here to comment upon the subject of this book:—

Christ said: "Take heed lest any man deceive you; for many shall come in my name, saying I am Christ; and shall deceive many. And if any man shall say to you, lo, here is Christ; or lo, He is there; believe him not. For false Christs and false prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, the very elect . . . then shall they see the Son of Man coming in the clouds with great power and glory . . . He shall send His angels and gather together His elect from the four winds . . . But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—Mark 13.

From these passages we see how careful we

must be not to be lured away by deceivers; but there is plenty of light also to guide us aright, and certain signs are indicated whereby we may surely know Christ from imitators. The most conclusive sign of an impostor is that no matter how clever his plea, he comes clothed in a physical body. There are good reasons why Christ will not come in a physical body. No such vehicle can endure the tremendous vibrations of so great a spirit. You will remember from the scriptures that Christ frequently absented Himself from His disciples. On these occasions He was wont to take Jesus' body to the Essenes who were men of our evolution and expert esoteric physicians, skilled in the care of the body. They restored the tone, and thus the body held together for three years.

Under the law that a spirit must leave where it enters however, only that one body of Jesus would avail, and as that has been destroyed, it is impossible that Christ should appear in a physical vehicle. Therefore, as said, possession of such a body marks the pretender and impostor. Paul also declares emphatically that "flesh and blood" cannot inherit the Kingdom, and if we are to be "clothed with a house from heaven," why should the leader of the new dispensation have a physical vehicle?

The Bible does not leave the matter in doubt. Christ said emphatically: "The Son of Man shall come in the clouds." When He finally left His disciples, "He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, two men stood by them in white apparel which also said: 'He shall so come in like manner as ye have seen him go into heaven.'" (Acts I.10-11.) Paul says: "The Lord Himself shall descend from heaven . . . then we . . . shall be caught up in the clouds to meet the Lord in the air." (I. Thes. IV. 16-17.) John saw the first heaven and earth pass away—the sea dried up, and a holy city descended from heaven, of which Christ was regent. These things are manifestly physical impossibilities. A body of flesh and blood cannot ascend into the air, and Paul emphatically asserts that "flesh and blood cannot inherit the Kingdom of God." If we cannot enter the Kingdom in that garment, *how*, in a Universe of Law, can Christ, the Leader, use a physical body?

If we can now find what sort of a vehicle

He used, we shall know how we may recognize Him, and also how we shall be constituted, for "we shall be like Him" according to John: "Beloved now are we the sons of God, and it does not yet appear what we shall be; but we know that when He shall appear, we shall be like Him." (I. John, III. 2.)

The body Christ used after Golgotha was capable of entering a room with closed doors, for He thus appeared to His disciples and allowed Thomas to touch Him. Can pseudo Christs in a physical body do that?

The final question arises: Does the Bible then teach us definitely what that vehicle is, and is there any information whereby we may obtain full and definite knowledge concerning this new vehicle? For our answer we shall go to that inimitable 15th chapter of 1st Corinthians where Paul teaches the doctrine of rebirth by means of the seed-atoms as clearly as the Western Wisdom Teaching of today. In the English version the 45th verse reads: "There is a natural body and a spiritual body;" but the New Testament was not written in English, and as the translators knew nothing of the inner teachings they had no idea how to translate the Greek word in that case, to them it seemed senseless, so they translated it as best they knew. We will leave you, however, to translate it for yourselves, though you may not be Greek scholars. The word that is used there, and translated "natural body," is *Soma Psuchicon*. Soma is a Greek word that everybody agrees is body,—there is no question about that—but *Psuchicon*—psuche—(psyche)—means the soul,—a soul body; they had never heard of that, it probably seemed foolish to them. It is true that Paul states in 1st Thessalonians 5:23, that man's whole being is *spirit, soul and body*, but most likely they regarded soul and spirit as synonymous; but there is a vast difference. That is the vehicle Paul refers to as the one in which we shall meet Him; it is composed of ether and therefore capable of levitation and passing through walls as all dense matter is permeated with ether. Invisible Helpers use it today as Christ did.

To return to the subject of Mount Ecclesia;—A most interesting freak of nature was attracting much attention at Headquarters at that time, a tomato plant which had grown 18 or 20 feet up the trellis on the front of the administration building. This plant had a history. The

year before on Jan. 2, 1913, California was visited with one of the most devastating frosts that had been known for 45 years. The water in the pipes in the bathroom was frozen, a thing never before known in California. Mrs. Heindel with the assistance of one gardener had started many beautiful vines, flowers, shrubs and trees, and Mount Ecclesia was beginning to look very pretty. But the morning after the frost the only green thing left on Mount Ecclesia was a small patch of green peas which were in blossom. Everything else was frozen, even a large number of ripe tomatoes that had been stored under the house. To take away the barren look of the grounds after this, new seeds were sown, and a little tomato plant sprung up in the place of the beautiful bougainvillea vine that had covered the trellis, a tomato which had grown of its own accord, the seed having been accidentally dropped; it grew to be a massive bush and covered the entire trellis up the roof and over the window in the second story. And all during the summer and winter of 1914 this tomato vine bore luscious fruit.

In March 1914 the work had grown to such an extent that it was necessary to procure dictaphones, as it was difficult to get enough members who were able to take shorthand dictation.

The first sunrise service was held on Easter morning, Sunday April 12th, 1914, at six A. M. at the emblem in front of the administration building. This is in a large circle surrounded by a border of bright red geraniums that are kept trimmed to one and a half feet high; a twelve foot drive encircles it, and a star forty feet across is planted in yellow Egyptian daisies that are in bloom seven months of the year. In the center is placed a cross about nine feet high (the one planted at the breaking of the ground), with a one-inch black border about it, and on the three upper arms of this cross are the three golden letters C. R. C.—Christian Rose Cross. On this occasion Mr. Heindel gave an address, then turned to face the East as the sun was rising between two mountains resembling the pyramids.

On June 1st of 1914, the second term of the Summer School was opened with a good attendance. Instruction was given in Astrology, Expression and Voice Culture, The Mystical Side of Music, the Mystical Side of Art and Drama, Physiology, Physical Culture, and Rosierucian Philosophy. More than three hun-

dred specially prepared lantern slides were used to illustrate the dramas of Wagner and Goethe; also the lessons in Astrology and Anatomy.

As before stated, the first spiritual service was held in the newly erected Pro-Ecclesia at midnight on Christmas Eve, Dec. 24, 1914, the hour when spiritual vibrations are the highest, on the longest and darkest night of the year, at the winter solstice. So also the first healing meeting was held on an evening when the Moon was in the Cardinal sign of Cancer, at the summer solstice on the 23rd of June, when the physical activities were strongest. Since then the healing meetings have been held weekly, as the virtue of the healing is stronger when the Moon is in a Cardinal sign. The dates of healing meetings have always been announced in the magazine, and the force generated by the thousands of friends who visualize the emblem on the West wall of the Pro-Ecclesia,—the white cross encircled by the golden star, with the seven red roses and the white rose in the center—has been made available for healing. Friends of the Fellowship all over the world have ever since been assisting at these healing meetings.

The old kitchen and dining room had by this time become very congested and uncomfortable and there was great need for more room and more comfortable surroundings. It was necessary therefore to erect a building for that purpose, a one-story fire-proof building to seat one hundred guests, with all modern conveniences in the kitchen, also arrangements to serve cafeteria style. Every one is served at the window, carrying the tray to his table, and again returning the dishes to another window in order to save the expense, annoyance and delays of waitresses. This plan has worked out most satisfactorily. This dining hall was dedicated on Thanksgiving Day, 1914, which was a most memorable day on Mount Ecclesia, as the corner stone for the coming Ecclesia was made on that day; also there was the flag raising of a most beautiful Fellowship emblem that had been presented to Mount Ecclesia by one of the members.

It may interest the readers of this article to read the description and the Address of this Thanksgiving Day from the original "Echoes from Mount Ecclesia," printed December 10, 1914, also an article written by one of the members present:

The Address:—

THANKSGIVING, 1914, ON MT. ECCLESIA—THE
FLAG-RAISING

It was a beautiful day, and at eleven o'clock we all gathered in front of the new dining hall, ready to hoist the Fellowship emblem. Mr. Heindel then said, in part:

“Although numerically we are but few, the eyes that are upon this place this morning are many, and an epoch making event is about to take place. Six hundred years before the beginning of the Christian era a wave of spiritual endeavor was started upon the eastern shores of Asia; Confucianism then began to shed its light upon the problems of the people who lived there at that time. It became to them a stepping stone to further attainment, for it was suited to their race, and thence under another guise it swept westward over Hindustan and Persia into Gallilee, where it took on the present garb of the Christian religion, and as such it has been promulgated over the Western World.

“But there has always been a hidden side to all religions; milk for the babes, meat for the strong was everywhere the rule in ancient as well as modern days, and the mystic symbols which gave this deeper teaching moved along with the wave on its path westward. Six hundred years ago the western-most outpost of the Mysteries was fixed in Europe and the Rosicrucian Order commenced to teach the few who were then ready. Today the outpost then established has nearly accomplished its work so far as it is possible in that place. It is now sending a farther outpost to the shores of the Pacific Ocean; here upon the western-most edge of our western continent the Rosicrucian Fellowship has been established as the Exoteric Center to prepare the way of the Rosicrucian Order, and some day, we know not when, but probably when the sun enters Aquarius, the Brotherhood itself will follow and be located somewhere in this vicinity.

THE END OF THE CYCLE

“This then, is the last change in the present continents, and whatever future spiritual movements may be inaugurated will have their inception in *a new cycle on other continents* to be raised to the west and to the south of this present location; therefore we stand now at the end of an old cycle, and at the beginning of a new. We are now about to raise the flag of the Rosicrucian Fellowship which is the highest spirit-

ual emblem upon earth; the beautiful white cross, with its red roses, its golden star, and with that heavenly blue background. The primary colors in their unique relation signifying the Father, Son and Holy Spirit shall float over this place henceforth until its work is done and a higher vehicle found. God grant that a great host may rally to the flag to war against the lower nature, to exalt the higher life, to bring light and healing to the world that is now groaning in pain and suffering.”

The flag was then raised and Mr. Heindel continued:

MAKING THE CORNER STONE

“But while we have faith that in due time the darkness, the sorrow and the suffering will cease, that the glorious Millenium, the Kingdom of Christ, spoken of in the Bible, will in time become a reality, faith without works is dead and it behooves all true temple builders to work in order that we may make these ideals which we hope for a reality; therefore we have gathered today for the momentous purpose of making the corner stone, the first block of concrete for the last material temple to be raised upon the continent now inhabited by men; mark, I say the last material temple, for it is necessary for our present undeveloped condition to have the concrete building before we can build about it *the true temple* made up of human hearts, of which we have spoken so many times. Some time, at a future date, as has been stated previously, probably when the sun has entered Aquarius, the Order of the Rose Cross will follow. They will also build a temple here, a temple of far greater potency than we can ever hope to make ours; and in it the work now done in the temple of the Rose Cross, now located in Europe, will be continued. Perhaps that temple may be moved; the writer does not know definitely, but that structure is entirely etheric. We who are unable to see the church as it appears to the spiritual vision are, of course, obliged to first build physical structures as skeleton framework of a truly spiritual edifice, which then becomes a force in the world. And if we make this concrete material building beautiful and inspiring, the inspiration which we gain from this visible building will reflect itself in our unseen spiritual church. Thus the concrete structure is the handmaid of the spiritual work. Did we understand the

lines of Cosmic force, were we able to see as the Elder Brothers see, we should not have the need of thus building a concrete structure, of waiting a long time until the materials are placed in their proper positions, but we might begin the work of building right away; we would at once be a force for great good in the world, for the speedy liberation of Christ; now, however, that we are not that, we must do the best we can—that is, make a material structure, embodying cosmic lines and principles, so that everyone who enters within its portals may be inspired, and thus we shall aid everyone to help build the invisible *living temple* which is the *true church*. This morning we have gathered for the purpose of making the first stone, the stone which shall contain all the letters, and all the documents, together with the writings and the literature as at present we have them in the Rosicrucian Fellowship; this will give to the future ages the reason for the building of this structure and why it endured. May God grant that this first stone may speedily be followed by other stones and that soon we may commence the work, and be ready to establish the real Headquarters upon Mt. Ecclesia.

The Bible tells of the visit of the Wise Men at the birth of our Saviour and the legend completes the story by telling us that Caspar, Melchior and Balthazar, which were the names of these sages, belonged to the three races on earth. It is very peculiar, to say the least, that on this momentous occasion there are also present on Mt. Ecclesia representatives of the Lemurian, Atlantean and Aryan races. To the open mind the presence of representatives of the different races at the birth of Christ must certainly have been indicative of the fact that the religion which He came to establish was to be universal. Likewise the present unexpected, and to the present moment unnoticed, presence of representatives of the three great races at Mt. Ecclesia seems an augur that this great movement will also become universal, a vehicle of glad tidings, of deeper understanding, and a true feeling of fellowship to all who live upon earth."

The members then started toward the place where sand and cement had been piled, and each one, lady or gentleman, took part in mixing the cement, in wheeling it to the waiting form which had been decorated with palm leaves, and in making the stone which will form the corner of the Ecclesia, when that is started.

The following article was written by one of the members present:—

"PRAISE GOD FROM WHOM ALL BLESSINGS
FLOW."

Did you ever sing this grand old hymn from the very bottom of your heart, with the happy consciousness that you could sit down to a sumptuous Thanksgiving dinner and really, truly praise the Great Father that you were celebrating without the guilty knowledge that one or more of His creatures had been deprived of life to make your holiday? Some have, we are sure; but did you?

Well, that is just what we did at beautiful Mount Ecclesia on Thanksgiving Day, A. D. Nineteen Hundred Fourteen. We gathered around the white covered tables, arranged in the form of the Cross, decorated with smilax, holly berries, geraniums and evergreens, and with an array of tempting good things, and not a single tragedy marked its preparation. No killed fowl raised its poor footless legs to heaven in silent protest, nor was there any slaughtered and dissected birds concealed under browned crust in a pie. Thank God for that.

