

RAYS

from the

ROSE CROSS

Edited by Mrs. Max Heindel



Vol. 11 OCEANSIDE, CALIF., NOVEMBER, 1919 No. 7

General



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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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Rosicrucian Fellowship

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The Mystic Light.

If—

RUDYARD KIPLING

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt
you,
But make allowance for their doubting too:
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too
wise;

If you can dream—and not make dreams your
master;
If you can think—and not make thoughts
your aim,
If you can meet with Triumph and Disaster,
And treat those two impostors just the same:
If you can bear to hear the truth you've spoken,
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to,
broken,
And stoop and build 'em up with worn-out
tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss:
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you,
Except the Will which says to them: 'Hold
on!'

If you can talk with crowds and keep your
virtue,
Or walk with Kings—nor lose the common
touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much:
If you can fill the unforgiving minute,
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my
son!

The Rosicrucian Fellowship

ITS MOTTO, MESSAGE AND MISSION.

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

Editor's Note:—The following article is the last of a series giving the history of the Rosicrucian Fellowship. Extracts from Max Heindel's writings and addresses have from time to time been included. This article indicates the prospects for the future work of the Fellowship.

(Continued from October)



OR three years the workers had been handicapped and put to extra labor and expense on account of coal oil lamps, used in order that the students and workers might have a few hours study in the evening. The Oceanside Electric Company was very poorly equipped and could only supply

Mount Ecclesia with electricity for three hours a day; also the power was very poor. The dictaphones had been installed with motors that had to be wound by hand; the press was run with a small gasoline engine; and much unnecessary labor was expended in these processes. Max Heindel had spent a number of years during his earlier life in engineering and electrical work, and he concluded that it would be best to install an electrical plant and generate his own electricity. Friends assisted him in procuring the engine and dynamo at a reduced price, and the plant was installed in the building that had formerly been used for a dining hall. The old oil lamps were discarded for up-to-date electric bulbs. It was a wonderful relief to the workers who wished to use their

evenings for class work and study. The hand-turned dictaphones were exchanged for better and more modern ones run by electricity.

On Christmas Eve, Holy Night, Dec. 24, 1914, Mount Ecclesia was ablaze with light from its own electric plant. The most devotional and inspiring service of the entire year is the midnight service in commemoration of the birth of the beloved Savior. These services are held each year as the clock strikes the hour of twelve on the night of Dec. 24th. On this Christmas Eve, on account of having the electric power, stereopticon slides were used to illustrate the work of the evening. While Mrs. Heindel read the story of the Immaculate Conception and birth of the Savior, the pictures illustrating this story were shown on the screen, followed by an address by Max Heindel giving the mystical side of this story. Christmas morning was appropriately celebrated by having a beautiful Christmas tree with gifts for old and young.

In February 1915, the work became heavy. It was difficult to have the type set in Los Angeles and shipped to Oceanside in order to print the letters and lessons each month. It was impossible to set all this type by hand, and therefore a typesetting machine was purchased. The small monthly paper called the "Echoes" which had been sent out gratis for a year, was enlarged; but the extra postage needed made too great a strain upon the funds of Headquarters, therefore, the May number was sent out as a sample copy, soliciting a subscription price of \$1.00 per year. The name was changed to "Rays From the Rose Cross." This magazine has now grown to be one of the best periodicals of its kind, carrying the message of the Elder Brothers to thousands. It is welcomed on the tables of over 350 Libraries.

The printshop in the meantime had been moved from the main office (on account of the noise) into the basement, the room that had formerly been used as the temporary kitchen. It was truly a struggle for Max Heindel with only the assistance of a young and inexperienced man to set the type for all the lessons, letters, magazines, and propaganda, and run the press. They worked long hours into the night, and Mrs. Heindel with the stenographers worked overtime to fold and stitch, address and mail the magazines, letters and lessons, and answer

the many personal letters that were coming to Headquarters. If there happened to be drones on Mount Ecclesia, they were like the drones in a bee-hive, they could not, or rather would not, stay; but they did not wait like the bees to be thrown out of the hives; the vibrations of the work were not conducive to their comfort and they left of their own accord.

In the Spring of this year (1915) the members at San Francisco and Seattle erected a beautiful booth at the Panama Exposition held at San Francisco. This Exposition attracted many visitors who also took advantage of their western tour to visit the Fair at San Diego and to spend some time at Headquarters.

In June a large cylinder press was installed to take care of the larger sheets of printing, as the small job press could no longer do the work. The mortgage for the last thousand dollars was also paid off on the land about this time, and on July Fourth there was a celebration at which the mortgage was burned. An interesting address was given by Max Heindel entitled, "Our Association, Its Progress and Prosperity." It has been the aim of the leaders from the very beginning of the work to keep free from debt, for a truly spiritual organization cannot do its best work when encumbered by mortgages; and Mount Ecclesia has to this day remained free. The local bills are paid each month, and everything is done on a cash basis. Improvements are made only when a surplus shows that the work can be carried forward without incurring debts.

It is true that Headquarters has often suffered for lack of conveniences. The rooms at times have been scantily furnished, the buildings crowded, and the leaders and workers have often lacked certain comforts; but Max Heindel was happy to feel that the work was progressing on a safe and sound plan, and the minds of the leaders were at rest. All the funds from the sale of books and contributions to the Fellowship have been used for humanitarian work.

In the Spring of 1916, the typesetting machine which could no longer handle the work was replaced by a modern up-to-date linotype which sets and moulds the type into lines by touch of the keyboard.

For two years the crowded condition of the office had necessitated much extra labor, many departments being grouped in one room. With

the noisy printshop in the basement, it was very uncomfortable for the stenographers and office workers. In the Spring of 1917, a large two-story administration building was erected. This new building has a floor space of 4,800 feet with plenty of air and sunshine. Oh! the joy of the workers who had been so cramped, to move into this new building and to enjoy the view from all sides! The upper floor is devoted entirely to office and shipping department and the first floor to printshop and book-bindery.

On account of conditions caused by war, poor railroad accommodations, high prices, and the added work of building, the classes during the day were discontinued, only evening classes being held.

During the winter of 1917-18, the Simplified Scientific Ephemerides were compiled and printed from the year 1860 to date; also the Tables of Houses. This work was a very heavy strain upon the leaders who labored early and late, with the assistance of their devoted helpers. The sixty volumes of the Ephemeris and the three Tables of Houses took ten months of the most strenuous labor. The war in Europe made it impossible to get Ephemerides which had heretofore been printed exclusively in England, and the American Astrologers were in a great predicament. The hundreds of students on the mailing list at Headquarters who were studying Astrology by correspondence, found it impossible to go on with their lessons. Max Heindel realized the growing demand. Headquarters rose to the emergency, and by the end of the year the entire set of Ephemerides were on the market at half the price charged for the foreign edition. These Ephemerides have large clear print, and save eye strain. Our Astrological books have carried the Rosicrucian Philosophy into the lives of thousands of Astrological students, interesting them in the spiritual side of Astrology. To Max Heindel, Astrology was a religion, and the Rosicrucian Fellowship teachings given by the Elder Brothers have beautifully portrayed the religious side of this Science. Many students of Astrology have been led to the study of the Science of the Stars from materialistic and professional considerations, having never come in contact with spiritual Astrology. Many of these are now grasping eagerly for this more ideal Science, and Astrology is gradually being

restored to the place it occupied in the ancient wisdom religion of the past.

During the war there was difficulty in getting the books shipped from the publishers in Chicago. High prices of production and freight finally made it necessary that the work be done at Headquarters. In May 1918, the leaders drove by automobile to San Francisco, making a journey of combined pleasure and business, and while there Max Heindel procured the necessary machinery to equip the book-bindery. In the Fall of the same year, the enlarged 700-page Message of the Stars was type-set, printed, folded and bound at Headquarters. Max Heindel rejoiced in this first work done entirely by the Fellowship Press, and felt that now Headquarters was independent and could not be held back by trouble that might arise in shipping from the far eastern states. In the meantime the calculations for the 1920 Ephemeris were commenced. Heretofore Max Heindel had calculated the longitudes while Mrs. Heindel took the declinations; but now he seemed very anxious to have Mrs. Heindel calculate the entire work, encouraging her by saying that he wanted the world to know that she had done this work alone, also saying that he would check up after her. In all lines of work he was anxious to have his co-worker thoroughly understand same. When asked one day whether the reason for being so careful to have Mrs. Heindel do these things was that he felt the time to be near for his passing out, he lightly passed it off in a joke.