The good old Doxology rolled around the room, to the accompaniment of the piano and all heartily joined in what was certainly a thoroughly heartfelt hymn of true thanksgiving to God for His many gifts, and especially for the inestimable privilege of being present to celebrate the third anniversary of the foundation of this Rosicrucian Fellowship Headquarters. May the next three years be blessed as abundantly and may the progress exhibited here today be more than eclipsed by that of the following years, is our earnest prayer.

The head of the table, the top of the Cross, was set for *the Invisible Guest*; and that He was present we had no doubt, for His presence was felt in our hearts even though not apparent to our eyes.

Our flag is a beauty; the body is a deep, beautiful, heavenly blue, the five-pointed Star in yellow, the white R. C. cross, with its black border, surrounded with the garland of blood-red roses. It made a most imposing appearance and attracted much attention from passers by.

What we at Headquarters need be most thankful for, however, is the fact that we who were here on this most memorable occasion

(Continued on Page 212)

Shakespeare in the Light of the Rosicrucian Teaching

The following is the fourth of a series of articles on Shakespeare appearing partly in the Mystic Light and partly in the Astral Ray Department. They were originally read as papers before a Shakespeare Study Class at Mount Ecclesia and are the result of a truly harmonious and inspiring co-operation amongst the members of this class.

IV.

SHAKESPEARE AND THE ROSICRUCIAN ORDER

MARGARET WOLFF

The unfortunate "Baconian theory" has still a number of followers, especially in the United States where people are far away from the convincing atmosphere of Stratford-on-Avon. This little town in the heart of England where Shakespeare spent the greater part of his life still dreams amongst its hedgerows and its roses as it dreamt in Shakespeare's time, but all its dreams are now of him, whose great personality has left its mighty imprint on the memory of nature, and nobody in the least sensitive to the vibrations of such records can stand before the old, old church which tells of his baptism and burial, or walk amongst the flowers in his garden, or see the mists rise and fall over the river without joyously knowing not only that a William Shakespeare was an inhabitant of Stratford but that a great spirit lived and moved and had his being there. "A great man's footsteps sanctify the soil."—Not of William Shakespeare, an obscure actor, who is said to have sold his name to be used as a mask by Francis Bacon, an unscrupulous nobleman, does the hallowed atmosphere of Stratford tell, but of William Shakespeare the immortal poet, himself a nobleman by virtue of his genius, and closest friend of Francis Bacon, the great scientist and true aristocrat of the spirit.

Did Shakespeare have a prescience of what slander would attempt to do to him, when he wrote those lines in "Othello:"—

"Good name in man and woman, dear my lord,
Is the immediate jewel of their souls:

Who steals my purse steals trash; 'tis something, nothing;

'T was mine, 't is his, and has been slave to thousands;

But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

He has also an aspect in his horoscope when—provided the birth-map is correct—is all the more remarkable as after three hundred years it is still active in pursuing the personality of William Shakespeare, though the great spirit himself may be safely supposed to have been reborn more than once perhaps since 1614, to perform important missions in the service of humanity. The aspect is that of Neptune in opposition to Uranus, of which the "Message of the Stars" says that "it brings influences into the life which aim to undermine the reputation and to make the person suffer scandal and public disfavor."

Whoever has walked through Stratford not in the chattering throng of tourists, but with the memory of genius for sacred company feels a deep gratitude towards Max Heindel, who with the voice of authority explains the nature of the bond between William Shakespeare and Francis Bacon and refutes once and for all those fabrications so irreverent to the memory and the mission of both great men.

In the Rosicrucian Cosmo-Conception we read: "Rosicrucians such as Paracelsus, Comenius, Bacon, Hellmond and others gave hints in their works and influenced others. The great controversy concerning the authorship of Shakespeare (which has to no avail blunted so many goose-quills and wasted so much good ink that might serve useful ends) would never have arisen had it been known that the similarity in Shakespeare and Bacon is due to the fact that both were influenced by the same Initiate, who also influenced Jacob Böhme and a pastor of Ingolstadt, Jacobus Baldus, who lived subsequent to the death of the Bard of Avon, and wrote Latin lyric verse. If the first poem of Jacobus Baldus is read with a certain key, it will be found that by reading down and up the lines, the following sentence will appear: "Hitherto I have spoken from across the sea by means of the drama; now I will express myself in lyrics."

The Baconian controversy was chiefly aroused by the presence of a certain keyword in Act

V, Scene I in Shakespeare's comedy, *Love's Labour's Lost*. This word which is claimed by the Baconians as the strongest support of their theory consists of 27 letters and reads—"honorificabilitudinitatibus." The way in which it has been exploited so as to yield proof that Francis Bacon was the author of William Shakespeare's plays is a warning example of the fallacy of a method of investigation that ignores the existence of occultism and its guardians, the initiates of the Mystery Schools.

The word which the Baconians consider as their exclusive property was well known in medieval and Renaissance times, long before Bacon and Shakespeare, amongst those of the Mystics and Alchemists who stood in connection with the Rosicrucian Order. When occurring in a book or manuscript it disclosed the fact that the author was an Initiate of this order or at least the pupil of an Initiate. By the alteration of a letter or two the degree of initiation could be indicated and valuable hints given which nobody but the Rosicrucian could understand, for only the Rosicrucian knew of the existence of the Rosicrucians. Their secret had to be carefully guarded because of the persecutions of the exoteric church which punished with torture and death at the stake the "heretic" who believed in esoteric Christianity. Even as late as Shakespeare's times inquisition was still rampant, witches and sorcerers were burnt, poison and dagger lurked everywhere for him who did not adhere to the letter of the Church whether Roman or Anglican, Papist, Puritan, Protestant; and the illustrious son of an Order much mightier than the church,—in spirit,—had to use secret script, if he wished to disclose the fact of his sonship to contemporaries and posterity. To make the method doubly safe he put the identifying words into the mouths of jesters and clowns where in the midst of apparently nonsensical puns, jugglings with bad Latin and mutilated scraps from other languages "Honorificabilitudinitatibus" seems nothing but the bizarre product of a fool's fancy, a jingle of the jester's bells.

For his brother initiates the presence of the word alone was sufficient without any hint or key, because, as said before, it was the accepted password. But the time was approaching, when the power of the church should wane and the existence of the order which guards the spiritual welfare of the Western Race should be made

manifest. William Shakespeare wished posterity to be cognizant of his connection with this guild of the spirit, so that his Dramas might be read and understood esoterically, therefore he intersperses the talk of the jesters with hints which call our attention to the word and enable us to read it, even if we should not know it to be the ancient password. But those ignorant of the existence of the Mystery Schools can never decipher it. A Mr. Dull who witnesses the conversation is thus addressed at the end: "Good man Dull, thou hast not spoken a word." Whereupon he replies: "Nor understood none neither, Sir." This Mr. Dull is a constable. So the poet's revelations to those who understood are yet perfectly safe under the very eyes of the law established by exoteric dullness, and his sense of humor evidently delights in this fact, which is the pivot of the Comedy to us, the knowing. Exoteric critics unanimously pronounce *Love's Labour's Lost* as the weakest and "dullest" of Shakespeare's works.

The long word represents a cryptogram, and the words hidden within it are Latin, for this was the language of religion, science, and mysticism throughout the middle-ages. But the classic Latin had degenerated, "Monks Latin" had become proverbial, and the Latin of the Alchemists, though well adapted to their purposes, was not of the best kind. Says Holofernes, the Pedagogue: "I smell false Latin." He also speaks of "rackers of orthography" who "abbreviate," or introduce "fanatical fantasies" into the spelling of words. That is a hint that we have to rearrange letters and restore abbreviations to the required length. He further mentions "the almsbasket of words," "scraps" from the "feast of languages." That means, fragments of words have been thrown together without order, and it is for us to join them and enjoy our find. Our attention is called to "good news," to tidings of the "new man," to the "man of peace" and to the "Christian,"—the latter to be constructed from "*Priscian*, a little scratched, 'twill serve;" and "*Chirra*," instead of the usual salutation: Sirra. Further a "consonant" and a "vowel" are brought to our notice. The vowel is I, the consonant S, the two letters symbolizing initiation and constituting the caduceus, or staff of the initiate. In Holofernes, the pedagogue, (or teacher) an initiate speaks to us, for he "teach-

(Continued on Page 214)

A Study of Will Power

W. J. DARROW

THE will is that principle in man which is of chief importance from an evolutionary standpoint. It is the divine aspect of man and therefore the drawing out of his innate divinity depends upon its development. When analyzed, all the processes of life and evolution have as one of their chief objects the arousing and the exercising of the will. When fully energized, it contains within itself the possibilities of almost unlimited power. And when this power is rightly used in harmony with the laws of the universe, it is capable of and in itself does transform man into a god, because will is one of the three chief attributes of Deity, namely, will, wisdom, and activity. He who possesses will power in its full measure, possesses or manifests also to a large degree the other two attributes, since in his struggle to acquire will power he has of necessity acquired wisdom, and he who possesses both will power and wisdom is impelled to engage in activity for the satisfaction which their exercise gives.

The processes by which the human will is developed are of absorbing interest. In the first place man is primarily dual in nature. He is an ego or spirit incarnated in a human animal. This linking together of the two entities is of great advantage to both, because in the pilgrimage which they thenceforth make together, the ego or the higher self gains a knowledge of the lower worlds of matter and an added consciousness which it did not previously possess, while the human animal or lower self has the guidance of the spirit whereby in time it is enabled to spiritualize itself and thus become capable of being the vehicle of the spirit in higher realms.

Now the ego is the three-fold spirit and the human animal is the four-fold body. This four-fold body comprises the physical, etheric, desire, and mental bodies. The activities and struggles in which these two entities engage form the means for the evolution of will power. When we speak of evolution of will power we do not mean its creation, for it already exists as a function or attribute of the spirit. What we do mean is the projecting of the spiritual will of the ego down through the lower vehicles which constitute the lower self, raising their

vibrations thereby and making them ever more responsive to the spirit and its divine guidance. When this process has been carried to its ultimate, every atom of the four-fold constitution of the lower self will have been spiritualized or transmuted into soul which in turn becomes the garment of the spirit in the higher worlds and its vehicle in higher rounds of evolution.

But just here is where the trouble begins, because the human animal has a will of its own which it is continually opposing to the spiritual will of the ego. The will of the lower self is primarily desire. It desires pleasurable sensations and knows of no higher good. The lower self has no wisdom of its own, and if left to its own devices will soon destroy itself, therefore the imperative necessity that the will of the higher self shall be impressed upon and govern the lower. But although the ego in its true home, the spiritual worlds, is possessed of all wisdom, still in the lower worlds, it is partly blinded by matter and hence often allows itself to be overruled by the human animal. Then disharmony ensues and the resulting pain teaches the lower self the necessity of abiding by the decision of the higher. On the other hand, if the higher self wins and compels the lower to obey, then a definite addition to will power has been made.

But the process of exercising will power is much easier than might be inferred from the foregoing and much easier than is popularly supposed. Here is where a knowledge of our inner or spiritual constitution will help us. The primary fact to note is this, that the substances of which the etheric, desire, and mental bodies are composed *being extremely tenuous in nature, are directly and instantly amenable to will action* and conform themselves to any pattern or idea dictated by the will. It is only necessary to hold that pattern or idea continuously before the mind and not allow it to be displaced by false beliefs in weakness or lack of ability. When the pattern is thus held, the corresponding qualities at once begin to materialize in the life. Then the fourth vehicle, the dense physical body, also begins to conform itself to the same pattern. But this requires more time because the material of which the

dense body is composed is a more crystallized form of spirit and hence cannot change its form with the same facility as can the less dense vehicles.

The fact that the finer vehicles are directly responsive to the will is seen from the following:—When a person passes out of the physical in death, he continues to live on the inner planes or desire world in the two higher ethers of his vital or etheric body, interpenetrated by his desire body. Frequently, however, when a strong attraction still exists between the desire and vital bodies as in the case of a man killed in battle, all four ethers of the vital body are retained for a time. Now we know by clairvoyant vision that if such a person has, while in the physical body, lost an arm or a leg, he can, after passing on, instantly restore by an act of will the counterpart of that member, composed of ether and desire stuff, and thus make his finer bodies whole and complete; thereby proving that ether and desire stuff are amenable to will action. By applying this principle, the tone of the vital body can be raised, a greater influx of the Life Principle induced, and consequently a better state of health manifested.

As regards control of the mental body or mind by will, we know by ordinary observation that it is responsive to will action by noting that thro an act of will, it conforms itself to the thought or thought-forms which we desire to entertain. Hence we can gain mental poise and concentration by using the will to compel the mental body to conform itself steadily to a single idea until the subject connected with that idea has been mastered.

In the case of the desire or emotional body, another aspect is to be noted. Desire stuff, the source of desire and emotion, can gain access to the mind only by attaching itself to a thought-form. A thought-form thus clothed in desire stuff of a character corresponding to itself, manifests in the mind the corresponding emotion. Hence Will can control the desire body and its emotions and desires by determining the nature of the thoughts which are admitted to the mind. For instance, the devitalizing emotion of worry, a phase of fear, can be easily and completely excluded by refusing to admit to the mind the thought-forms associated with it. Those thought-forms will clamor for admittance, striving to create the impression that

one ought to admit them and that he is doing wrong to refuse. But if these suggestions are ignored, the emotion itself cannot possibly intrude.

Another example of the power of the will to control the emotions is furnished in the case of depression. Depression is an emotional state resulting from an unhealthy condition of the desire body. Now if the person subject to depression simply wills the desire body to conform itself to the condition known as cheerfulness, it will do so, because he is thereby holding the thought of cheerfulness and the desire body is forced to vibrate to the corresponding pitch. Desire stuff vibrating to depression is thereby excluded. And if this attitude of willing is not relaxed, depression must vanish before it.

By making use of the principle indicated above, all desire of whatever nature, can be controlled and subjected to the dictates of the higher self. In like manner is one's environment completely subject to his own control thro the agency of his will combined with the creative power of thought. For by his will does he determine the nature of his thoughts, and these thoughts in turn, when materialized, constitute his environment. Thus is one not the slave of but the maker and master of his environment.