At the beginning of the present year, on account of the absence of the leaders from Headquarters, the customary New Year's Eve party was postponed until Saturday, Jan. 4, 1919. Max Heindel was one of the happiest of those present, singing songs in his clear, strong, musical voice, telling stories, and giving a surprise to all by slipping in quietly with ice cream and cake which he had brought from Oceanside. The next day, Sunday, he was apparently in the very best of health, busily engaged preparing his student's lesson. In the evening he gave an address in the Pro-Ecclesia. All day Monday he was very happy, occupied in preparing notes of various kinds until 4:30 in the afternoon, when he passed out suddenly with a stroke of apoplexy. He left everything in perfect order, notes in different places explaining

to Mrs. Heindel how to order stock for the printshop. In various ways it was shown that he had prepared for this passing over, that it was not unexpected by him.

Since his passing out, the work, both spiritual and physical, has greatly increased. Many more workers are now employed at Headquarters than before. The monthly lessons and letters are being sent to increasing numbers of people, and the Correspondence Courses in Mysticism and Astrology are attracting many new students. An up-to-date sewer system has been installed; a two-story sanitary barn erected; cement walks are being laid; and in many ways the work has taken on added force and activity.

During the last year of Max Heindel's life in the body, he had become somewhat discouraged regarding the erecting of the Ecclesia, as the number of Probationers who had come to Headquarters were not strong^o and unselfish enough to stand the tests. But since the first of January there is greater hope for the erecting of this building and it may yet be accomplished within the required time.

The book sales have more than doubled in the past year. The sixth edition of the "Cosmo-Conception," which was issued in 1918 was exhausted in six months, and a supplementary edition had to be printed to fill the many orders. The enlarged "Simplified Scientific Astrology," with its cloth binding, has just left the press. This edition is greatly improved. Max Heindel's work on "Freemasonry and Catholic-

ism" has just left the linotype and will be bound in cloth ready for the market in a few weeks; the price has not yet been determined. Another edition of the 700-page "Message of the Stars" will go to press as soon as "Freemasonry and Catholicism" is off; the former will be printed on light weight Bible paper.

Mount Ecclesia is at present crowded for lack of room, and it may be necessary before the winter passes to erect more cottages. But conditions in the labor market are still unfavorable and it is hoped that this will not be necessary. The heavy bills for paper and material to print the books, the added expense of salaries, and the improvements that have been made during the summer have depleted the funds so that it may not be possible for the present to do this necessary building. The Board of Trustees will in the near future erect a 50-room sanitarium. This was Max Heindel's wish, that the patients might be taken care of physically as well as spiritually.

The work on Mount Ecclesia, both from the spiritual and material standpoint, has never looked so prosperous and bright as at present. Our dear beloved leader who has passed into the higher life is still with us and is working actively, bringing to us those loyal and willing members who are making the best of workers. The students out in the world are also working with renewed interest, the list of probationers is increasing, and the work cannot help but grow and improve under their present loyal co-operation.

Somebody Must Work

DISAGREEABLE as the prospect seems to a certain type of mind, the world is crying out for good hard physical labor and plenty of it, and not even the most Utopian socialistic dreams can be accomplished without it. Somebody must positively do the work.

But even after all the bitter experiences of war and its colossal destruction, even with the violent urge of the high cost of living generally and the comparative meagerness of production, there is a very large population who still despise all that kind of work entailing physical exertion, and persist in the happy hope that

someone else will always undertake that department. No matter how slender their supply of gray matter, they fondly yearn for the job that directs other people's exertions and pride themselves on what is generally a very mythical "organizing ability."

Farmers find it almost impossible to get white labor. The white man, as a rule, has come to regard himself as far superior to farm labor, no matter how much he disapproves of the oriental invasion of that field. All over California the land is being tilled by brown men—Japanese, Chinese and Mexicans—and at wages and profits which preclude all accusa-

tion of "under-selling" their good white brother. For the industrious brown brother is no fool and reaps the full reward of his industry. Moreover he is comfortably cognizant of the "shortage" and sells his valuable, nay, indispensable, industry accordingly.

It is the same in domestic work. Housewives complain of the difficulty of getting help and at the alarming wages demanded. But rather than get down to work themselves, they are filling the hotels and apartment houses and overwhelming the restaurants and delicatessens with trade.

This ease-and-comfort-loving tendency to evade work is playing its very important part in the high cost of living. The people who do the work are naturally capitalizing their supposed "martyrdom." If madame herself thinks housework such a dreadful thing that she is willing to sacrifice home life for herself and family rather than do it, is it any wonder that the paid domestic worker does a little profiteering and strikes the hardest bargain to be wrung?

If the white man regards farm labor with such contempt, is it any wonder that the industrious little brown laborer demands the uttermost farthing for filling the breach?

Somebody must do the work.

During the war all sorts and conditions of people took to work, hard physical work, who had never worked before. In the cause of an inspired patriotism work became fashionable, worthy, highly esteemed. Yet, now that the more direful urge is passed, a curious and deplorable reaction seems to have taken place. Work has lost its glamour. Many a society dame who devotedly worked eight and ten hours a day for the Red Cross, for the Enlisted Men's Clubs, for Belgian relief and the countless other merciful causes, scorns today to put half that amount of labor into her own household. Men who, in the army or the navy, valiantly and cheerfully did every kind of "menial" job that Uncle Sam wanted done are now standing aloof, regarding nothing but "brain work" as within their sphere.

The very natural result of this condition is that the "brain work" market is flooded and remuneration unsatisfactory, while manual, physical labor can make its own terms.

The situation is highly ironical. This great

democracy was built on work, genuine physical labor. The people and the country thrive on it, our greatest men were bred from it. The whole basic foundation of the glorious success of this country was work. We had no leisure class and bragged about it. We were proud of our "shirt-sleeved" statesmen and only our foolish heiresses held inherited idleness in esteem. In every community there was a sort of natural suspicion of the person who did no work. Such "idle rich" as we had we scorned and ridiculed. Our land was opened up by white pioneers, our farms were tilled and made prosperous by working Americans, our cities were built and our big industries maintained by work, our own work. Those forbears of ours felt nothing derogatory about work.

And now the hope of the nation today is work. We must get back to work, for our pockets' sake, our health's sake, our children's sake, for civilization's sake. "Slacker" was a term of deep reproach during the war—it must be a term of deep reproach today.

Somebody must work, and the sooner each one among us, man or woman, appreciates that *he or she* is that *somebody* the sooner will happy, prosperous, normal conditions be restored. Work, our work, will defeat profiteer and striker alike. Only by work, our own work, can we become independent of selfish greed, just as only by work, our work, could the Hun be defeated.

Nor will this healthy return to work prove any martyrdom. In evading work, productive, honest labor, we are evading our own happiness. There is no satisfaction to equal the view of the successful products of our own labor. During those pitiful hunger marches of the unemployed in England five years before the war, the great cry of "Our right to work" rang through the country and the response was echoed in every heart. But the modern cry is "Our right to idleness"—the slacker cry. Yet there would be no surer remedy for national ills than: "Whatsoever thy hand finds to do, do it with all thy might."—Los Angeles Times.

LOVE YOUR WORK

Pleasure comes through toil and not by self-indulgence and indolence. When one gets to love work, his life is a happy one. —*Ruskin*.

Folklore

DR. RUTH M. WOOD

IN seeking to study any nation or people, we are struck with the numerous modes and means they pursue, in order to worship—the number of gods, idols, traditions, legends, about which they worry to reach a belief in God, and man's relation to Him, and his fellow beings. Where did these ideas spring from? How did they come about? What influence produced the change from a clear idea of one God, to these many forms of knowledge of Him? We must look underneath these traditions, legends, folklore and myths of the ages, to find that answer, if ever so faintly traceable; outlines may be found whereby we may see their struggle after the Truth.

Northern Europe, that is, England, Ireland, Scotland, especially, were inhabited at a very early time by a people of the early Aryan race, supposedly coming from India around to these lands by the northern seas, two to five hundred years before Christ. It may seem strange to us, so long accustomed to think of ourselves as an English speaking Christian people, to be called thus to think of our pagan ancestry. In our language, especially in many of our names, do we preserve the relics of the so-called heathenish life of our forefathers. As early as 500 B. C. we find that the Greeks had commercial intercourse with these extreme northern islands. Indeed, some of these traditions go back to a period shortly after the time given as the dispersion of the nations at Babel, even beyond Abraham's day; and other traditions are found relating to the deluge itself, giving three awful events as having occurred in this northern island itself. The first was the bursting of an immense lake, the original Killarney Lake known in tradition as the "Lake of Floods," which inundated all the land, destroying all persons except Dwyvan and Dwyvaek, who escaped in an open vessel, landed on dry land after a time, and re-peopled the island.