Now, the art of willing does not require any energy nor does it create fatigue, because will is a function of spirit and spirit is tireless. But one must be careful not to confuse will exertion with exertion of any one of the bodies, physical, etheric, desire, or mental, because exertion of these bodies does produce fatigue. However, even fatigue can be set aside or eliminated by will, because fatigue is a phenomenon of the vital body, and, as shown above, the vital body is subject to direct control by the will. The ordinary conception of will effort is to tense the muscles, grit the teeth, clench the hands, and do a variety of things which have no relation whatever to will action. Will effort is a spiritual activity pure and simple. Perhaps the best conception of it is given by the phrase, "*I will it to be.*" That is, simply will the desired state of self-control to manifest itself forthwith; and with practice it will be found to do so. It is advisable to inject an effort of conscious will into even the commonest acts of life as we shall thus be strengthening the will and building it up to a point where it becomes our chief asset.

Denying the lower self sensual gratification is the most frequent subject for the exercise of will. Indolence is one of the most common forms of sensual indulgence to be overcome. Breaking up the tendency to indolence is a vital necessity before much progress in self-control can be made, because indolence is the negation of will and its elimination must be the first labor of will, before the latter is fully available for other fields of activity. The old adage, "Whatsoever thy hand finds to do, do it with thy might," is a practical statement of the same principle. The lower self must be made to do that which it does not want to do whenever a useful purpose can be served by so doing.

The rewards accruing to him who develops to the full his spiritual powers of will are very great. Real satisfaction in life comes only from vibrating in harmony with the higher self and its ideals. The satisfaction of the spirit is the only satisfaction that is of any real value, and this condition comes only thro stressing all the vehicles to full normal capacity and drawing out the spiritual will of the ego in the process. The sense of power resulting from the possession of strength of will is an abiding satisfaction, and a source of positive confidence. For that very reason, a note of caution is necessary, for with the coming of power also come the temptations of ambition. The principalities which have reign over the passion of ambition are among the strongest and most subtle upon the inner planes of being. Hence one

should beware of giving them an entrance to his mind, for if once admitted and permitted to gain the ascendancy, they can enslave to a greater degree than almost any other passion.

Will power is an important factor for happiness regardless of all material conditions. Adversity has no terrors for the man of will for he has that within him which bids defiance to adversity. The mere exercise of will power in any field of activity, be it high or low, is sufficient to make life worth while.

Finally to quote Swedenborg,—“The will is the man.” That is, the will is man’s highest faculty, and that which he does with it, be it good or evil, determines his spiritual status. In a strong will is life, in a weak will are failure and death. Success in all departments of life, business, education, service, attainment of health, or living the religious life, all depend upon the possession of will power.

Therefore, it is advisable to neglect no opportunity for the cultivation of this all-important faculty. But the motives in developing will power are vital, and should therefore first be purified so that development of the heart and a spirit of service shall keep at least even pace with the development of that power.

The foregoing embodies what the writer believes to be the true principles regarding the will and its uses. He so presents it, hoping that it may help others to solve problems similar to some of those which inspired the present article.

The Mystic

LIZZIE GRAHAM

We frequently speak vaguely of the Mystic and the Occultist without any clear conception of the meaning of these words. We know that both terms refer to those definitely seeking a speedy reunion with their Source—the Father of all. Each has set aside for the time his great desire for things of earth and longs to gain knowledge of the heavenly regions. The difference between the two lies principally in their modes of procedure, tho at times each may partake of the character of the other.

It is, however, the true Mystic we wish to consider. He has traveled a long path of experience before he arrives at this stage, he has

suffered in body and possessions. His journey to this point may have been like that of the Israelites in their wandering to and fro, full of tribulations, but they always having a conscious knowledge of the presence of their God within the Tabernacle. On this weary way he has received much criticism and many hindrances from so-called friends, but all this has helped vastly, showing him clearly his weak points and the enemies within himself that were not yet conquered. The misfortunes have made him stronger and more sure of his ground. The trials and losses have brought to life within him a great compassion for all who suffer. His own

difficult path has taught him to meet the toiling brother with an out-stretched hand. The poverty and privation he has at some time experienced cause him to share his last crust with the hungry one. Whatever he has, whatever he has gained, he willingly divides with others. He does not fear what the day may bring forth, for so many hard places have already been safely passed that he knows he may go forward with confidence in the powers of goodness that surround him. His faith and trust are not unrewarded, he gains by degrees glimpses of the land beyond the veil, which grows clearer and more real, until at last he is allowed the privilege of going there at will. Having been tested and tried he has been found worthy to be trusted with divine secrets. He is instructed in the laws of nature. He has gained this place by being true to himself and his fellowman. Absolute truth must prevail in the Mystic—truth in the inward parts. Self must disappear and love must take its place. Reason will then be supplanted by wisdom, and the knowledge of the ages be at his command. Tests and temptations will surround him on every hand, and failure is always possible unless he both “watch and pray.”

We may recognize the Mystic by his dislike to talk about his affairs or his powers. He is always meek and humble, and most reticent about himself. If you ask whether he is a Mystic, he will be silent. Ask him about his friends, if they are Mystics, he is still silent. Ask him for the requirements of the Mystical Life and he will eagerly tell you, and give you every legitimate help to pursue the Mystic path. He will not perform miracles, or give any sensational “signs,” to entertain the curious. He gives his word and considers that all-sufficient.

The Mystic is often in prayer and concentration upon spiritual ideals, but he recognizes his duty to his fellowman and does not keep aloof from him. His heart is ever active and balanced by his head. He is aiming to unite heart and head to make the perfect man to whom God will reveal himself in His glory.

The true Mystic is not someone far away. We have all met him and loved him, and felt that there was something holy about his presence. We have seen the God light shine through his eyes. We have listened to his calm, well-controlled voice. And we may all be as he is if we will but try. He takes his keywords from our

guide-book, the Bible; in Joshua he reads, “Be strong and of good courage;” in James he finds, “Ask in faith nothing wavering;” indeed the whole of the Epistle of James is his daily guide. He understands the significance of every phase of nature’s workings, for he has seen them from the inner side—call them by what name you will—he sees them as God in manifestation.

In the true Mystic the Christ is born. Christ is Master of the Temple, the body of the Mystic, and guides all its functions from within. All the “wise men,” the rulers of the different functions of the body, bow down to the new born ruler, and bring to him their offerings of gold, frankincense and myrrh, the transmuted extracts or essence of Body, Soul and Spirit, which arise as a sweet savor to the mercy seat where the Christ is enthroned.

Mysticism can never be destroyed, it never dies. It has been in the Church through all ages. We are being called to tread the path—the Mystic path—it is open to us. We may all take the first step even now. That step is renunciation.

ROSICRUCIAN FELLOWSHIP

(Continued from Page 206)

should feel that we are the recipients of more than passing favor; for we were the witnesses to one of the most remarkable events in this world’s history—namely, the establishment of the new Center of Spiritual activity which is to mean so much to humanity.

It was observable also that there were present representatives of the *three great races*; none of them before the occasion having any real conception of the significance of their presence here at this time. The fact that all present took an active, manual part in the formation of the Corner Stone for the Great Ecclesia was most significant and a fact which will never be forgotten by any who acted as temporal sponsors for this work; no, not even in all our future lives. Truly may God be praised for bestowing upon us this great privilege.

Altogether this has been *the one great Thanksgiving Day* of the writer’s life, and one which shall never, never pass from his memory, and one for which true thanks shall always arise from a grateful heart. *H. A. G.*

(To be continued)

What is Man?

DR. GEO. T. WEAVER.

(Continued from September)

Fourth Paper

IF man then be a Son of God, an offspring of Deity, having come out from God in creation's morning, a very natural question is—Where has he been during all the past? There is but one rational answer that can be given to this question, and that is, that he has been born again and again, and will continue to be reborn until he has reached the perfect state, when he will ascend to the heavenly realms, and forever be with the Lord; or if living at Christ's second coming, he will be transmuted from the mortal to the immortal, 1st. Thess. 4;13-15.

Atheists contend that "Death ends all;" and Theists of the orthodox church maintain that man began his career at the time of his present birth, but will extend it throughout the eternity to come, progressing onward and upward, in the unseen world until perfect, if among the redeemed, but if among the lost, to remain an inhabitant of hell forever and forever in conscious torment. All this is contrary both to reason and Scripture. As to rebirths, this is taught in the cyclic system; everything advances by but around the spiral, each round producing a new birth, and each round bringing a night and a day. Thus in the cosmic creative process, of our solar system, there is one great round called the 'Creative Cycle; which, according to Oriental calculation, embraces nearly a nonillion of years, or a unit with thirty zeros attached, as we measure time. This followed a former creative cycle which having become completed had gone into its rest, or night season, of equal length with its day. Our own solar system, or creative cycle, is now passing around the spiral, and in course of time, will complete its round and pass into its night season. This present creative cycle or 'Life Wave,' is divided into seven vast periods called 'creative days.' According to the Scriptures, "There was evening and there was morning, one day," Gen. 1;5. Each year is a cycle as our Earth passes around the Sun, having its winter, or death period, and its summer, or life period, the life coming out of death into a new birth. All nature follows

this cyclic law. A harvest is produced in the summer season when plant life is most abundant and in fulness of life, then old age begins and advances until winter sets in, when the cycles according to the spiral hypothesis of science, ever moving upwards toward the apex, death of all vegetation occurs. After its period of rest, out of this death new life is germinated, and new vegetable forms created. Take a single grain as of wheat, which is the illustration used by both Jesus and Paul, to illustrate the law of rebirth. Said Jesus, referring to his approaching death and the resurrection to follow, "Except a grain of wheat fall into the earth and die, it abideth alone, but if it die, it beareth much fruit," John 12;24. Says Paul, in discussing the doctrine of the resurrection, in that marvelous chapter in first Corinthians, answering the question as to how the dead are raised up, and with what kind of body they will appear; "Thou foolish one, that which thou thyself sowest is not quickened except it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleaseth him, and to each seed a body of its own." 1st. Cor. 15;35-38. Thus every spring time is a time of new birth, the essence or spirit of the grain of the preceding year, coming to birth in the harvest that follows. The doctrine of the resurrection, which is the hope of our race, "for if the dead rise not, then are we of all men most miserable," (1st Cor. 15;19,) is the doctrine of rebirth, or life springing out of death. This was true in the case of Jesus, and we are pledged that it will be true in the case of each of us.

Again, it is utterly impossible to account for the inequalities of birth conditions, in harmony with the justice of God, by any other reasoning. Each birth occurs according to the law of consequence, sowing and reaping, "For whatsoever a man soweth, that shall he also reap," Gal. 6;7. This law runs not only through the present lifetime, but if we be from everlasting, it runs through all past lives, and will continue to operate throughout our long pilgrimage in

the flesh. Each person, then, is born in exactly the condition and environment he is fitted for, according to the success or failure of his past lives. If in the past he has sown unto the Spirit, and has attained to sainthood, death to him is not death as we understand it, but a falling asleep in Christ, in which case he will need no further incarnations; so it is true that he reaps a harvest unto life everlasting; but if in the past he has sown unto the flesh, in this incarnation he will reap a harvest doomed to perish, 'his wood, hay and stubble,' will be consumed, and he will suffer the loss of his sowing, but he himself will be saved for future incarnations in which to have new trials for advancement. 1st Cor. 3:10-15. Each new life is a new resurrection for the purpose of manifesting the Spirit of God within, and for the purpose of acquiring new experience and unfoldment, and each is born at exactly the time when the planetary influences, good or bad, suit his case, for at the first breath taken, he inhales these combined influences that shape the life, and that indicate his destiny during this lifetime." And God made man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," Gen. 2:7. Thus Solomon, the wise man, declares, "There is a time to be born, and a time to die," Ecc. 3:2. Every once in a while a prodigy appears among us; a musical prodigy as Mozart; a mathematical prodigy, who in early childhood can give an answer immediately to the most difficult problems that may be given him to solve; as for example cube root, a lingual prodigy, who while just a child may have mastered many languages. How can we account for such cases, if they had not in a previous life mastered, or measurably so at least, these various lines of genius?

Again, this is a Scriptural doctrine, as found among the sacred books of the Orient and the Occident alike. During the Old Testament times, individual immortality was not believed in, except among a few advanced souls, but this select number believed in the rebirth idea; thus Job, 'a man perfect in his generation,' asks the question, "If a man die, shall he live again?" Job 14:14, and in 19; 26th chapter he answers the question, "And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Here he

refers to the death and dissolution of his body, and yet declares that in a fleshly body he would see God, see him individually with his own spiritual sight. Jesus thus declares for his own reincarnation, "Before Abraham was born, I am," John 8:58, that is, he declares that he was contemporary in all ages, and if he was, so have we been. He also declared for the reincarnation of Elijah in the person of John the Baptist, "And if ye are willing to receive it, this is Elijah, that is to come," Matt. 11:14. The idea was commonly accepted in his day, for when Jesus asked of his disciples respecting himself, "Who do men say that the Son of man is?" the disciples replied, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets," Matt. 16:13,14. Again, in the case of the man born blind, who had been brought to Jesus to be healed, the disciples asked the question, "Master, who sinned, this man or his parents, that he should be born blind?" John 9:2. The clear implication is that if this man had sinned, causing him to be born blind, the sin must have been in a former life. (To be continued)

SHAKESPEARE IN THE LIGHT OF THE ROSICRUCIAN TEACHINGS

(Continued from Page 208)

from the horn-book" which is the book of initiation, and those who receive these teachings are said to be "singled out from the barbarous."