From this source, Dwyvan and Dwyvaek, sprang the nobles; those entering from other lands are counted the common people. Thus we may expect to find a resemblance between the religions of these earlier people of the north lands and other ancient people. There is a striking correspondence between the legends,

traditions and religions of Ireland especially, and those of the Brahmans of India, the Magi of Persia, the Greek priests, and the Hebrew patriarchs.

Among the relics of those early days, we find remains such as the ancient Druidic temples. In these temples there were days of special worship of the sun, and of the serpent, a symbol of knowledge in India. The sacrifices of these early people were simple, such as a people in the early stages of civilization would offer—first fruits of their crops, choice products of the earth, then animals as the greatest sacrifices, and in times of war, slaves taken as captives. All these sacrifices were to the god Woden (or Odin in Hindu,) and Zeus, a Greek deity. Later, Woden was changed in name to Volsang, one of the early Irish gods of peace—the Irish then being a people not greatly given to war, forsaking the god of war for one of a more peaceful nature.

The Celts have a great mass of fairy tales, legends, hobgoblin stories and the like, which enter into the life of the people. While the stronger men, the soldiers of the early race, told their old Viking tales or recited their Eddas poems, the common people told over and over the tales of the elves and fairies, the little people who haunted hills, meadows, fields, forests, lakes and rivers. All these tales were intimately related to their religious ideas and exerted as powerful an influence on their lives as their beliefs in the gods.

So it is in keeping with our subject that we proceed to present some of these fairy tales, legends and folklore, the symbols of their belief. Now what is a symbol? Longfellow says—it is an object which represents a thought, idea, characteristic, or quality. In "The Harvest Moon" he puts it:

"All things are symbols,
The eternal shows of nature have their image
in the mind."

First there is the story of the Nixies, or water fairies, who inhabit the lakes and river regions. The male nixies have green teeth, and wear green hats. The females have long golden hair and on sunny days are found sitting on the

banks of the rivers or lakes or perched on the branches of close-by trees, combing their golden locks. The men swoop down and carry them off into their castles beneath the water. These nixies are often seen dancing on the surface of the waters when any person is shortly to be drowned. Their home is a beautiful region below the water to which they take the drowned mortals. Hence the Irish propitiate the nixies at all times in order to secure safety when on water.

There was in the early days a folk-story regarding freedom from purgatory, something like this: In the underworld, to which one must go through water, there is a region where all who die are held by a giant, until another who comes as a guest to the giant, turns loose the prisoners. The giant holds each under a large hot pot. These pots the guest turns up, and thus the souls are set free.

Man originates nothing; he simply makes in the physical, or forms in the mind, that which already exists in the invisible world. Materials, forms, and colors, have specific meanings and are often united to form a Trinity of ideas. Every cult has its traditions, its book, its Bible, which teaches those who will learn to know the unity of creeds, in spite of the differences existing in the forms, or ritual, of religions.

Tales of the wonders of nymphs, fairies and hobgoblins abound more largely among the people of Southern Ireland than in the north. Also the tradition of their ancestral doings. Such is the story of the Blarney Stone. It lies in a castle three miles from Cork, situated on the River Lee, or rather, surrounded by this river, as the river tried to form an island and was hindered only by man building on both sides and spanning it by six bridges. Cork has its historical church, St. Anne's Cathedral, with its pepper box steeple, 170 feet high, containing the famous "Bells of Shandon," of which all true Irish sing:

"With deep affection and recollection,
I often think of those Shandon bells,
Whose sounds so wild would,
In the days of my childhood,
Fling 'round my cradle those magic spells;
Oh, sweet Cork, of thee,
With thy Bells of Shandon,
That sound so grand on
The pleasant waters of the River Lee."

With only a walk of three miles we come to the castle, a strong-hold in the fifteenth century, and owned by the Clan Carty. Cormac the Strong built it. Besides its immense halls and chambers there is a tower 120 feet high, which is ascended by a spiral staircase, where a view most grand is spread before the eyes.

But to the lore about the Blarney Stone. It is remarkable how a legend handed down from generation to generation makes a place famous. Visitors flock from all lands, in this instance, to kiss the stone which is said to make them eloquent in speech. The story runs thus: Cormac the Strong, saved an old woman who was drowning in the River Lee. She offered him as a reward, a golden tongue which had the power to seduce man, woman, friend or foe. He was to rise at daybreak, mount the stairs, kiss three times the triangular stone running around the bottom of the cornice and gain thereby fluency of speech. Since then thousands have kissed this stone hoping to gain the same gift. Hence the tradition of eloquence in the kissing of the stone which persists to this day. Walter Scott tells it thus:

"There is a stone there, that whoever kisses,
Oh, he never misses,
To grow most eloquent.
If he but clamber
To the lady's chamber,
He may become a member of Parliament,
Or an out-and-outer,
A clever spouter;
Don't try to hinder him,
Nor to bewilder him—
Sure he's a pilgrim from the Blarney Stone."

The southland has the Killarney Lakes, with their hundreds of residing nymphs. The lakes are one of the remains of the "Great Flood of Waters" at an earlier period, referred to in previous pages. Byron sings their praises in these words:

"These Lakes Killarney, that nobly foam and
flow,
The charm of this enchanted ground
With all their thousand turns disclose
Some fresher beauty and varying sound,
The haughtiest breast its wish might bound
Through life to dwell delighted here;
Nor could a spot on earth be found
To Nature and to me more dear."

The word "Killarney" signifies a church near a tree. A legend connected with these lakes is as follows: An enchanted fountain, springing from hidden springs, was located in this region. A peasant girl was wont to meet her lover by the fountain side. At one time they were lulled to sleep by the music of its flow, but were awakened at daybreak by the overflow of the fountain, which inundated the

surrounding district, thus overtaking them in their attempt to escape. They were drowned and have since peopled an underworld. The people still believe that the *voices* (echoes heard when on the lakes) are from these underworld residents, who, when times of great peril threaten the country, are seen along the water's side.

(To be continued)

When the Death Angel Walked In a Palace

GRAND Duke Ernest of Hesse had a very pretty little daughter by his first wife, Princess Victoria Melita of Great Britain and Coburg, now married to the Grand Duke Cyril of Russia. This little girl's name was Elizabeth, and on account of her beauty and sprightly cleverness she was a universal favorite; the only tie between her parents after their estrangement, F. Cunliffe Owen writes in the New York World.

While staying with her uncle and aunt, the former czar and czarina, at their picturesque country seat in Poland, she succumbed when seven years old to poison—ptomaine poison, according to some, but according to others drugs conveyed in food or drink by the Nihilists for the purpose of taking the life of Emperor Nicholas.

A remarkable account of the affair is given by an English woman of the name of Miss Eager, who, after spending a number of years in the service of the emperor and empress of Russia as the nursery governess of their young children, published on her return to England, with the full authority and approval of their majesties, a volume entitled, "Six Years at the Court of Russia."

According to her, little Princess Elizabeth, or "Ella," of Hesse was taken ill one afternoon or night and died before the following morning. Between 9 o'clock and 10 o'clock two of the little girls of the czarina, who were sleeping together in a room adjoining that of their 7 year old cousin of Hesse, suddenly alarmed every one within hearing by the most frantic screams.

When the empress, Miss Eager and the doctors rushed in, they found the two little grand duchesses standing up on their beds, shrieking and shaking with terror. It was some time be-

fore they could be soothed, and then they related that they had seen a man with flowing robes and huge wings in their room. While they were still talking the eyes of both children suddenly dilated with terror, and both pointing in the same direction, they cried: "Look! Look! There he is again. He has gone into Ella's room. Oh! Poor Ella! Poor Ella!"

Neither Miss Eager nor the czarina, nor yet the physicians, could see anything. But a few moments later Princess Ella suddenly sat up in her bed, crying: "I am choking! I am choking! Send for mama!" Three hours afterward the child, who had immediately after the cry for her mother fallen into a state of coma, passed away, in the absence, of course, of her parents.

Miss Eager expresses her firm conviction that the little grand duchesses had seen a supernatural apparition, and that the apparition in question was the angel of death. That the czar and czarina shared her impression is shown by the fact that they had authorized her to publish the story in her book, as well as by the circumstance that she retains their favor and good will and is in receipt of an annuity from them for the remainder of her days.—Chicago Daily News.

When a bit of sunshine hits ye,
 After passing of a cloud,
 When a fit of laughter gits ye
 An' ye'r spine is feelin' proud,
 Don't fergit to up and fling it
 At a soul that's feelin' blue,
 For the minit that ye sling it
 It's a boomerang to you.


—Capt. Jack Crawford.

What is Man

DR. GEO. T. WEAVER.

(Fifth Paper) (Continued from October)

MAN A SEVEN-FOLD BEING

 HE constitution of man is but vaguely understood, owing to the lack of spiritual consciousness. Usually men think of themselves as human beings possessing a soul; but they rarely conceive of themselves as Soul, possessing a human body, in which the soul abides. As for the spirit, they usually confound it with the soul, using the terms interchangeably.

The Bible recognizes man as a trinity, consisting of spirit, soul and body, 1st Thess. 5:3. But to this Paul adds a dual mentality, which he refers to as the carnal and spiritual minds, as found in the seventh chapter of Romans. The so called "Fallen Soul" is the seat of the entire desire nature, and by occultists is called the Desire Body. This is the region of the moral conflict which Paul refers to. When dominated by the carnal mind, man is enslaved by the passions and low desires. When dominated by the spiritual mind, he aims to break the fleshly bondage, and set his soul at liberty, awakening in it the higher desires, and the holier emotions. So far, then, we see that man is a four-fold being, spirit, soul, mind and body. Again the physical part of man's nature is a duality, consisting of the dense body, or outermost sheath, and the etheric body, called also the vital body, as it is this vehicle that keeps the gross body alive. This gives us a five-fold nature. Ascending to the spirit part of our being, we find that this is sub-divided into three parts or aspects, called the Human, the Life and the Divine Spirits. This gives us then the seven-fold being.

We will now consider the dense body. By this we refer to the outermost shell, the house, so to speak, in which we live during a single life. When we consider this in all its marvelous complexity, with David we are led to exclaim, "I am fearfully and wonderfully made." It is just such an organism as is fit to be the habitation of Deity, since it is formed in the likeness and image of God, Gen. 1:26. The celebrated astronomer Herschel, after years of careful observation, declared that the

Milky Way, taken in its entirety, is man-shaped, the twelve stellar clusters corresponding to the twelve parts of the human organism. The Zodiac is often referred to as "The Grand Man of the Heavens." It does not stand erect as man does, but is hooped in shape, the heels touching the back of the head, giving us the idea of its unending existence; for in truth the Grand Man has been from everlasting and will be to everlasting. Solar systems within it, like cells of the human body, decay and drop away, and new cells, so to speak, are formed to replace them. But the Milky Way as a whole abides forever.

The dense body is the product of, and is sustained by, the Earth. It is literally true that, "Out of the dust of the ground, God created man," referring of course to the flesh and blood body; and this, not directly, but by a process of transmutation of substance.

The physical body is the most perfect and complete of man's vehicles. It was started far back in creation's morning, in the Saturn Period or First Creative Day. The germ was then deposited which during subsequent ages, has unfolded into the form of the human body, and being the first begun, it is now the most complete in every detail. There will never be any new organs added, for it is now capable of functioning in every particular for which it was made. There will still be functions developed requiring new organs which are now dormant, such as the Pineal gland and the Pituitary body. Scientists think these organs obsolete, atrophied, and that the system would suffer no harm should any of them be eliminated. This is because scientists have no conception of the progress awaiting man on the higher planes.

The physical body is therefore admirably adapted to the field of its operation, the solid earth; and were it either more ethereal or more solid, it would not fulfil its designated mission, which is to gather experience for the indwelling soul by coming in touch with earthly conditions through the five senses.

The vital body is that vehicle which lies immediately within the gross physical, and which is intimately joined to it. It is called the vital body because its functions are such as to give life to the physical. Through it are controlled the vital organs that act automatically, such as the heart, liver, stomach, etc.

In texture this body is etheric, composed of four different ethers varying in fineness. The lowest of these is the Chemical Ether, that is, ether of an earthy nature, and like the physical body it disintegrates at death. The functions of this ether are those of assimilation and excretion.

Another ether of the vital body is the Life Ether, which is the medium of propagation. This is so called because it produces and sustains life. It is the mould or matrix within which the physical is built during the period of gestation, and preceding this, it is the medium of conception. It also controls the blood and heart action. With its withdrawal the heart would immediately cease to beat.

Still another function of the vital body is that of sense perception. This is governed by the Light Ether which is finer than the preceding ethers. It is called the Light Ether because it illuminates the understanding through the senses. Without it there would be no sense perception.

All sensations come under its jurisdiction, such as heat, pain, hunger, thirst, fatigue, and the sense of equilibrium. These taken all together are referred to by Physiologists as "The Receptive System." The vital body is the medium by which all stimuli, appealing to the senses, external or internal, are perceived and become of practical utility.

Memory, the last of the functions of the vital body has its abode in the Reflecting Ether. This ether is the seat of the psychometric faculties. Psychometry depends upon a certain sensitiveness whereby one holding in his hands any object that has been worn by another, can mentally see the other person, and describe his personality and characteristics. In this way one can also read the past history of physical objects.

The vital body being etheric derives its food from the etheric plane, except the chemical ether, which we have seen is earthy in its

nature. The great feeder of the vital body is the Sun. The Sun's vital forces surround us as a colorless etheric fluid which is absorbed by the vital body, where it undergoes a transformation of color, becoming a pale rose hue, and spreading along the nerves all over the dense body. Thus it is to our nervous system what electricity is to the telegraph system. It is thus that the dense body becomes vitalized and able to perform its functions. Paralysis is caused when the vital force becomes diminished and ceases to flow freely. All disease is primarily of the vital body and is produced by mental reaction. The proper treatment, therefore, is through the mind, instead of the use of medicines for the dense body.

During health the vital body acquires a superabundance of vital force, which after passing through the dense body, radiates in straight lines in every direction from the surface of the latter; but in sickness, when the vital body becomes attenuated, not being able to draw from without a sufficient amount of vital fluid to sustain the dense body, the radiations are curved and crumpled. In health the radiations are strong enough to carry from the dense body disease microbes, thus keeping it in health; but in ill-health, the disease microbes remain. The doorway to the vital body, through which the vital fluid enters is the etheric spleen, corresponding to the physical spleen.

The vital body is not as perfect a vehicle as is the dense body, because it was not projected as early. The germ of the vital body was not given until the Sun Period, or Second Creative Day. And yet it is sufficiently perfect to be the exact shape of the dense body, and so is sometimes called its "Double." It extends beyond the physical body a few inches as an aura, or magnetic field.

Though the vital body as a whole never withdraws from the physical body, there are times when it partially leaves it. This occurs in Hypnotism. At such times the head of the vital body may be seen clairvoyantly, sometimes divided hanging outside the head of the dense body, half on either shoulder; or it may be seen lying round the neck like the collar of a sweater. The hypnotist substitutes a part of his vital body for that of the person hypnotized. When anaesthetics are used, the vital body is partly driven out along with the higher vehicles. If

the application is too strong so that the life ether is also driven out, the patient dies.

A similar phenomenon occurs in the case of spirit materializations. Here the vital body is not so firmly locked with the dense body as is usually the case. When a medium allows his vital body to be used by entities from the unseen world who wish to materialize, the ether oozes from the left side through the spleen. At such times the vital force cannot flow into the body as normally, thus leaving the medium exhausted, often requiring stimulants to counteract the effect. This has caused some of this

class to become inebriates. To prevent this exhaustion, the medium sometimes visits the home of a friend possessing health and strength, vampirizing him of his vitality, leaving him limp and tired out.