Michelangelo in his sublime statue of Moses, depicts the law-giver with the attribute of rams' horns. From time immemorial these have been symbolic of the Initiation of the Lamb, of the new dispensation beginning with the coming of the Lamb as the Sun by precession went through the sign Aries. The jesters refer to the Lamb and to Aries by mentioning the "sheep" and the "horns," in the form of which the sign Aries ♈ is shaped. They also speak of the "sheep, (the sign Aries) with a horn added." Horn in Latin is *cornu*. If we add the word corn, or a penstroke representing it to ♈, the symbol for Aries, we obtain ♄, the symbol for Capricorn,— which is the sign of the gate to the Castle of the Grail or to the Temple on the Mountain Top ("mons") where initiation is given. Further we hear of the "9 Worthies"—the 9 initiations into the Lesser Mysteries, then of the "Princess" to whom the

“9 Worthies” are to be presented in the “posterior of the day,” that is in the late afternoon presided over by the sign Libra, the natural sign of the 7th house. The Princess who lives in the 7th house is Venus, the ruler of Libra in which sign the great initiator Saturn, the ruler of Capricorn is also exalted.

This is an allusion to the Venus Initiation, the third of the four Great Initiations for which the Lesser Initiations prepare.—With the assistance of the allusions which precede and succeed the big word it is not difficult to find the 7 words which it contains. The first and the last of these 7 “honorabili” and “initiatu” are almost clear, also “ordoni;”—“filius” and “bis” are easily found, especially if we arrange the letters in couples. We were told that we should find “Christian,” and finally, in case we have not found “Rosierucis” while grouping the letters, our attention is guardedly called to it as containing the vowels “o” and “u” besides the “repeated” I and the S which has to be repeat-

ed also, to represent the spiral path of *involution* and *evolution*, in contrast with the straight path of *initiation*. The staff of the initiate is alluded to, when we hear of Hercules’ “enter,” (involution) “exit” (evolution) and his “crushing the snake” (initiation.) Through initiation the spiral or serpent’s path is changed into the straight and narrow way,—“though few have the grace to do it.”

3 of the 7 words end on I, 4 on S, in correspondence with the 3 higher and 4 lower vehicles of man, and we read: *Honorabili Ordoni Christiani Rosierucis Filius Bis Ininiatus*. That means: a twice initiated son of the honorable (or honored) Order of Christian Rosenkreuz.

The 7 words contain 54 letters, twice the number of those forming the big word, but the value of 54 is the same as 27, namely 9, of which Max Heindel says that it is “the root-number of our present stage of evolution.”

Restless Heart, Don't Worry So

Dear restless heart, be still; don't fret and worry so;
 God hath a thousand ways His love and help to show;
 Just trust, and trust, and trust, until His will you know.

Dear restless heart, be still, for peace is God's own smile,
 His love can every wrong and sorrow reconcile;
 Just love, and love, and love, and calmly wait awhile.

Dear restless heart, be brave; don't moan and sorrow so;
 He hath a meaning kind in chilly winds that blow;
 Just hope, and hope, and hope, until you braver grow.

Dear restless heart, repose upon His heart an hour;
 His heart is strength and life, His heart is bloom and flower;
 Just rest, and rest, and rest, within His tender power.

Dear restless heart, be still; don't toil and worry so;
 God is the silent One, forever calm and slow;
 Just wait, and wait, and wait, and work with Him below.

Dear restless heart, be still; don't struggle to be free;
 God's life is in your life; to Him you may not flee;
 Just pray, and pray, and pray, till you have faith to see. —*Edith Willis Linn.*

A MESSAGE

EDITH LOUISE BROOKS

Live and affirm what you wish to come true;
 This is the message I speak unto you.
 Things that are dark, undesired and unkind,

Never allow them to enter your mind.
 Push them aside with: “I CAN and I WILL.”
 Smile and keep smiling and affirming still;
 As you smile and affirm keep believing it too,
 That all that is good is coming to you.

Question Department.

How to Understand Christ



QUESTION: How can a troubled soul be helped to understand the Christ?

ANSWER: There are innumerable occult or so-called occult books and magazines in the market, and people read, read. Especially since the war has parted many from their loved ones the hunger for occult information has become intense. Almost daily we receive letters quoting from such a book or such an article and asking our opinion. New Thought in its many branches, Christian Science, Spiritualism, Theosophy, various forms of Christian Mysticism, all these are brought before us, and our judgment is asked. There is truth—more or less disguised perhaps—in many of these tenets, and as long as a form contains and keeps alive a breath from the spirit of truth it is not for us to criticise because the form does not appeal to us. Yet all of us who try to follow the Rosicrucian teachings, must take a definite and a very firm stand. We must not be intolerant or narrow, there is truth outside the Rosicrucian Philosophy, and if our neighbor prefers his truth in a different garb, all is well as long as he has the truth. But danger for not a few amongst us lurks less in intolerance than in a weak, wavering, undecided kind of leniency. Truth clothes itself in many garbs, but there is only one truth. We know it, we have received it, we must defend it and proclaim it. We are too small to understand the whole truth about the Cosmos, about our solar system, even about our own planet, but we have received as much of the truth as we can bear at this stage of our evolution and as is essential for our further advancement. The truth of our epoch is ours, beautiful luminous, consoling, unmistakable,—we must spread it, and we must not hesitate to point out that which is not in accordance with this truth. We must keep our heads clear and our hearts aglow with the pure fire of a sacred zeal. To us was given the command to preach the gospel. What gospel? Do we preach the gospel of Max Hein-

del? He is a great soul and a great teacher, but our authority is higher. Do we preach the gospel of the Elder Brothers? They are exalted beings, guides of our evolution, but our authority is higher still. And there is but one authority for us, one way, one truth and one life,—namely Christ Jesus.

When people ask us of the Rosicrucian Fellowship, what are you, there is but one answer: We are Christians. When they ask us, what do you teach, there is but one reply: We teach the Christ. When they ask us, how do you develop the occult faculties, there is but one method:—leading the Christian life. And this is the only standard by which the books and articles on which our opinion is sought must be measured,—are they Christian, do they ring with the holy sound of that name in which alone salvation is possible—the name of Christ Jesus? As the apostle says: “There is salvation in none other for there is none other name under heaven given among men whereby we must be saved.” If a teaching ignore this name, or misuse it, or defile it, such teaching is wrong and dangerous, it does not contain the truth, it offers a stone and a serpent to the soul-hungry world, instead of the much-needed bread of life which can be obtained from Christ alone. It is not necessary that the name itself be written or spoken at all, yet its strengthening, saving, soul-building vibrations may ring through every word. There is *one* word in particular which has the same number of letters as “Christ Jesus,” and whenever we find it uttered, or the world-saving quality for which it stands diffused through a teaching, filling it with a pure white light, there is Christ. Wherever this word is wanting or made secondary, instead of being the pivot around which everything else moves, there the Christ is not. And the word equal to the name of Christ Jesus is “Compassion.” Not pity, not the weakly sentiment which says, “oh, I am so sorry,” but compassion, pouring forth like a mighty, almighty stream and setting into motion day and night

the wheels of service.—What if the Christ, the great Sun Spirit in his abode of glory should have looked down, with pity on the poor earth, and then have gone on his path of evolution through other and greater solar systems? He did not say: "I am sorry," and then turn to pursue the much more important progress of his own; he abandoned his glory, his own evolution, and he came,—came to us. Had he not done so, where would the poor earth be now? Crystallized in materialism, fallen behind the average evolutionary speed necessary to attain its goal, getting slower each day in vibration, denser in matter, unable to respond to the spiritual impulses from the sun and the higher planets; a straggler; a failure; an outcast. Hopeless it would be and lost, not forever,—that is impossible,—but for a whole Life Cycle, and that means billions of years; doomed it would be, not to die forever,—that is impossible,—but to disintegrate and to go into chaos and be formed anew, and commence again at the very beginning and work its way up again through untold sufferings and untold ages of time.

When man's involution, that is descent into matter, had ceased, and his evolution, that is ascent into spirit, was beginning, it became evident that the earth was lagging behind in the average speed of vibration necessary for this purpose and would not be able to accomplish the ascent, unless help came. Man had fallen, had tried to go his own way, and follow his own will, independent of the Father, that is of the highest source and goal of our solar system. Now it proved that man could not pursue his own way without arriving at his destruction, that his will was too weak and would never bring him back to his Father whence he came. *There* was the Father, *here* was man, and man through his own fault had destroyed the bridge to the Father, not only for himself but for all his younger brothers of the animal, plant and mineral worlds who are with him bound to this planet. Then the Christ, the great Sun Spirit, asked the Father's permission to leave his path through untold bliss and beauty, and to become the shepherd of this sorry flock lost in the wilderness of this endangered globe. His mission was two-fold: to teach a new order of things based on compassion and brotherly love, and to shed his blood upon the earth so that through it he might gain access to the earth in

his transcendently pure desire body, thus raising the vibrations of the planet and purifying it of its accumulated evil. Let us remember what a high Spirit he is! So the vibratory impulse thus imparted to the earth was of such tremendous speed that it could not help but influence and quicken every slow molecule. He underwent the pain of physical life so that he might teach us love. He suffered physical death so that we and everything on earth might live.

Why are these facts not more clearly understood in this Christian World of ours? Why is it that from so many directions comes the piteous cry: I cannot understand the Christ, I cannot find him, I do not know how he saved me, it is all so long ago, he is so great and far away, how can he help me in my need?—Almost daily we receive letters with such outcries, and souls suffer because many of those who profess to teach the Higher Life in our Western World do not teach the *one* thing needful to the Western Race, namely the Christ.—The orthodox churches have so shrouded his mission in dogma that it has become meaningless and satisfies neither the intellect nor the heart. And many of the modern schools for so-called spiritual advancement make self the center instead of the Christ. Did the Christ teach how to concentrate on wealth and beauty and prosperity, and to use spiritual powers for the obtaining of material things? *He* said, "do not be over-anxious asking, what shall we eat, or what shall we drink, or what shall we wear;—for all such things the Heathen ask; you cannot be servants to God and to gold."

Did the Christ teach that we could further the evolution of the animals best by killing and eating them and thus teaching them the idea of sacrifice and service? *He* said "blessed are the merciful, for they shall obtain mercy," and "he who draws the sword shall perish by the sword," and "whatsoever you do unto one of these the least amongst my brethren you do unto me."—Did the Christ teach his disciples breathing exercises and how to concentrate on the "Kundalini," so that they might develop occult powers? *He* said, "be shepherds to my sheep, preach the gospel and heal the sick." Did the Christ say: "Friends, if you are worried because you are not clairvoyant, or do not know how to leave your bodies, so as to take soul flights, it is your duty towards yourselves

to acquire these accomplishments, and then you may begin to serve others?" *He* said: "Take up your cross and follow *me*." And to follow *him* means to live according to his example of readiness for unselfish service without thought of our own attainments. Let us remember again, he did not think of self and the glorious possibilities of his advancement, he *came*,—*came to us*. "Wherefore God has highly exalted him and given him a name that is above every name, that at the name of Christ Jesus every knee shall bow."

A friend writes, "In praying I pray to the Father God; I am a son of God born of his Spirit substance; I do not understand why I should ask the Christ to intercede; God is my parent, and surely his child can appeal direct."—This prayerful soul does not realize that it would not be capable of the spiritual impulse necessary for prayer to the Father if the Christ had not come. If it were not for the Christ there would be no prayers said on this sorrowful star, only incantations of black magic. If it were not for him, we should only know a God of judgment to punish our ill deeds, we should not be able to understand a loving Father to whom we may speak in trust and confidence. We may not mention the name of Christ while praying, yet every prayer to the Father is as such spoken in the name of Christ and a recognition of Christ the mediator.

Another searching friend is troubled because "the Christ is so far away, whereas the human creatures are here, with their faults and failings, but also with their warm arms to clasp us, when we are sad."—But the human creatures would not know how to put their arms around us in an impulse of compassion had not the Christ Spirit who is compassion raised the vibrations of the human race to the rate necessary for the impersonal, unselfish feeling of compassion. Without his sacrifice we should be so engrossed in self, dulled in brutish materialism, that we should only feel the low passions and desires of the senses, unable to grasp the meaning of such words as tenderness, gentleness, devotion, service. Through every unselfish impulse, every tender word, every kind action of our fellow-beings the Christ speaks to us, just as we express him by every loving service which we render in thought or word or deed.

And the animals, the plants? Would the dog

in his intensity of love be faithful unto death to his master; would the rose send forth sweet perfume from petals glowing with loveliness,—if the Christ had not come? Without him the earth would not be able to produce in its creatures the vibrations necessary for love and loveliness, because when he came we were at a critical point in our evolution; without him retrogression would have been so rapid as to throw man quickly back into the extreme of barbarism, to return the domestic animals to their primitive wild state, and to deprive the plant kingdom of its power of bringing forth beauty of form or fineness of texture. Through the gentle obedience of our domestic animals; through the radiant beauty of our flowers the Christ speaks to us. Without him the soil would be rank with poisonous weeds and unwilling to yield even coarse food for man's wants; only beasts of prey would prowl, ferocious and inimical, devouring and being devoured. The radiance of our flowers, the song of our birds, the sweet breath of the hills, the fruit which we gather from our trees, the service and the joy we receive through our domestic animals,—let us give thanks to the Christ for it all.

When we protect the animals, hold their lives sacred, and treat with fond consideration the groping soul of the animal world, we express the Christ;—when we tend our flowers and trees so that they may yield richer bloom and better fruit we work with the Christ Spirit, we give testimony of the evolutionary speed within us raised by him and quickened by him anew each year.

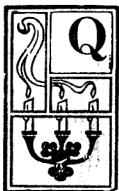
The sacrifice of Golgotha is being repeated every year. For a part of each year, from Christmas until Easter the great Sun-Spirit imprisons himself in the earth, undergoes the great suffering connected with the cramping earth conditions, so that the work of redemption may be ensured. For the vibratory rate of the earth has not only to be kept at the rate of 2,000 years ago, but constantly increased so that the finer vehicles of man may be developed and organized by means of which the ascent to the Father is to be accomplished. It is literally true that the Christ is leading us to the Father, by helping us to transmute gross matter through stages of increasing refinement until we have reached the state of spirituality where we vibrate to the Father.