In falling from a great height, or in drowning, the vital body separates from the physical body, leaving the latter inert. In amputating a limb, only the planetary ether leaves with it. For this reason, one who has lost a limb, may for a long time, feel distress caused by the discarded limb coming into rough contact with a solid substance. (To be concluded)

Work and Drugs

W. A. ROWDON

THOSE persons who have the privilege of studying the Rosierucian Philosophy, become aware that the function of mankind is service; that all *vague vaporings* upon Life and its meaning, and the possibilities of a future life after the death of the mortal body, may be nothing but selfish curiosity. The great aim in life should be visible results for work done. Work is one of the greatest privileges that men have—if they could but realize it. So many are liable to consider the theoretical as infinitely more valuable than the practical side of life. They enjoy extremely to theorize and speak upon the various problems which they encounter. If from that stage they turned to the practical side of these problems and actually commenced real pioneer work, they would find that the practical work would help their theories to a wonderful extent. There is a lot to be said for work as a phase of Religion. The dreamy idealistic type of mind is gradually being forced by the hard facts of Life, to “come down to earth” and *work*; the results of course, being that such persons become able to control their minds by the will and develop them, too. The man who searches for a “soft, easy, well-paid job” is on the road to mental and physical deterioration. The development of our souls, our minds and our bodies, is directly proportionate to the amount of exercise given them, and the *motive* in so doing. It is easy to write or say what is the best thing to do. But the whole matter depends upon the amount of will-power that can

be brought into action, when it has been decided that a certain course of action is best adapted to attain certain desired results. And will-power is developed by use—just a slow, steady process of saying and *doing* (action is eminent-ly necessary) at times when the body is lazy, sleepy, or similarly affected in the hundred and one different ways which are so well-known. And not only the body, but the mind. There are times when the mind seems chloroformed—when the reason is dormant as a result of which defection, the whole human being may be involved in some moral, mental or physical catastrophe, the effects of which may be of terrible import. The various domains of our being must be controlled by a strict and immovable will under the control of the higher mind. Then we shall seem to move through life as though guided by a beam of light. But when the mind is clouded and constricted by the effects of the fumes of alcohol, or drugs in common use, and the reason and judgment thereby suspended, well, how can one expect to reach a high percentage of efficiency? Efficiency, whether it be mental, physical, or spiritual is a matter of contemporary determination and environment. The important point is, that all-round efficiency is impaired by drugs. What a man gains when under their influence in mental exhilaration and vivid imagination, he must lose in judgment and reason. Literary work stimulated by and produced under the influence of drugs, is not so pure, so clean, in conception and motive as

(Continued on page 270)

Question Department.

Princes of the Air

Editor's Note:—So many questions pertaining to the Race Spirits have been received that the subject, which is a very important one and which covers a wide field, will be treated in a series of questions and answers.



QUESTION: What are the Race Spirits and what is the history of their evolution?

What is their connection with Jehovah?

Why do they allow hatred between the nations?

ANSWER: We are traveling in Europe. For many miles the train has been moving through spruce forests, sombre, monotonous. The air that comes through the wide open window by which we sit is laden with the odor of the spruce. The monotony of the landscape sends us to sleep. We awaken suddenly, aware of a change. The scenery is the same as before; tall, dark spruce trees on either side, no farm to be seen, no village, no human being. But there is a difference in the air which we breathe, and this has awakened us. The odor of spruce is still predominant, but a certain something is intermingled with it, not a malodor, not a perfume, a quality undefinable, yet unmistakable which enters our consciousness by means of the nostrils. And this element with which the odor from the trees is interpenetrated now is quite distinct from the tinge the air had before we went to sleep. A *change* of air has taken place, and we know the reason why when the guard enters our compartment and bids us prepare for the custom house inspection. We have crossed the border and are no longer travelling through the spruce forests of Germany, but through those of Russia. We have entered the realm of a different Race Spirit, and as the Race Spirit has his domain in the atmosphere, the change is impressed upon us through the air which we inhale. Every country has a distinct odor of its own, and there are people sensi-

tive and widely travelled who, when they cross frontiers at night, can tell by their sense of smell what country they are in. The nature of the soil, the geological formation and scenery, the flora and fauna, the occupations of the inhabitants do not always change abruptly with the borderline between two nations, yet the change in the air, in its quality and odor is sudden and distinct. To experience this, one has to travel in Europe where countries are small, and several frontiers may be crossed and recrossed within a few hours, as in that fateful corner where Germany, Switzerland, Holland, Belgium, France meet and geographically merge without such natural marks of division as are constituted by mighty streams or mountains.

The United States of America is not under a Race Spirit as yet. We have to go to the countries of the old World if we wish to gain an impression of the power which these beings wield, —a power so great that they cause the sun to shine differently in every country.

The Race Spirits are Archangels and as such, solar spirits, younger brothers of the supreme Sun Spirit, the Christ. They are ambassadors from the Sun who were appointed from their exalted kind as assistants of Jehovah in his work with the evolving races and nations.

Jehovah is the leader of the Race Spirits, who are Archangels, as well as of the tribe and family spirits, who are Angels. He is the highest Initiate of the Moon Period of Evolution, and was an Angel originally, for the Angels were the humanity of the Moon Period; but by means of Initiation he was raised to the level of the Archangels. Christ, the Highest Initiate of the Sun Period, and belonging to the evolution of the Archangels—the humanity of the Sun Period—was, by initiation, exalted to the level of the Lords of Mind—the humanity of the Saturn Period, and is thus closely linked to the Father, the highest Initiate of the Saturn Period, just as Jehovah is linked to the Christ. Jehovah who leads the Angels and those of the

Archangels who are Race Spirits, is not the Holy Spirit, nor is Christ the Son, nor is the Father-Initiate of the Saturn Period, the Father of our Solar System. But the Trinity of God, the Creator of our Solar System, reflects in the Trinity of our evolutionary Leaders; the ray from God the Father is reflected in the Father-Initiate, the ray from God the Son in the Christ Initiate, and the ray from God the Holy Spirit in the Initiate Jehovah. We know that the three primary colors corresponding to the three primary rays of the Triune God are blue, yellow and red. These are also the colors of the Trinity of Initiates, the Father expressing himself through the blue ray, the Christ through the yellow, Jehovah through the red.

When the flags of many nations are massed together, the display is made particularly bright by the predominance of red. No matter what the other colors are with which it may be combined, red is to be found in almost every flag. When it is missing as in the Prussian flag which is black and white, there is an occult reason for it. For the flag raised into the air,—*his* air— at the command of the Race Spirit is a symbol of Jehovah's leadership expressed in the red, and a symbol of the national ideal expressed in the choice and the arrangement of the other color or colors.

The Race Spirits as plenipotentiaries from the Sun, influence the country under their charge by the medium of certain solar rays diffused by them through the atmosphere. The same sun shines differently in each country because each solar ambassador or Race Spirit has affinity for certain sun rays which are diffused in the atmosphere of his country in predominance over the other rays. These particular rays charge the atmosphere with magnetic, electric and etheric properties, tint it with a certain color, pervade it with a certain odor. It is sun-force which we receive through the atmosphere, but the Race Spirit as an individualized part of the sun life transmits the force to his wards according to his individuality, further according to the particular qualities which are to be developed in each race and can be matured only under the influence of particular solar rays received in a particular angle; and thirdly according to the nature of the planet through which the sun rays are focused and reflected before they enter the atmosphere. From the affinity of the Race

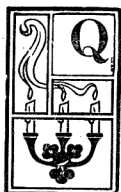
Spirit for certain solar rays follows his affinity for the corresponding planetary vibrations which likewise fill the air and are breathed in with the child's first breath. That the Race Spirits are influenced by the Planetary Spirits is recognized by Astrology which gives to each country its governing zodiacal sign and planetary ruler.

Since we inhale the Race Spirit with every breath we take from the first one to the last, he is indeed "nearer to us than hands and feet," as Max Heindel expresses it in "Mystic Light on the Great War." However we, the Race Spirit's wards, are individual beings also, with an evolving mind and will of our own. Not until the development of reason and will had begun in the Atlantean Period was humanity divided into races and put under the guardianship of the Race Spirits. The individuality of these great beings is met by that of their charges, a puny one compared with theirs, yet nevertheless an individuality and an important factor to be reckoned with. The Archangel Race Spirit can only influence the nation under his care as far, and in such a manner as it is able or willing to respond to this influence. The emanations from the thoughts, words and deeds of a people form an auric envelope around it which mingles with the atmosphere. If we inhale the qualities and dictates of the Race Spirit, we exhale also like subtle fumes, the essence of the racial achievements for good or ill into which we have converted his breath; thus tinging his atmosphere with one of our own making which may become so dense, so laden with impurities and murky colors that the solar rays as carriers of spiritual impulses can only be reflected through it very dimly, and in such contorting and exaggerating angles that the good appears as evil. For instance, the Race Spirit imbues his people with love of home and country. It is the nature of these exalted beings that they must teach love; they cannot do otherwise. At the stage of evolution during which they influence humanity, the highest form of love of which the average man is capable is that of country. Grown from the primitive kind of love which included family and tribe only, patriotism is an advanced concept of love; though it is still of the "me and mine" kind and is raised above the other varieties of love for me and mine in degree, not in quality.