The scientist measures the vibrations of sound, color, light, electricity. So the occultist can measure the vibrations of impure and selfish emotions which materialize us, and of the pure and unselfish ones which spiritualize us. Low emotions, low vibration and enervation into matter; high emotions, high vibration, transmutation into spirit and approach to the Father, The highest emotion is selfless love, its rate of vibration the greatest in the Universe,—and we now understand the evolutionary reason why one part of Christ's mission had to be the teaching of compassionate *love*, why his disciples were sent into all the world to preach the gospel of *love* to every creature. Christ, through his sacrifice, had set the speed of attainment but man has to keep it up. Every year when the Christ comes again he increases the rapidity of vibration and hastens man's evolution as necessitated by the law of ascent,—but man has to keep his hand on the wheel, or the speedometer of evolution will soon point to retrogression. The requirements of a Christian life are much greater now than they were in the days when the Master taught; two thousand years have passed since then, and each year the speed of evolution was increased.

Love is speed in vibration. A much higher degree of perfection in love is asked of us than of the people of His times. What might have

been pardonable 2,000 years ago is now a serious retardation. Yet, do we live up to the law of speed which the Christ taught us? We are in the age of speed, we admire speed, we crave speed, our inventors are at work day and night to augment the capacity for speed in our machinery and our conveyances, we delight in conquering space by the way of speed. Yet the vibrations of electricity compared to those of love are like the pace of a snail compared with that of an airship. Let us utilize this greatest power for evolutionary speed, love, so as to rid ourselves of the cumbersome slowness of our dense bodies and to make our spiritualized earth fly joyously on its appointed way, higher and higher, nearer and nearer to the Father's Throne.—Our interest in motor cars, trains and ocean liners is waning, they are not fast enough, our desire for speed is centered now on the flying machine. Yet the wings of the airplanes can only carry us through our atmosphere; let us make haste to develop the wings of love which will carry us through the Universe. The Christ taught us love so as to enable us to make our own evolutionary speed, independent of him. Until a sufficient number of us have developed sufficient love, the fate of the earth cannot be entrusted to us, and he has to imprison himself again and again. When will we liberate him? When will we love well enough to become pilots of a winged star?

Dangers of Incense



QUESTION: Is it good or not, to burn incense in one's home? What do the Rosicrucians teach regarding this?

ANSWER: Have you ever sat by an open fire and watched the fuel burn? At times a dark brown smoke rises, then the flame bursts out and mingles with the smoke and rushes upwards. Gradually the smoke is superseded by the flame, and the odor of the burning material fills the air around. According to the delicacy or pungency is it pleasant or otherwise to our nostrils? In everything the Father-fire lies latent waiting the opportunity for expression, ready to spring into life and escape upwards, returning to its source—the Sun. And always by the burning is liberated a perfume that like every other created thing has

its mission in the world. The perfume of the rose, the violet, the orange blossom, each brings with it a different sensation, tells its own story of the degree of perfection the plant has arrived at and draws to it a particular class of beings necessary for its evolution. Also the smell of the burning draws around a certain class of spirits, good or evil, according to the material burned, and it is particularly effective in this respect when burned in a close room from which the life-giving oxygen is partly exhausted.

That particular compound known as incense, when burned may draw higher or lower forces according to the ingredients used. It is told in the Rosicrucian Mysteries (p. 165,) that a particular kind of incense was always burned when certain conspirators wanted to gain new converts. The necessary fumes or ethers were



The Astral Ray.

What "The Message of the Stars" Brought to Me

KITTIE SKIDMORE COWEN

(Continued from September)



JUPITER is the planet of benevolence. The Jupiterian ray makes humanity humane, honorable, courteous, refined and generous, law-abiding, religious, cheerful and optimistic. The effect of the expansive Jupiter makes humanity big hearted, first, last and all the time and in every respect; big hearted where the emotions are concerned, its love; big hearted where all things of the world are concerned. It gives desire to benefit others, to uplift, to temper justice with mercy. Spiritually, the Jupiter ray is purifying the affections of the children of emotion and preparing them to take the next step upward in evolution which will make them amenable, in safety, to the altruistic Uranian ray. And for those who are following the intellectual path, he is working also to gradually develop a spiritual consciousness which will lift them up beyond human reason and connect them with the vibrations of Neptune, and which in turn will, in time, develop in them the Cosmic Consciousness of God.

In addition to the seven planets before named, there are two more whose influence is beginning to be felt by our present humanity in a greater or lesser degree. One is Uranus, the octave of Venus, having her nature in a much more subtle degree; its vibrations are so spiritual that they can not be felt by the ordinary man in the proper manner, and he therefore more readily responds to the evil aspects of the planet. The other is Neptune. Neptune is the

embodiment of a Great Spirit from the Creative Hierarchies, which normally influence us from the Zodiac. This planetary genie works specifically with those who are preparing for initiation and particularly with those who study Astrology and put it into practice in their daily lives, for then they are also preparing for the path of attainment. (See Simplified Astrology.)

Uranus is the planet of altruism. Coalition, the keyword of Venus, suggests a most intimate union, a blending of the very souls of two people who compose a family. But altruism, the keyword of Uranus, hints at such an all-embracing love as the Savior felt. Uranus is the octave of Venus and anyone ready to enter the path of preparation which leads to initiation must gradually learn to outgrow the Venus love which makes the immediate family all in all, and begin to cultivate the all-embracing Uranian altruism. Altruism does not require return of the love bestowed upon others, and has absolutely no concern with sex. It does not lessen the love for one's family, on the contrary, they being nearest to us will feel the increase to a greater degree than those farther away, and unless our love does bring forth such fruit, it is not Uranian and will not further us upon the path of attainment.

Neptune, the planet of divinity, is the octave of Mercury and altogether spiritual in its aims. As Mercury is Lightbearer of the physical Sun, so Neptune is Lightbearer of the spiritual Sun. Intellectuality, ruled by Mercury, has raised humanity up above the animal and made him

man. Spirituality, ruled by Neptune, will in time raise him up beyond the state of human and make him divine.

SUMMARY

When an Ego has passed through all the various experiences which are incident to his life in the heaven world, there comes to him a desire for a new birth. And then the Recording Angels look up his past and assist him in selecting his environment and allotting to his life the right destiny which is ready to be worked out into effect. Thus it is plain to be seen that we do not have a certain fate because we are born at a certain time, but that we are born at a particular time because we have a certain self-generated destiny to work out. We have made our destiny in a past life, and it is well to remember that we are now preparing for future embodiment and may make it what we choose.

In placing an Ego for re-embodiment, there are three important factors to be taken into consideration by the Recording Angels, namely: the sign of the Zodiac, the house, and the relative position of the planets at the time of birth. The signs are the divisions of the heavens which by their placement relative to the houses indicate our basic temperament, and attitude toward life. The houses are divisions of the earth, and each house represents a department of life. The planets are the messengers of God and by their motion through the signs and houses bring to us the opportunities, through experiences, for the soulgrowth which we need for our individual development. It is the angle of the stellar ray that determines its effect on our lives. The planets which are in the east at birth affect our physical constitution. Planets near the zenith are factors for good or ill where our social position is concerned. If a planet is setting in the west at the time of our birth, its angle strikes us in such a manner as to draw us to a certain type of marriage partner, and planets under the earth or at the nadir, have an effect upon our conditions in the latter part of life.

Astrology is a science, and a horoscope to be of any value must be calculated by certain specific rules and specifications. (See Lecture Series, No. 10.) "The scientific method demands from the applicant first, *month, day and year*, because it takes into consideration all of the nine

heavenly bodies in the solar system, and it knows that they have at any moment a certain relative position to one another. That same position will not occur again until a Great Sidereal Year has passed, and that is 25,868 of our ordinary years in length, so that if a child is born today it would be 25,868 years before another child could be born with the same horoscope. But even that is not enough, for it is estimated that a child is born every second; that would give 86,400 whose experience in life would be alike if only the *day* of birth were taken into consideration. Therefore the scientific Astrologer demands both the *hour* and the *place* of birth in addition to the *day, month and year*, for there are seldom two people born in the same place at the same hour and minute; even twins come from twenty minutes to a number of hours apart, and that makes a great difference.

Astronomy stands in about the same relation to Astrology as Anatomy to Physiology. Anatomy gives the dry facts as to the location and structure of the constituent organs of the body, and Astronomy gives dry data with regard to the heavenly bodies. But, it is reserved for Physiology to enunciate the utility of the different organs of the body, which alone makes such knowledge of value, so it is the part of Astrology to explain the significance of the changing relative position of the heavenly bodies with regard to the actions of mankind.

"It will need no argument to prove that the chemical condition of the Earth's atmosphere is different in the morning from what it is at noon or evening. We also see the changes produced in the different seasons, and we recognize that these changes are due to the Sun's changed position. We also recognize the effect of the Moon on the tides, etc. These bodies move fast, yet are constantly producing changes in the atmospheric conditions of the Earth; and in these days of wireless telegraphy it should not be hard to conceive that the other heavenly bodies also produce effects. As we have already seen, these changes are so numerous that the same chemical condition could not occur at intervals less than 25,868 years. Thus we see that the electrostatic condition of the atmosphere at the moment a child draws its first breath would give to each atom of the little sensitive body an *individual stamp*. And any future change in

the atmospheric condition will affect that brain differently from all others, for its original stamp varied from all others.

“To the occultist the twelve signs of the Zodiac are the twelve visible vehicles of the great Creative Hierarchies who helped man to evolve up to his present stage of self-consciousness, the Sun being the vesture of the highest spiritual intelligence manifest in our system at the present time. The Seven Planets—Uranus, Saturn, Jupiter, Mars, Earth, Venus, Mercury, are the bodies of the seven great Star Angels, of whom we hear in all religions as the seven Spirits before the Throne.

From them as spirits we have all come in seven “rays,” and One of them is thus our “father-star,” and remains so throughout all our lives. That fact does not preclude that we may be and are born at different times under all the other stars, so as to gather varied experience. Our horoscope will show what particular star is our “ruler” in this life.

From this comes also the beautiful doctrine of ‘twin-souls,’ not to be confounded with the coarse and bestial teaching which has been made the excuse for abominable adulterous practices. But all who have emanated from the same father-star are brother, sister, or twin souls in all their lives on Earth; and one can only enter the occult school composed of brothers from the same star-angel from which he emanated. This is what Christ Jesus meant when he said to the disciples, “Your Father and my Father,” whereby we may understand that Jesus and His disciples were “twin-souls” emanated from the same ray. To the Pharisees he ascribes a different origin, calling them children of the devil, Saturn or Satan. Yet it must not be supposed that Saturn is evil. He has his beneficent mission to fulfill, like all the others of God’s ministers; He is the subduing influence which brings sorrow to put a damper upon our arrogance; the tempter, to bring out our imperfections that we may be purged of evil and become perfect and virtuous; and his virtues are grand and great; chastity and justice, a rectitude that will never swerve; but he lacks mercy, and love; these come from the beautiful Venus. From her also come music and art, which serve to turn us to the higher side of nature. Jupiter is the beacon that lures us on to heaven and inspires us with lofty thoughts of devotion to God and altruistic aspiration. Mars is the energizer spur-

ring us on to work in the workshop of life. Were it not for his prodding influence there would be no vim or vigor in man. In his evil aspects he gives passion, war and strife, and that is because we misuse the energy he imparts; in the same way Venus will give sloth, and Jupiter indolence; but when we allow their good influences to be misdirected by our lower nature, Saturn comes and puts us through the fiery trials of sorrow and tribulation to bring us again to the path of advancement and purity.

Mercury, the messenger of the Gods, is the fount of wisdom whence the human mind gets its tone. The smallest of all the planets, but the kingdom of the star-angel who has the most important mission of all in respect to our human race. Upon its position and configurations in the horoscope will depend whether the coming life will be one of devotion to the higher self or whether the lower nature will hold sway, for the mind is the link between the higher self and the lower nature; and if it is so posited that it cares more for the pleasures of sense than the joys of the soul, sorrowful will be the end. Yet it will always be remembered that no man is compelled to do evil, and that the greater the temptation, the greater the reward to him that overcomes the tendencies shown in the horoscope. For let it be remembered that though the stars *impel* they can not and do not *compel*. In the final analysis WE are the arbiters of our destiny, and despite all evil influences, it is within

(Continued on Page 234)

Greetings, Saturn!

Great Saturn rules at God’s left hand,
The Spirit, terrible and true,

Who makes men grip the facts of Life,
Sometimes he makes them bitter, too.

Some call him Satan, Devil, Fiend!

Some, chilling, groan, “Oh! It is Death,”—

Some know him vanquished by Love’s spell
That keeps the Universe—God’s breath.

If you would conquer him, then go

Upon the right hand with the Ram,

Say this—“Great Saturn, thou art friend,

Thou canst not hurt, thy servant, Me; I AM!”

Ruth Farley.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides, typewriting, etc., 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 have no cause for complaint.

We Do Not Cast Horoscopes.

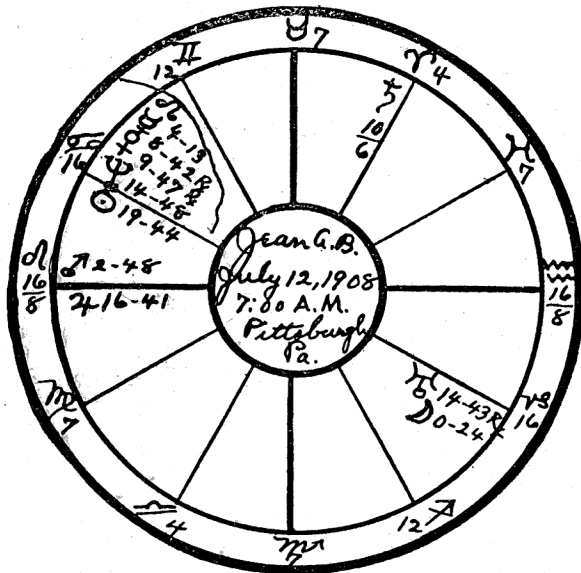
Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not thus trouble us; it will avail nothing.

JEAN A. B.

Born July 12, 1908.

Pittsburgh, Pa.

7:00 A. M.