My family, my tribe, my country! When man has reached the stage where he loves his brother's country also and *mine* is superseded by *thine*, then his love is perfected in accordance with the Christ ideal, then he no longer needs the guidance of solar spirits, because he has become at one with the supreme Sun Spirit, namely, the Christ. After the Angels had aroused the love of off-spring, family and tribe, gradually refining the nature of the emotion and expanding its limit, the Archangels were given the task of inculcating patriotism, the purest form in which the love of mine may appear. The ideal of patriotism is very high; love of country was intended to be a great educator toward the achievement of a sublime, selfless, joyous sense of duty, and an ever-readiness for service. Through patriotism mankind was to be educated for altruism and universal brotherhood. But it seems that man allows the impulse given by his guides from the higher worlds to influence him to a certain point, and then by a shifting of the focus, a changing of

the angle, he contorts the reflection of the solar ray and reverses good into evil. Thus patriotism may from a medium of love, as which it was implanted by the Race Spirit, become the medium of most terrible hate, of Chauvinism, of national conceit, of vainglorious vaunting, of covetousness, greed and self-aggrandizement. Patriotism as breathed into a nation by the Race Spirit has one meaning only, love of my country. Patriotism as breathed out by a people is often sadly defiled by the man-made taint, hate of my brother's country, and used as an excuse for cruelty and outrage. The Race Spirit is not to be blamed for the ill-deeds of his unruly charges, who, to repeat it again, are free-willed beings, nor must he interfere with the consequences, for the Lords of Destiny under whose direction the laws of rebirth and consequence operate are greater than he is. The nations must reap what they sow, must pay the price in suffering for the wrong done, and through suffering be brought back on the upward path of evolution.

Development of Concentration



QUESTION: A student who for a long time past has lost the power to concentrate for any length of time, wants to know whether a constant atmosphere of aspiration after spiritual things, and a ceaseless yearning of the heart to serve, can take the place, even to a small extent, of that mental concentration which remains unachieved.

ANSWER: Students who have reached the stage above mentioned, have for some reason or other weakened their power of concentration by too strenuous living and have scattered their physical and mental forces. This is often the case with society women who have so many little social duties, and so many affairs that sap the vitality. They feel that they must read every new book that is placed on the market, also the newspapers, in order to know what are the current topics of the day. They also feel that they must keep mind and body in a constant whirl in an endeavor to keep up with the times, and to be able to discuss with every friend what interests that particular one. The thought uppermost in their lives is to be popu-

lar, sought after, and the best informed of all their associates in home, club, or politics. What is the result? Unless such a woman has a physical body beyond the ordinary in health and strength, a mind that grasps things quickly and a memory that can fix and retain what she reads, she has a very difficult time. Lacking these conditions many women become mental and physical wrecks. The scattered forces of such a life will in time ruin the best memory and lessen the power of concentration.

Aspiration after spiritual things may to some extent help such a woman, but she is just as apt to acquire concentration by this method as a child is to get the moon by crying for it. Too many, alas, are crying for miracles to be performed, are meditating on spiritual development, affirming that they are one with God, and that they can just make a demand and its fulfillment is theirs. Have you ever met a leader, teacher, or healer who has followed this method, who has taught that you can obtain by affirming or demanding perfect health, great wealth, or prominence, and who has reached past middle life retaining a strong physical body? Such a

teacher may attract things earthly for a time, by affirming, but there comes a turning point sometime, somewhere, when an accounting is demanded by nature, and what he has received in this manner will have to be paid for; just as the man who gets his groceries on credit, will at the end of the month receive the bill; if he cannot pay it, it will be held over until some later day, but pay he must. So it is with everything in life. We cannot expect the law to work in one department and not in another. God's great storehouse of life and energy is open to every one who will pay the price, but you cannot get something for nothing.

As regards the desire to serve, all the yearning of years, if it is not followed by real service rendered, will avail us nothing. Alas, too many are reading books, attending classes, following every leader or teacher that enters their town. They are reading more than they can assimilate, are always talking of what they will do to serve humanity, that they want development and spiritual knowledge to use for service to others, while all the time they are merely serving self, never thinking to serve others. They hope for a big helping that their plate may be heaped full and running over, but they never think of passing it on to the next one. They wonder why the heavens are not opened up to give them a glimpse into the other worlds. The custodians of the heaven worlds know that this type of person would also use what he gets from the higher worlds for his own selfish purposes, and for that reason the doors are kept closed.

Now what advice can we give this student to improve mental concentration? First, there must be a method by which to start work. In the case of the young pupil, he must learn to pronounce A clearly and distinctly before he is permitted to take up the letter-B; the same routine of work is laid out for the child each day, and he in time learns system and order. He is not permitted to jump from A to Z but must learn his alphabet systematically. So people who are not able to concentrate must also begin to do things slowly and systematically. In whatever they do, they should always take one thing at a time and endeavor to concentrate on this until it is accomplished. Deep concentration is only acquired by the one who can shut out everything but the present. They must

read fewer books, and endeavor to retain and digest the contents. Promiscuous reading, especially that indulged by the present American habit of reading for pleasure and then forgetting it, is a most dangerous practice. Young children are encouraged by parents to go to the libraries, where they are allowed to browse through the open shelves; they cannot yet discriminate, hence they will take the book with the most beautiful cover or most catchy title and sit for hours enjoying the story, but as quickly forgetting it. Then they pass on to other books, devouring each and forgetting it. The parents are discouraged at the child's lack of memory, little realizing that the enjoyment for the moment and the forgetting are becoming a habit. But if they would choose the books for their children, getting the ones worth while, if possible with good helpful pictures (for a picture impresses the contents of the book on the mind of the child,) then encourage them to read slowly, the memories of the children would be greatly improved.

To develop and strengthen the power of concentration, it is necessary that the aspirant think and act with this one purpose in view. Do one thing at a time and endeavor to do it well. If the work during the day is carried on with deliberation, the mind will in time develop that faculty and concentration will eventually be developed. It is necessary for concentration to focus the mind on one given subject, and train it day after day to hold this thought. Often power of thought is wasted during the day, the mind rambling from one thing to another aimlessly. But if the daily duties are systematized, so as to complete one thing at a time, this will focus the mind and the thoughts will come more under control. The aspirant to the higher life must first control and make his thoughts one-pointed at will, before he can make much headway towards functioning in the higher worlds.

However vexed you may be overnight, things will often look very different in the morning. If you have written a clever and conclusive, but scathing letter, keep it back till the next day, and it will very often never go at all.

—Lord Avebury.



The Astral Ray.

Shakespeare in the Light of the Rosicrucian Teaching

The following is the fifth 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.

V

LEONATUS—A PROPHECY OF THE COMING AGE

MARGARET WOLFF

PART I

IN Shakespeare's romantic Drama, "Cymbeline," there occurs a strange prophecy,—“Whereas a lion's whelp shall, to himself unknown, without seeking, find and be embraced by a piece of tender air; and when from a stately cedar shall be lopped branches, which, being dead many years, shall after revive, be jointed to the old stock, and freshly grow; then shall Posthumus end his miseries, Britain be fortunate, and flourish in peace and plenty.”

There is a great beauty in these words, and a great mystery which is enhanced by the fact that they are given to Leonatus Posthumus, the hero of the play, by Jupiter himself.

Leonatus is in prison, condemned to die at dawn, apparently forsaken by all the world. He falls into a short sleep of exhaustion in which his parents and his two brothers, all long dead, appear to him. They have come from “stiller seats,” from “never withering banks of

flowers,” to comfort and to save him. In a strange, rhythmical, songlike prayer they send their supplications for their suffering son and brother up to Jupiter's throne. “In thunder and lightning, sitting upon an eagle” the god descends and places a tablet with the prophetic inscription on Leonatus' breast, who, after his happy release in the end, relates to King Cymbeline how “the golden chance” came to him.

“Good, my lord,
Call forth your soothsayer: as I slept, methought

Great Jupiter, upon his eagle back,
Appeared to me, with other spritely shows
Of mine own kindred; when I waked I found
This label on my bosom; whose containing
Is so from sense in hardness that I can
Make no collection of it: let him show
His skill in the construction.”

“Whereas a lion's whelp shall be embraced by a piece of tender air,”—there is a promise of love in these few words, a sweet comfort, a soothing gentleness which make the heart rejoice before the intellect arrives at an interpretation of the prophecy. The soothsayer, as we shall see later, hints at the beautiful meaning of the first lines, but his reading of the mystical inscription as a whole remains exoteric and local, confined to the personages of the play and to Britain at the time of the Roman invasion. It is left to posterity and to those who are in the poet's confidence by means of the Rosicrucian Teachings to lift the veil, and to glance into the esoteric sanctuary which lies in the center of each Shakespearean drama.

Every one of his plays is true to the original mission of the drama, so sadly forgotten in these days of vaudeville and musical comedy, namely to give a "world picture," as Richard Wagner expresses it; that is, to represent in symbolic form a phase of human, or cosmic evolution.

"The old has passed,—behold, all is made new!"—The drama *Cymbeline* does not only contain a prophecy as center and climax, it is a prophetic play from the first scene to the last, by means of the characters of the hero Leonatus and the heroine Imogen who are representatives of new phases in individual, national and cosmic development preparative of and culminating in, the advent of the Aquarian Age. Though the time is early in the Christian era, even before the Britons have been baptized in the name of Christ, the poet's far reaching vision sees deep into the ages to come, and with the tongue of a prophet he tells of the future man and the future woman.

Shakespeare was a Master Astrologer. Though he had to veil his knowledge of the Divine Science to avoid suspicion of witchcraft and black magic, his works not only teem with astrological allusions but are filled with profound wisdom derived from the script of the stars. In Shakespeare's early manhood there are several years which can not be accounted for. He left his home-town, Stratford-on-Avon, for London and after a short stay there disappeared for at least three or four years. During these years he devoted himself to the study of the occult sciences, Astrology amongst them, most probably in Italy, where at the old Universities of Bologna and Padua occult traditions had been carefully preserved. As an Initiate of the Rosicrucian Order he later had access to astrological information far beyond the ken of the average astrologer of his times who is depicted in the soothsayer, and he read in the stars, national and racial developments belonging to the far future; or rather *possibilities* of developments! For in nations and races, as in the individual, free will is mightier than the laws of the zodiac.

In national symbology Britian is represented by the Lion. The Leonati are the children of the Anglo-Saxon Race who, following the eagle of Jupiter in its flight toward the West, have conquered new lands, founded new nations and

called into life a new race. Leonatus means He Who Is Born Of a Lion.

"Thou Leonatus art the Lion's Whelp;
The fit and apt construction of thy name
Being Leo-Natus, doth import so much."—

Posthumus means He Who Comes After. At the time of the Roman invasion Britian was Celtic; but Posthumus is the Anglo-Saxon who "comes after" the Celt; is the new Leonine-Aquarian Race which "comes after" the Anglo-Saxon; is ascending humanity. The history of human evolution is the epic of him who "comes after."

"Came the Whisper, came the Vision, came the
Power with the Need,
Till the Soul that is not man's soul was lent us
to lead.
As the deer breaks—as the steer breaks—from
the herd where they graze,
In the faith of little children we went on our
ways,

* * * * *

Follow after—follow after! We have watered
the root,
And the bud has come to blossom that ripens
for fruit!"

As depicted by Kipling in his grandiose poem, "The Song of the Dead," the Leonati or Anglo-Saxons are empire builders. Theirs was the mission to obey the ever-urging impulse of the Jupiterian wanderer-sign, Sagittarius, and to prepare the earth for those who follow after by including new countries in the empire of Civilization and Christianity, so that on a purer soil and in a rarer atmosphere new races might develop the finer and higher qualities necessary to carry the empire of the evolving spirit. And the race which, though its progenitors have sprung from the Lion, though it bears the Anglo-Saxon mark on its civilization, and speaks with the Anglo-Saxon tongue, yet enfolds all nations,—the *chosen* race through which the Christ principle of Unity will manifest in the Age of Universal Brotherhood is being born in that country where the "Lion's whelp is embraced by a piece of tender air," namely in the United States of America where the *Air* sign *Gemini* reigns supreme, and enfolds the Lion's children.

The new Race in which Universal Brotherhood will be perfected is only just beginning to

form, but the Age of Unity is being foreshadowed by America's participation in the war for the ending of wars, and by America's guidance in the movement for the formation of the League of Nations. Amongst the stumbling blocks in the way of this League are two dead branches which have been "lopped" from a "stately cedar." Aryan humanity is represented by this ever-greening cedar tree; the nations are the branches. There are two nations in Europe closely related to the Anglo-Saxons and formerly their co-workers in the service of civilization. The thoughts of violent militarism held by their leaders shaped an axe by which to cut off their brother-branches so that the two might grow and green more abundantly. The axe became the axe of destiny and turned against the two branches themselves in which the sap had dried, the life withered. Those two great Western Aryan nations had become as "dead" because the spirit had been driven out of them, and the endeavors to force them into thriving by the strength of matter had remained vain. But they will come to life again, the branches watered with many tears will green anew.—King Cymbeline has two "lost" sons, brothers to Imogen, brothers-in-law to Leonatus; in their early boyhood they are stolen by Belarius whose name means the Warlike One, parted from their kind and hidden for many years in the darkness of caves and forests. Their family thinks them dead; strangers wonder that "a king's children should be so slackly guarded" as to be "lost." But because they are "a king's children" they do not remain lost; their royal blood asserts itself; after years of isolation and privation, simplicity and frugality, during which they grow up strong in body, noble in mind and pure in soul, they finally come forth voluntarily to offer their lives in the service of humanity whose cause they have heard to be in danger, since Britain—the future—is engaged with Rome—the past—in a life and death struggle. Their family recognizes them on the grounds of their valor; "the branches jointed to the old stock grow freshly;" and the tree is not only perfect again, but has developed from a "stately" into a "majestic" cedar.

Not until the tree of nations greens again in all its branches can the final and lasting peace reign which "ends Posthumus' miseries" by in-

augurating the era of universal co-operation and brotherhood. The battle in which Leonatus' lost relatives fight side by side with him is waged between principles; Rome symbolizing the principle of the past, namely, power which separates; Britain representing the principle of the future, namely, service which unites. The two brothers render valiant and valuable aid, but the battle is decided in favor of the Britons by Leonatus himself who, after a long absence from Britain, reappears in the lowly garb of a peasant and fights with such "noble fury" that his "precious deeds" tip the scales of destiny. Not as a knight in armor, but as a man of the people does he fight and win. The nations of Europe cannot overcome the old order of things and establish the new without the help of the *people* of America. The country in the West over which Jupiter's eagle flies "on wings soaring aloft," until it "vanishes in the beams of the sun," the country in the West where the "Lion's whelp" is wedded to the "piece of tender air," must lead its brother-nations into the New Age.

"Are we not brothers?—

So man and man should be!"

Thus speaks the gentle Lady Imogen, as in the humble guise of a servant-boy under the name of Fidele, the Faithful, she meets the two "lost ones" in the forest.

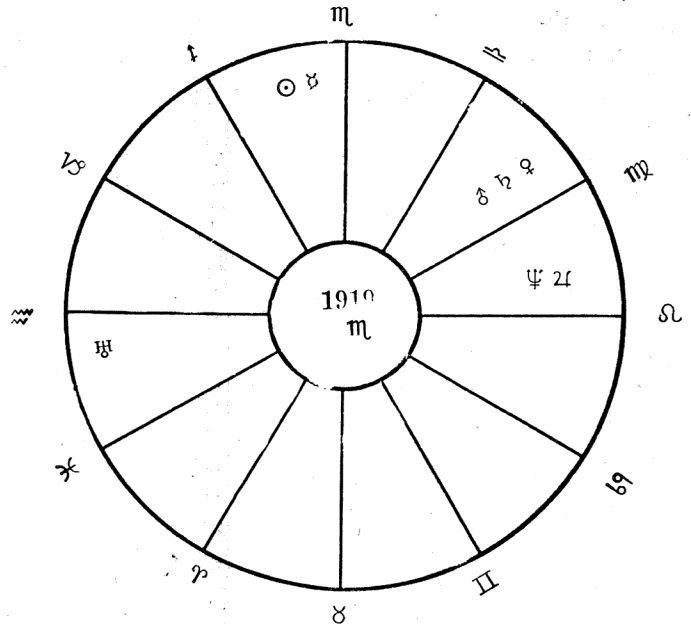
Imogen is Leonatus' wife, his mate and complement and as such the "piece of most tender air" which embraces him. She is further the representative of the national sign of America, Gemini, the air sign which encircles Posthumus in his western land. Gemini is the sign of brothers and sisters. The United States of America admits men and women of all countries into the national family and, by giving them citizenship, acknowledges them as brothers and sisters. The citizenship makes them who were aliens before members of the family. Imogen speaks beautiful words about brother-and-sisterhood. And beautiful it is this family welcome extended to strangers by the means of citizenship. But it is only preparative of a greater beauty which will appear, a higher ideal which will be fulfilled under another air sign. The brother-and-sisterhood expressed by Gemini in America is still confined to the national

(Continued on page 276)

The Children of Scorpio, 1919

Born between October 24th and November 22nd, inclusive.