Here we have a young lady with the royal, noble and aspiring sign of Leo, a fiery sign, on the Ascendant. And with the quick witted, energetic, fiery planet of Mars also in the sign of Leo, Jean will make her presence known in this world. She will demand attention, and she cannot remain long in a crowded room without all present being aware that she is among them. Mars in Leo is very impulsive and demonstrative. The only aspect this planet makes is a square to the Midheaven, from the two beastial signs of Leo and Taurus, hence she will not receive benefits from Mars, the energies will be dissipated, and especially since the planet is posited in the 12th House with no planetary aspects. Also with the Sun in the mystical sign of Cancer, conjunction to the mystical planet Neptune, and opposition to the planet of impulse—Uranus, Jean may at some time be led into developing her latent powers through mediumship. And the Sun also in the 12th House

—the House of self-undoing—her impulses may lead her into self-undoing. With the restless, nervous Mercury conjunction to Venus and Neptune in the sign Cancer, ruling the stomach, square to the obstructive Saturn in Aries (the head,) and opposition to Uranus in the 5th House of pleasures, Jean will suffer with poor digestion and severe headaches should she allow her impulses to lead into excesses in pleasures and especially those connected with the appetites.

Now there is also a very fine and noble side to Jean, in which the high ideals of Leo will have an opportunity to express through the reverent, optimistic, and law-abiding Jupiter which is on the cusp of the Ascendant. Jupiter is always ready to express through the heart, and in the sign Leo ruling the heart will give Jean a noble, generous, and loving nature. She will want to love the whole world, and the trine of Jupiter to the cautious and thoughtful Saturn in the 9th House, will balance the love. If the religious side of the nature is fostered Jean may be a power for good, especially if the aspects of the 11th and 5th Houses can be held in check,—the appetites and desires for pleasure.

The parents have a great responsibility in the training of a strong soul, such as is shown in this horoscope, and it is a wonderful privilege to be the guardians of one so gifted. May God give them the wisdom and love to guide her aright.

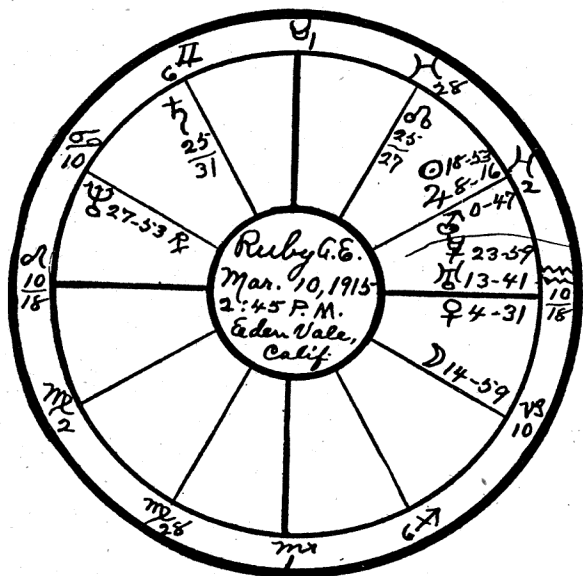
RUBY ALBERTA E.

Edenvale, Calif,

Born March 10, 1915.

2:45 P. M.

Here we have another young lady who has the noble, ambitious, and masterful sign of Leo on the Ascendant, but a child of a different nature altogether. The ruler of the Ascendant is in the 8th House—the House of limitations—and square to the obstructive Saturn, the ruler



of the 6th House—sickness, showing that the vitality will be low and that there is a tendency to coughs and colds; poor oxygenation is also shown. Therefore we would advise the parents to give her plenty of fresh air in the room where she sleeps. Teach her to breathe deeply, throwing the chest out so as to develop the lungs. But with the strong-willed, vital sign of Leo on the Ascendant she will be able to throw these tendencies off and overcome, where if she had a weaker sign, for instance the sign of Virgo on the Ascendant, she might drift into a chronic condition of physical weakness.

Ruby will find difficulty in expressing the latent powers within her as very few of her planets are aspected. She may love music and harmony but will not be able to express herself in this as Venus, Uranus, Jupiter, and Neptune, are all unaspected, showing neglected opportunities in former lives. This soul has had these opportunities but has not grasped them. It behooves us all to do our very best to advance and grasp each opportunity as it comes to us in this life, for we are then building a foundation, so that we will be ushered into the next body with a horoscope in which the planets are making good aspects. It is as W. E. Henley says in his "Invictus,"

"It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul."

In spite of all the difficulties to overcome in connection with the above unaspected planets,

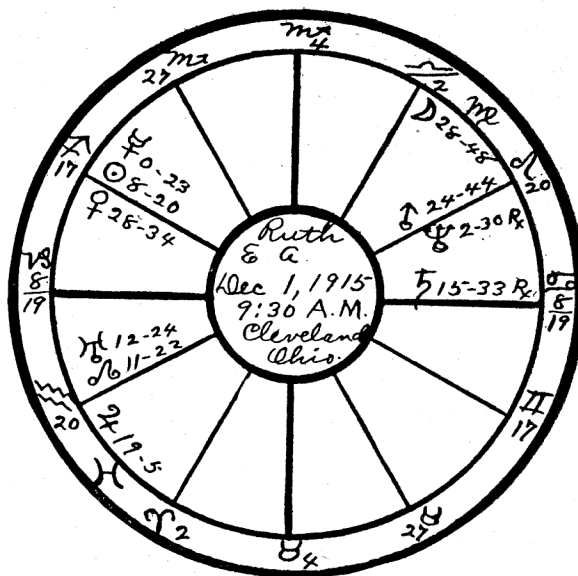
Ruby has a very deep and keen mind. This will assist her in surmounting many difficulties, for we find Mercury, the planet of reason, in the fixed and airy sign of Aquarius in trine to the thrifty and persevering Saturn. These two planets are also in mutual reception, which is very good. This will give Ruby a bright mind, and balanced by the will of the fixed sign Leo, with fixed signs on all the angles, she will have splendid executive ability and would be successful in clerical work. She could take charge of a large office and would have wonderful control over those under her or in her employ.

RUTH ELIZABETH A.

Cleveland, Ohio

Born December 1, 1915.

9:30 A. M.



We have had two young ladies' horoscopes with the sign Leo on the Ascendant, but here we have an Ascendant of an entirely different nature to deal with, viz: Capricorn, a Saturnine sign, with the ruler in its detriment in Cancer—the stomach. Capricorn people have little vitality. As children they are often delicate, timid, taking offense at the least thing said, and the unfortunate part of it is that they cannot forgive or forget, but hold a grudge. They thrive on approbation, and if the parents wish to draw out the best that is within the Capricorn child they must commend its work. They have the possibilities of good executive ability but the least discouragement causes ambition to fade away. They must be appreciated in order to expand, and parents are cautioned not to keep the reins too tight on these children, not

use the word "don't" too often, but to give them their freedom.

Ruth, however, has the Sun—the life giver—in the Jupiterian sign of Sagittarius, and Jupiter is also in his own sign, as this opulent planet is at home in two signs—Sagittarius and Pisces. Jupiter radiates its benevolent, and kindly spirit by making a trine to the ruler of this horoscope—Saturn, cheering and strengthening that serious, thoughtful, and thrifty planet.

The enthusiastic Mars in the cheerful, aspiring sign of Leo, in trine aspect to the pleasure-loving, suave Venus in the sign Sagittarius, will overcome much of the Saturnine influence and will give Ruth a cheerful, optimistic, and also a noble nature; the serious Saturnine side will be thus balanced.

With the mystic Neptune in Leo, a fixed sign, and in the 7th House, in trine aspect to Mercury and the Sun, also with Uranus in its own sign Aquarius, in the 1st House, sextile to the Sun, Ruth will easily absorb knowledge; she will not have to work mentally for it because the spirit will know through the awakening intuitions.

With the Moon in the sign of Virgo, ruling the intestines, and in the 8th House, square to Venus, she may form untidy habits. Her room and clothes may not be kept in order, for the

square of the above two planets indicates slothfulness and indifference to order. We would advise the parents of this young girl to teach her to have a place for everything and everything in its place, or she will be very unhappy in later years, for should she have a home and a family of her own and shiftlessness be permitted, it would lead to much unhappiness; this is a case where "a stitch in time saves nine."

With Saturn, the obstructor, in Cancer, the sign ruling the stomach, and the Moon in Virgo square to Venus, the weak parts of Ruth's physical body will be the stomach and intestines. She will be very peculiar in her likes and dislikes regarding food, especially fond of sweets, pastry and starches, and in later years when a strain has been put upon the body the stomach will lack the fluids necessary for digestion. Also with the Moon square Venus, the circulation will be sluggish and the small intestines especially will not assimilate the food. Therefore it is wise for the parents to begin now to teach this child to eat simple, plain vegetarian food and they may save much suffering for her in the future.

With the Sun and Mercury trine to Neptune and sextile to Uranus, Ruth will take readily to mystical subjects and her ideals will be above the average.

VOCATIONAL READINGS

LILLIAN M.

Princeton, Ind.

Born November 16, 1895.

10:00 A. M.

Here is a young lady whose parents have asked for a vocational reading, but we doubt that our advice will be followed. Lillian has a mind of her own and is very determined to follow her own inclinations. If she is crossed by those in the home she can be very severe, yes, even cruel. For with the ruler of the Ascendant,— Saturn, in the cruel, martial sign of Scorpio and conjunction to the hot tempered Mars in his own sign, also Mercury conjunction to Saturn and Mars, Lillian can express herself very cruelly when things do not go her way, she will turn heaven and earth to make them conform to her ideas, and will use force to accomplish her purposes.

Whatever she sets her mind to accomplish she will make a success of. As a doctor or chemist she would be very successful. She would also

make a first class politician, for with the venturesome Sun conjunction to Moon and Uranus, she can make herself so agreeable and diplomatic and at the same time be so masterful that she would always gain her point, especially as Jupiter is in the lovable yet fixed sign of Leo, in the 7th House, sextile to the suave Venus in its own sign of Libra on the cusp of the Mid-heaven. The last two planets, if she wished to use their influence, would win the love and cooperation of many. But with Jupiter also square to Mercury, Saturn and Mars, she would make use of others, and would not stop at anything to gain her point.

She would be very successful in the employ of the government, especially in detective work, for Mars, Mercury and Saturn in Scorpio give Lillian a very deep, keen and penetrating mind. With the Saturnine, suspicious and persevering Capricorn on the Ascendant, she would be very

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

MAN AND THE METHOD OF EVOLUTION

(Pages 87 to 96, Cosmo-Conception)
(Fifteenth Installment)

- Q. What is the effect of this action?
- A. Then the thought is able to act on the etheric brain and propel the vital force through the appropriate brain centers and nerves to the voluntary muscles which perform the necessary action. Thus the force of the thought is expended and the image remains in the ether of the vital body as memory of the act and the feeling that caused it.
- Q. If Repulsion, the centripetal force, is aroused, what is the result?
- A. There will be a struggle between the spiritual force (the will of man) within the thought-form and the desire body. This is the battle between conscience and desire—the higher and the lower nature.
- Q. What will the spiritual force then endeavor to do?
- A. It will seek to clothe the thought-form in the desire-stuff needed to manipulate the brain and muscles.
- Q. What will this action cause the force of Repulsion to do?
- A. It will endeavor to scatter the appropriated material and oust the thought.
- Q. If the spiritual energy is strong, what will result?
- A. It may force its way through to the brain centers and hold its clothing of desire-stuff while manipulating the vital force, thus compelling action, and will then leave upon the memory a vivid impression of the struggle and the victory.
- Q. If the spiritual energy is exhausted before action has resulted, what will be the effect?
- A. It will be overcome by the force of Repulsion and will be stored in the memory, as are all other thought-forms when they have expended their energy.
- Q. If the thought-form meets the withering feeling of Indifference, will it be able to compel action?
- A. It depends upon the Spiritual energy contained in it whether it will be able to compel action, or simply leave a weak impression upon the reflecting ether of the vital body after its kinetic energy has been exhausted.
- Q. Where no immediate action is called for by the mental images, what may be done with them?
- A. They may be projected directly upon the reflecting ether, together with the thought occasioned by them, to be used at some future time.
- Q. What is the spirit, working through the mind, able to do with the store-house of conscious memory?
- A. It has instant access to the storehouse of conscious memory and may at any time resurrect any of the pictures found there, endow them with new spiritual force and project them upon the desire body to compel action.
- Q. Each time such a picture is used, how is it affected?

- A. It will gain in vividness, strength and efficiency and will compel action along its particular line more readily than on previous occasions, because it cuts grooves and produces the phenomenon of thought gaining or growing upon us by repetition.
- Q. What is another or third way of using a thought-form?
- A. When the thinker projects it toward another mind to act as a suggestion, to carry information, as in thought transference; or it may be directed against the desire body of another person to compel action, as in the case of a hypnotist influencing a victim at a distance.
- Q. How will the thought-form then act?
- A. It will then act in precisely the same manner as if it were the victim's own thought.
- Q. When the work designed for such a projected thought-form has been accomplished or its energy expended, what becomes of it?
- A. It gravitates back to its creator, bearing with it the indelible record of the journey.
- Q. How is the record of its success or failure recorded?
- A. It is imprinted on the negative atoms of the reflecting ether of its creator's vital body, where it forms that part of the record of the thinker's life and actions which is sometimes called the sub-conscious mind.
- Q. Why is this record more important than the memory to which we have conscious access?
- A. Because the latter is made up from imperfect and illusive sense-perceptions, constituting the voluntary memory or conscious mind.
- Q. How does the involuntary or sub-conscious mind come into being?
- A. It comes into being in a different way, altogether beyond our control at present. For instance, as the ether carries to the sensitive film an accurate impression of the surrounding landscape, so the ether contained in the air we inspire carries with it an accurate and detailed picture of all our surroundings.
- Q. What objects or details are covered by this impression?
- A. It covers material things as well as the conditions existing each moment within our aura. The slightest thought, feeling or emotion is transmitted to the lungs, where it is injected into the blood.
- Q. What can you say of the blood as to its relation to the vital body?
- A. The blood is one of the highest products of the vital body, as it is the carrier of nourishment to every part of the body and the direct vehicle of the Ego. The pictures it contains are impressed upon the negative atoms of the vital body to serve as arbiters of the man's destiny in the post-mortem state.
- Q. To what does the memory, or so-called mind, relate?
- A. To the experience of this life, both conscious and subconscious. It consists of impressions of events on the vital body.
- Q. May these impressions be changed or eradicated?
- A. Yes, and the change or eradication depends upon the elimination of these impressions from the ether of the vital body, as noted in the explanation concerning the forgiveness of sins, which will be dealt with a little later on.
- Q. What is the superconscious memory?
- A. It is the storehouse of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life. This record is indelibly engraven on the life-spirit.
- Q. How does the superconscious memory manifest itself?
- A. It manifests ordinarily, though not to the full extent, as conscience and character which ensoul all thought-forms, sometimes as counsellor, compelling action with resistless force, even contrary to reason and desire.
- Q. In what people is the superconscious memory inherent to such an extent that it is above the necessity of clothing itself in mind-stuff and desire matter in order to compel action?
- A. In many women and in advanced people of either sex where the vital body has been sensitized by a pure and holy life and by prayer and concentration. In such people it does not always need to incur the danger of being subjected to and perhaps overruled by a process of reasoning.

- Q. How is it sometimes manifested?
- A. In the form of intuition or teaching from within, it sometimes impresses itself directly upon the reflecting ether of the vital body; and the more readily we learn to recognize it and follow its dictates the oftener it will speak, to the promotion of our eternal welfare.
- Q. What is it that is constantly destroying the dense vehicle?
- A. The activities during waking hours of the desire body and the mind. Every thought and movement breaks down tissue.
- Q. And what is it that endeavors to restore harmony and build up what the other vehicles are tearing down?
- A. The vital body. It is not able, however, to entirely withstand the powerful onslaughts of the impulses and thoughts.
- Q. What is the ultimate result of these onslaughts on the vital body.
- A. It gradually loses ground and at last there comes a time when it collapses.
- Q. What condition does this produce in the vital body?
- A. Its "points" shrivel up; the vital fluid ceases to flow along the nerves in sufficient quantity; the body becomes drowsy; the Thinker is hampered and forced to withdraw, taking the desire body with him.
- Q. In what condition does this leave the dense body?
- A. This withdrawal of the higher vehicles leaves the dense body interpenetrated by

the vital body in the senseless state we call sleep.

(To be continued)

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Children's Department

Nursery Chats

NORMAN McCLEOD.

Part 6—(Continued from September)

DADDY'S LETTER

WHAT do you mean by saying these little fairies will come whenever they hear the magic word?" I asked my friend.

"Well," he replied, "unless you have never really wanted and wished for something day and night with all your heart and mind, it will be impossible to answer your question; because a magic word is not spoken as you would say 'cat,' or 'dog.' The magic word must last for days, or weeks or years sometimes before the fairy sprites are satisfied that you really mean for them to come and serve you. It begins to make its presence known in your heart and echoes back and forth from heart to mind every waking moment of your life. If you have clear eyes you may even see what this magic thing looks like, and if the magic word has been sounding for long it appears as a great swirling, whirling funnel-shaped cloud reaching up to the very heavens; and when it has gone high enough, down come the fairy sprites tumbling pell-mell to the bottom in answer to the magical summons. Of course you do not see the word itself, but only the sort of hole it made in the air, just as the wind sometimes comes swirling along and we can see a cloud of dust where the wind has been."

Little children are sometimes pretty good at wishing, but are not aware of the fact that while they are wishing, this wish goes swirling and whirling all about them until it is satisfied.

Sometimes grown-ups wish for money, morning, noon and night and their wish grows in this funnel shape so big that when the money does come tumbling down it, they are buried so deep that they cannot build another wish to take it away.

This seems to be the best explanation I can give you, as it is rather difficult to tell in words what should be seen to be appreciated.

I told you about the Sunbeams, and the lov-

ing little sprites from Venus; well there are others living on the other planets as well; and the Planetary Spirit within each planet having certain work to do trains each little sprite to do his will. So when you have certain work to do you may wish and wish for days and the little sprites that know just how to help you in that work will be sent along the rays of light from that planet which is their home, right down that swirling, whirling funnel-shaped, magical word.

The little sprites from Mercury are very nimble, quick-witted, talkative and bright, and they have reasons for everything under the Sun. But they are pretty restless unless married to some of the little sprites from Saturn.

The little sprites from Jupiter are jovial, jolly and fat little roly-polies, and come to work for our preachers, lawyers and judges, giving them wisdom and advice.

Mars is the home of some of the liveliest little sprites you ever did see. They are so full of energy that very few know how to make use of them even when they have come to work; and when they have nothing else to do, they often become very destructive, just as fire would do in a house if not confined to the stove.

The little sprites from Saturn are very solemn and quite gloomy looking, because they have so much trying work to do, teaching people to be patient and persevering in all things.

The little Moonbeams are restless little travelers, and very fickle things; they help to make the pictures in our mind and also help things to grow when they feel like helping.

Now I will call these sprites by names that will tell you just what kind of sprites I am talking about. (To be continued.)

A Supplementary Edition of the Rosierucian Cosmo-Conception has just been printed on light-weight Bible paper with three extra Diagrams of the Desire Body added. \$1.50 post paid.

Angel's Visits

LIZZIE GRAHAM

SHE was a beautiful little angel and she came down to earth on a sunbeam. She came because she was sent to aid a poor rich lady and help her to learn how to give and how to love and thus to weave a beautiful golden "wedding garment" through helping others. The lady was very unhappy; she owned so much that she could not enjoy it.

First the little angel saw two dear dirty little children looking through the garden gate, and she whispered to them, "Ask the lady for a flower." So Mary called out, "Please, lady, give me a flower." But the lady never looked that way. Then Tommy pushed open the gate and shouted, "Say Missis, can we have some flowers?" The lady looked around and said to her gardener, "John, chase those dirty children away." Then the lady, hoping to be undisturbed, walked toward the back of the house—and the angel sighed.

An old man was walking in the shadeless road, and the angel whispered to him, "Go in here and ask for some breakfast." So the old man went around to the back of the house and there met the lady and said, "My lady, I am poor and hungry and old. Something told me to come up here. May I have a bite to eat." But the lady turned away and said to a servant, "James, you must watch the grounds more carefully, let no tramps come into this place. Take this man out for fear he may steal something."

The lady went indoors—and the angel shed a tear.

A young maid was busy with her work but quietly wiping away her tears as she swept and dusted, and the angel said to her, "Tell your mistress now." So the maid told the lady that her mother was ill and begged for a day off to go and see her, and for part of her wages, to buy something to carry to the mother. The lady rang for the housekeeper and said, "Send this girl away at once, I cannot have anyone crying around me, she must not return here." The lady went to the reception room—and tears of sorrow and compassion for the poor rich lady rolled down the cheeks of the angel.

The door bell rang and the butler announced the Rev. Dr. Jones. He came asking for a donation to head a subscription list to place stained glass windows in the church. The lady said, "I will put my name down for \$1,000." And the angel wept bitterly because the poor rich lady had lost every opportunity for loving service and only gave her money where everyone would know she had done it, but giving no love with it.

The angel returned safely to the heaven land to get a new supply of love to spread around the lady; then she will return and try and try again, for spirits never tire in their work of love, nor need rest.

Seventeen Important Rules for the Proper Control and Direction of Children

MRS. GERTRUDE H. CAMPBELL

From "The Message"

MANY mothers have asked me, "Do you find that your kindergarten training really helps you when you are dealing with problems in your home?" My answer is invariably, "Yes."

Two years of thorough and stimulating training in Fröbel's wonderful methods for teaching little children and several years of trying to

put those methods into practice could not fail to give a mother a more intelligent and spiritual grasp of the meaning of her children's activities.

Thinking back over the past years, I have been trying to formulate some of the practices that have helped me over the hard places, and I offer the following to the mother who wishes

to make of her children's early years a period that they and she will remember with great joy.

1. When it is necessary to restrain a child from doing something wrong or harmful, always suggest something else he may do. Never issue a "don't," without proposing a "do."

2. In giving a child permission to play, take care that his activities do not develop into license. For he will be happier if some limitations are imposed to test his powers and help him concentrate. For instance, if he is playing with blocks or cutting from paper, giving him permission to do anything he pleases often results in aimless or destructive activity. Some suggestion from the mother, to make something—to furnish a house for instance—stimulates and directs his mind, while leaving him free to express himself.

3. Before a command is given, always consider whether it is going to raise an issue. If a child refuses to obey, do not always insist upon implicit obedience; your command may not have been an entirely wise one. Punish for disobedience if necessary, but do not raise avoidable issues. "Breaking a child's will" is cruel and most harmful.

4. When a child is naughty, always be sure that the cause is not a physical one, for fatigue and hunger come easily to little people. Many problems that are unsolvable before a meal are no longer problems afterward.

5. Try to follow your children's activities and to understand the instincts and inner laws from which they proceed. View what they do in the light of your intelligence and of your spirit. Such a habit of watchfulness and care prevents nervous irritation, and enables you to enter into and to encourage sympathetically activities which are pleasing.

6. Be consistent in what you approve and disapprove. Do not one day, because you are tired, reprove a child for something he has done and the next day ignore the same thing because you are rested.

7. Answer questions truthfully. A child's mind does not always crave details. Give him only broad statements. Build a strong foundation of truth to which details may be added later. As regards the vital question of the origin of life, be careful not to give the child more than he asks for. Do not force your buds to open too early. The life of flowers and birds

is analogous to human life and will tell you how to answer this question.

8. Avoid useless negations. If there is no real reason why a child should have his requests denied, do not deny them.

9. In regard to children's interruptions, consider whether that which they want you to do is not more important than the special activity you had planned for that moment. In the last analysis, why do we mothers exist at all if not to give of our best to our children and to meet their needs as they show themselves?

10. The care of a child's body is important, but should not monopolize the mother's attention at the expense of mind and spirit.

11. Cultivate a sense of humor in yourself and in your child. It is wonderful how many trying situations may be relieved through this means.

12. Show a child the same respect you would a grown person. What a child resents most in being struck is not the pain, but the insult to his pride.

(Continued on Page 239)

THE ASTRAL RAY

(Continued from Page 223)

our power to rule our stars by the exercise of Will, the badge of our divinity to which all else must bow."

God is the Architect of our Universe. The twelve Zodiacal signs are the Creative Hierarchies who have assisted in our involution and are assisting in our evolution. The planets are the ministers of God. They are our teachers in the school of life where God has placed us, and are endeavoring to educate us in the Divine Wisdom of His Will. Earth is the school room. Each life is but a day in school. Perfection is the standard to be attained. Christ is the way. And when at last through successive rebirths the goal has been reached, the heights scaled, the lesson learned, the wisdom of the Father incorporated into the being of the son, liberation from concrete existence on the wheel of rebirth is the supreme reward, and we shall go home, "Perfect as our Father in heaven is perfect." And then the prophecy of John, the divine, will have come to pass. "Him that over cometh I will make a *pillar* in the temple of my God and he shall go no more out."

Nutrition and Health.

The Science of Right Breathing

DR. A. A. ERZ

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ACCORDING to ancient wisdom, "The greatest of all mysteries and miracles of nature is breathing or respiration; because our life itself begins with our first breath, it only exists from one breath to another, and it ends with our last breath; hence, breath is life." Science tells us that by proper breathing we control our health and prolong our life. Because by normal breathing we take a sufficient amount of vital force from the atmosphere in which we live and divert this energy to our tissues and organs, which sets up a vitalizing process through which we govern the cellular reconstruction of every part of the body. In other words proper breathing implies equilibrium of our whole organism and normal, mental and physical functions. Hence normal breathing must become our daily habit, for it means real health culture. While improper breathing impairs all organic functions, resulting in imperfect health and disease.

Of course there is no perfect harmony in our vital processes, if we fail to supply the proper quality and quantity of nutritive elements in our food. We can no more live and enjoy health on pure air alone than we can live on the best of food only; because the function of nutrition is as essential to life and health as is the function of respiration. This being self-evident, we shall confine our remarks in this treatise to the function of breathing and emphasize its main features as much as possible in order to impress the reader with the importance of this vital process. As a matter of fact, incorrect breathing in conjunction with deficient food supply, lack of proper sleep, rest and outdoor life and physical and mental overwork are the main factors in failing health and disease. And in failing health it will not do to neglect the function of breathing and rely on so-called rich food and all sorts of stimulants, by which we are

bound to over-crowd the impaired organs and force them into abnormal activity implying a wasteful reduction of vitality otherwise needed; with the result that the cellular reconstruction is impaired leading to a general break-down and all sorts of so-called nervous troubles. Such are the results of man's ignorance.

Indeed, all imperfect health of an ordinary nature comes from an imperfect knowledge of the laws of life and their consequent violation. And of all vital functions the least understood by mankind is breathing. Scientific investigations prove that only one or two percent of our people use more than one-sixth of their lung capacity. Only vigorous people breathe correctly. The elephant is generally recognized as a symbol of power, and he is the most regular and slowest breathing animal known, taking only about five or six respirations a minute. Since the blood depends upon the breath for the most important of its vital elements, it rests with us to govern the quality and quantity of the air we breathe, as well as the appropriation to ourselves of a larger or lesser amount of its life-giving principles. By correct breathing we govern all functions of our organism, increasing their activity and controlling all vital processes. In our modern literature dealing with health culture too little attention is given to proper breathing and the importance of the great electrical energy derived from the sun and stored up in the atmosphere. The main purpose of all our organic functions is the maintenance of life and health through the constant supply of vital energy and proper nutrition, required in the reconstruction of cellular tissue.

Scientific experiments have proved that in normal breathing at least four hundred cubic feet of air should pass in and out of the lungs every day, and that the blood should make a complete circuit about three times a minute. How few of us ever stop to think of the mar-

velous activity of the blood circulation, which, in normal health, moves at the rate of about seven miles an hour, always carrying on a double function conveying life-laden energy from the lungs to every tissue of the body, where it sets up a chemical transformation and then gathering up waste products, with almost inconceivable rapidity, distributing them among the organs of excretion on its return to the lungs for more energizing oxygen taken in by inhaling. While in the exhaling about thirty percent of the waste material of the body is thrown off from the system in the form of poisonous vapor, only about six percent being eliminated by the alimentary tract and the balance excreted through the pores of the skin and by the kidneys. Thus we see that it rests with us to keep "the river of life" properly supplied with life elements, through proper breathing, and to keep the system free from accumulating waste matter.

In every instance of impaired health, imperfect breathing is a causative factor, because every cell, nerve fiber and vital tissue of the body depends for its nutrition upon the proper supply of oxygenized blood. No function of our organism can take place without a sufficient amount of oxygen inhaled and absorbed by the blood. When the supply of oxygen-laden air obtained through breathing is stopped, life comes to an end. Oxygen is a universal gaseous element and an essential of life. Pure air inhaled and assimilated by the lungs, contains a fraction over twenty percent of oxygen, a fraction over seventy-nine percent of nitrogen, with about one-hundredth percent of carbon. Oxygen is the chief element in combustion and disintegration, and it is through the constant disintegration or transformation of substance within our organism that all organic functions are performed. In order to better understand the reason for having a normal supply of oxygen by proper breathing, it is well to consider some features of the process of assimilation or absorption of the nutritive elements of our food. Reduced to a thick, grayish fluid substance, called chyme, the partly digested food finally leaves the stomach to enter into the small intestines, where the greater part of digestion and absorption is going on. Through tiny hair-like tubes, called villi and lacteals, which are lining the inner walls of the small intestines, the entirely digested food, now called chyle, is absorbed and

transmitted to the circulation of the lymph and blood. The venous blood containing the newly received food material, first enters the pulmonary circulation for the sole purpose of a thorough oxygenation or saturation with oxygen, before it can enter the systemic circulation as arterial, oxygenized, purified blood, suitable for the nourishment of the body. This purifying process takes place in and through the lungs by the process of respiration, during which oxygen is taken in and carbon dioxide is given out.

The separation of the oxygen from the air is an electrical process which takes place in the lung cells. The lungs are composed of millions of air cells. Each air cell is in direct communication with the oxygen-laden atmosphere, by means of the air tubes and wind-pipe, and they are lined with mucous membranes which exude an alkaline substance; the alkaline lining makes these structures positive. The oxygen of the air being negative, is thus attracted to the air cells. The pulmonary blood capillaries closely invest each air-sac. The air cells of the lungs are very minute vesicles or sacs, which accounts for the elasticity of the lungs; between these little sacs run the capillary or hair-like blood vessels. The walls of the lung cells are exquisitely delicate, facilitating the interchange, absorption and escaping of gases, so that the incoming oxygen is easily absorbed, replacing the outgoing carbonic acid gas. It requires the combined action of the millions of tiny lung cells to perfectly purify and oxygenize the blood. It is the function of the lungs to furnish energizing oxygen to the blood, which in turn carries the vitalizing elements to each and every cell of the body. And it is also the function of the lungs to exhale the poisonous carbonic acid, which in case of imperfect breathing will partly remain in the circulation vitiating the blood, and this will have a paralyzing effect on the organs and their functions. Here again we see the importance of proper breathing by which the required oxygen is inhaled. For every cell of the body needs oxygen for its own breathing process, which constitutes the internal breathing, while the process of taking oxygen into the lungs is called the external breathing. And the capillaries which form an essential part of the circulatory system, are permeating every cell and tissue of the body, and furnish the nutritive material for the growth and re-

novation of the entire organism. Our health depends upon the healthy condition of the cells composing all tissues and organs; and the latter depends on the proper supply of proper nutrition through the blood, which in turn, gets its supply from the air we breathe, the food we eat, and the sunlight invigorating everything.

Improper breathing is one of the most common causes of ill-health. The prevailing improper breathing habit explains why so many people living in badly ventilated rooms, or those who have no lung expansion and only breathe with a small portion of their lungs, do not get sufficient nourishment from their food. The difficulty is, that the supply of oxygen is insufficient on account of improper breathing, and the blood carrying the nutritive elements to the cells of the body, is lacking the vitalizing element of oxygen, upon which all organic functions depend.

Since breathing is the most important function of our physical existence, it is but proper to give it due consideration. As we have seen, the process of breathing or respiration consists of two acts, inspiration and expiration. In respiration the principal structural factors are the lungs, the circulatory system and the respiratory muscles, of which the diaphragm deserves special mention. External breathing is apparently produced by the expansion and contraction of the chest involving the activity of numerous muscles and the ribs, and implying the action of electric energy and nervous force. A fully developed chest not only indicates normal thoracic breathing, perfect shoulders and ample thoracic and abdominal space, but it also means healthy vital organs, proper functioning of the lungs and heart and normal circulation, assimilation and elimination. While a flat or undeveloped chest means superficial breathing, impaired functions of the vital organs, round shoulders and many ailments, and shortcomings. People advanced in years imagine that they can not further develop their chests. However, there is no age limit in the development of the chest through proper breathing. For our ribs are movable. They act on hinges and may be raised and lowered at will. The higher they are raised the greater becomes the depth and width of the bony framework of the chest. The chest is not an immovable cage. It responds to exercise at any age. By deep breathing exercises we increase the expansion of the

chest and the actual size of the chest cavity and furnish more room for lung expansion.

Breathing is an involuntary act, yet we may modify or accelerate it; but no amount of will power can entirely stop breathing. Ordinarily it goes on without any voluntary effort, yet through the voluntary muscles, under control of the will, we can increase the force and depth of each inhalation and exhalation. Breathing, like all other vital functions of the body, represents the action of three laws; the spiritual, which is expressed in the innate intelligence controlling all organic functions; the mechanical, as expressed in the muscular action; and the chemical, expressed in the chemical change and transformation of vital substance through oxygenation and combustion.

(To be continued)

CHRISTIAN MYSTICISM

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Baked Sweet Potatoes
Creamed Cucumbers
Whole Wheat Bread and Butter
Milk

—SUPPER—

Bean Sandwiches
Combination Salad
Milk

Recipes

Rice Muffins

Mix two cups of flour with two teaspoons baking-powder and one teaspoon salt. Mix one cup of cooked rice with one egg, one tablespoon sugar and one cup of milk, slowly adding the dry ingredients. At the very last mix in two tablespoons of melted butter. Bake in hot gem pans.

Baked Cornmeal Mush

To 3 cups boiling water, slowly add one cup of moistened cornmeal and one teaspoon of salt. Boil for several hours in a double boiler. Just before removing from the stove add two tablespoons of white flour. Turn the mush into floured cold bread tins, allow to cool over night. Slice $\frac{1}{2}$ inch thick, dip in milk and bake in oiled pans until browned. Serve with maple syrup.

Vegetable Oyster Soup

Scrape and dice one dozen stalks of vegetable oyster. Cook in two cups of salted, boiling water, until tender. Brown two tablespoons of butter and one of flour, add this to the soup with one cup of milk. Serve with crisp crackers.

Creamed Cucumbers

Peel freshly picked cucumbers, or if wilted allow them to stand in cold water until perfectly firm. Slice and boil in salted water until tender. To improve the flavor of the cucumber, boil a good sized onion in the same water, then drain. Prepare a cream sauce by heating one tablespoon each of flour and butter in a frying pan until a light cream color is obtained, adding enough milk to make the required thickness of gravy. Season with salt, celery-salt, and paprika. Pour over the cucumbers and allow to come to a boil.

Bean Sandwich

Take cold baked beans, mash them and mix with mayonnaise dressing, seasoning with salt

and onion-salt. Spread this between thin slices of whole wheat bread.

Combination Salad

Garnish a plate with lettuce leaf. Place a few slices of cucumber, tomato, boiled carrots, beets, spoonful of string beans, peas and asparagus. Serve with mayonnaise dressing.

ONE EFFECT OF PROHIBITION

The following article taken from the Literary Digest speaks volumes. Truly the beginning of the New Age is at hand. and the desire for the moral and spiritual life is coming by leaps and bounds.—Ed.

Prohibition's Service to Music—"The passing of liquor will give an immense impetus to music in this country, not only artistically, but commercially." This confident and somewhat surprising assertion is made editorially by the Washington Herald, which goes on to say:

"This impetus will reflect itself in a greater patronage of the concert stage, more pupils for the music-teacher, in the larger sale of musical instruments and more employment to professional musicians at an increased wage.

"It is not just for the reason that people will have more money to spend for music and music-making devices, but it is, in fact, that those of us who used to use alcoholic beverages in one form or another to get away from the material of our every-day life, are going to use music to a degree for the same purpose. . . .

"One of the musical publications prophesies that next year will find twenty-five-piece orchestras in many of the big hotels where but eight or ten men are now employed.

"Many of the big cities now have symphony orchestras of their own that have not had them before. . . ."

The Rosy Cross Healing Circle

Washington, D. C., August 8, 1919.

Dear Friends:—I am now practically well; will return to work in a day or two. Operation a complete success and absolutely without pain. Skin disease has practically disappeared and little sign of the paralysis of left foot is to be found.

I appreciate the help of the Invisible Helpers who have been with me.

I am very truly yours,
C. O. T.

New York City, July 15, 1919.

Dear Friends:—Just a few lines to thank you for your help, before, during and after my delivery. I gave birth to a baby girl, on May 28th at 5:45 A. M. She is a big, healthy baby. Am glad to say I feel well and strong. I had a really easy time—everything was over in less than four hours. Thanking you again and with very best wishes, I remain,

Yours faithfully,
Mrs. I. F.

HEALING DATES

October 1—8—14—21—29
November 5—11—17—25
December 2—8—15—22—29

HEALING MEETINGS

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p. m. The virtue of the Cardinal Signs is dynamic energy which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 p. m. meditate on Health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

At the same time visualize the Pro-Ecclesia

where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

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

SEVENTEEN IMPORTANT RULES FOR THE PROPER CONTROL AND DIRECTION OF CHILDREN (Continued from Page 234)

13. Do not leave your children largely to the care of nurses, however conscientious or seemingly intelligent they may be. Nurses minister mostly to the physical needs of little children, and the time soon comes when they are no longer necessary for this purpose. Then it may be too late for the mother to build the bridge of sympathy between her children and herself. Moreover, it is in early years that the child is most impressionable and that a mother's influence may count for most.

14. Do not threaten. Make punishments slight, but see that they always follow the offense. Their effectiveness depends upon their inevitability, not on their severity. A child keeps his fingers from the flame because he knows it will always burn him.

15. A child that is occupied is always a good and happy child. For outdoors, try to have a sand-box, a garden and garden tools, and let this be a spot where the children hear the word "don't" as seldom as possible. For indoors, provide modeling clay, paints, a soap bubble outfit, blocks, crayons, colored paper, blunt scissors, colored wooden beads, shoestrings for stringing and pegs and peg boards. (Beads, pegs and peg boards may be procured from Milton Bradley Co., Springfield, Mass., or E. Steiger & Co., 49 Murray St., New York. Both companies will send a catalogue upon request.)

16. Since you are constantly supplying your child with mental and spiritual food, see that your own mind and spirit are kept renewed and inspired by good books, fresh air, poetry, change of scene, stimulating companionship, good pictures and music.

17. And remember, your child came to you with the divine spark. He is for you largely to make or to mar.

Echoes From Mt. Ecclesia

Editor's Note:—In the past this department has been devoted to news of the life and work on Mount Ecclesia. But as our life here preserves the even tenor of its way without a great deal of variation, and as there is usually not a great deal of news to give out concerning it, we have decided that it might be interesting to our readers to have a part of this space devoted to letters of appreciation received from our students and others who have been helped by our Philosophy and our various activities.

Therefore we shall from time to time print letters of this sort, hoping that they may carry a message of encouragement to others who may be similarly helped.

LETTER FROM A MILITARY HOSPITAL

March 6, 1919

It was at the time of wild roses when I had my first experience of Invisible Help. The wild roses are scattered liberally throughout this lonely mountain pass in the Canadian Rockies, and a kind sergeant had gathered a large bunch for our ward. They were removed at night, but the exquisite fragrance seemed to linger in the air and to fill the darkened room. I was awake, breathing was difficult and pain intense, and I had decided to fight no more, when I felt three impulses of life in rapid succession entering my spine. I then dropped off to sleep and have been slowly improving ever since. I have been in bed eight months now; I am no longer impatient, as I used to be, I have adjusted myself to hospital life for a time, and as an occult student of eighteen months' standing I realize the justice of all suffering. This must be a debt which I have incurred, and I know you can help me liquidate this debt if that will not interfere with my evolution. At least I will receive some helpful criticism and advice. I have the pleasure of reading the Cosmo-Conception of your order and notice on page 602 your offer to suffering humanity. In addition, I should be pleased to avail myself of the privilege of your courses in Astrology and the Rosierucian Philosophy, if you will acquaint me with the method of procedure. I have a loan of a fourth edition Cosmo from one of the

men here who found it in his camp after a draft of C. A. M. C. had left for overseas.

E. R. S.

Victoria, B. C.

August 6, 1919

Rosierucian Fellowship,
Oceanside Calif.

Dear Friends:—I was especially impressed with this month's Student's Letter, due to the fact that it came right in line with a subject in which I was making a special effort, namely, purification of the body. I am always taking stock of myself, and when I find I am especially lacking in any particular thing, I write a resolution concerning it and every morning when I arrive at the office, my first work is to take up the sheet of paper, read over my resolutions, *one at a time*, and meditate upon them and also ask for strength to carry out the resolutions. You notice I used the word "WORK" and also underlined it, for that's what it is to far too many who are trying for the "highway of attainment." But for me, allow me to change the word *work* to the word *pleasure*, for that is what it should be, and *is* with me. Not only should it be, but it *must* be or little or nothing will be accomplished. But as to my vow that I wrote out (or one of them, for I have many) for my morning consideration on the 17th of last month. It is as follows: "By Thy grace I will *not defile my body*." Just about three days before I received your letter calling attention to the necessity of keeping the temple clean and free from impure thoughts and acts, I changed my resolution to read: "By Thy grace I will defile neither my *body* nor my *mind*." When I read your letter I thought surely the Elder Brothers must have been whispering very strongly in my ear and surely I must stand in great need of the message.

Sincerely,

E. L. H.

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