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



The children born this year while the Sun is passing through the energetic and martial sign of Scorpio will be natural healers. The planets are so grouped that these children will have a deep sympathy for all who are suffering physically or mentally. The sign of Scorpio represents the physician, surgeon, and dentist. With the Sun in mundane aspect to the thoughtful Saturn, the loving and tender Venus and the constructive Mars in the sign of the nurse, Virgo, (the Virgin.) these children will be very magnetic. Their deep sympathy will attract those who are suffering in mind or body, and they will also be able to alleviate the suffering. The benevolent, kindly Jupiter posited with the inspirational and devotional Neptune in the sign of the heart,—Leo, will help to direct the Scorpio energy into humanitarian and philanthropic channels. These children will take a keen interest in humanity, especially the working classes, those in employ, represented by Virgo, the natural 6th House sign. In the latter part of the month Mercury will be in the emotional, active sign of Sagittarius in mundane aspect to the quick-witted and active Uranus, but in square to Mars; Mars when posited in Virgo is very apt to cause one to

speaking quickly and sometimes rather sharply. These children will be somewhat impulsive in speech, fond of sports and recreation, and it is well to allow them to become active for with Saturn in the sign of Virgo, representing the small intestines, there is incomplete assimilation of food. With Mercury in mundane square to Mars there is a special tendency to nervous indigestion if a strain is put upon the body. We find the Sun in mundane square from the fixed sign of Scorpio to Jupiter and Neptune in Leo, the heart, also to Uranus in Aquarius (another fixed sign); hence the heart may in later years give some trouble, if the energy is dissipated as it is very apt to be in the case of Scorpio children. Therefore it is well for the parents to train them to move slowly and be deliberate in their actions, thus conserving their energies.

Venus and Mercury are sextile through the month. After the 9th of November Venus will have passed into her own sign of Libra, making a mundane aspect to Jupiter and Neptune in Leo, and a mundane trine to Uranus. Hence the children born after this period will have decided musical and artistic tendencies, especially in evidence if the voice be cultivated.

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.

Editor's Note:—Owing to the fact that the cost of electroplating horoscopic charts has more than trebled, we feel it necessary to omit these for the time being. However, by means of our Simplified Scientific Astrology or through the aid of our correspondence course in Astrology, parents or others can easily learn the art of erecting a horoscope. They will then have remedied very satisfactorily the above mentioned omission.

JAMES D. M.

Oatman, Ariz.

Born Dec. 1, 1917.

2:45 P. M.

Here we have a young man who has the fixed musical and artistic sign of Taurus on the Ascendant with the ruler, Venus, in the Mid-heaven in Capricorn but unfortunately un-aspected, indicating that James will to some extent be unable to express or bring out the latent qualities within him. The Sun is in the 8th House square to Mars which is not a strong position for the life giver and the ruler of the 5th House. This child will be quick mentally, for we find Mercury, the ruler of the mind, in sextile to the active and quick Uranus, although Mercury is in its fall in Sagittarius. But the Moon is in its own sign of Cancer and in the 3rd House (the House of the lower mind,) sextile to Mars which is posited in the mercurial sign of Virgo. Hence James will have many good and original ideas but he will often fail to carry them out; he will be very talkative and tell much of what he is going to do but his plans will not always materialize. The parents should begin to train him while the boy is still young and encourage him to carry out his ideas, then when he begins to express them, help him to bring them out if possible into material form, and help him to develop the constructive faculty. It will be difficult to choose a vocation for him as his ideas are so unsettled. But the Moon in its own sign of Cancer (the stomach) in sextile to the constructive and active Mars

in Virgo, indicates that if James would take up the work of catering to the appetites of the public in the restaurant or soda fountain line, he would be fairly successful; also as a nurse in a hospital. He will be fortunate in finances through large corporations. With Jupiter in the Second House, sextile to Neptune in Leo, also Moon sextile to Mars from the House of speculation, there may be a tendency to speculation.

As to health, the nervous system and the heart may give this boy trouble in later years, but indications in this horoscope are in general very favorable for good health.

—o—

STEPHEN LEONARD K.

Yonkers, N. Y.

Born Dec. 29, 1906.

11:00 A. M.

Stephen has the sensitive and mystical 12th House sign of Pisces on the Ascendant, with the thoughtful, serious Saturn just above the cusp in the 12th House of solitude. Pisces children love to be in a quiet place, and extremely sensitive to environment; especially is this true of the boy whose horoscope we have for reading. With the thoughtful Saturn on the Ascendant he will want to be alone, will want to dream of great inventions; his ideals will be kept to himself, and he will make no confidants; but his dreams and visions will some day take actual shape in the physical. He will not do as James, in the Taurian horoscope just read, namely, talk about his ideas and then not carry them out. This young man will some time bring out his inventions and surprise the world. With the inventive Uranus conjunction to the Sun in the 10th House sign of Capricorn and posited in the 10th House representing the government, and sextile to the constructive Mars in its own sign of Scorpio also sextile to the persevering Saturn on the Ascendant, Stephen will never give up in discouragement, but will persist until he has perfected whatever his

mind wills to do. We also find Saturn in a watery sign, trine to Jupiter and Neptune in the watery sign of Cancer. Hence Stephen will some day bring out an invention that will be recognized and that will be useful to the government, something connected with navigation. As Pisces people are by nature lazy, and here with the tactful Saturn on the Ascendant trine Mars and Jupiter and sextile Sun and Uranus, this young man's energy will be expended on contrivances that will save labor. Electrical engineering would be a most useful and practical field for him. He would also be greatly attracted to things occult, but we would caution him against such development as Neptune is in opposition to Uranus, and the Moon and Mercury are unaspected; hence he would suffer mentally should his occult development take an abnormal turn as the indications are that it might.

With Jupiter ruling the arterial blood, conjunction to Neptune in the watery sign of Cancer (the stomach,) in opposition to Uranus and Sun, Stephen will suffer in health through overindulgence of the appetite, especially for drink. He will have strange likes and dislikes, and when the body is overcharged with impurities through wrong living, he may suffer from pulmonary troubles. As Pisces people are lacking in vitality, especially with Saturn on the Ascendant, there is a tendency to coughs and colds, and therefore the parents should teach him to breathe deeply and exercise freely in the fresh air.

—o—

DANIEL HALL N. The Dalles, Ore.
Born May 23rd, 1908. 8:35 A. M.

Daniel's planets are most interestingly grouped. We know that nothing happens by chance, and that what we bring into this earth life, namely, character, is what we have chiseled and moulded by our living in past lives. This young man has truly a sensitive and mystical nature, one which will require careful training. He is not fitted to battle with the hard problems of the world; he is a very tender plant that must be surrounded by a certain environment in order to bring out the blossom and which will wilt if uncared for. With Cancer on the Ascendant he is timid, and craves love and sympathy in the home, as Cancer is the 4th House sign. With the mystical planet Neptune

conjunction to Venus, the planet of art and music, and conjunction to the Dragon's Head which gives a Jupiterian influence, all trine to the Moon, the ruler of the Ascendant, in the 9th House of religion, and in the mystical and occult sign of Pisces, Daniel is a born occultist and will take readily to all things pertaining to the more advanced religious teachings. The Dragon's Head is here considered conjunction to Neptune although the orb is more than the prescribed three degrees, on account of its being placed between the two planets Mars and Neptune; which has the effect of expanding the sphere of influence of the Dragon's Head so as to touch the magnetic field of both the adjacent planets. Uranus is also sextile to the Moon which strengthens the tendency towards mystical development. But there is also danger connected with such development. With the two idealistic planets, Neptune and Venus in the plastic sign of the Moon—Cancer, Daniel will lack discrimination, and will not be able to distinguish the evil from the good; or, as the common saying is, he will be an "easy mark," especially with his woman friends. As Venus, the ruler of the 11th House of friends, is in the 12th House conjunction to Neptune and opposition to the unconventional Uranus, also since Mars, the ruler of the Midheaven and the 5th House, is in the 12th House of self-undoing square to Saturn, Daniel will be indiscreet and liable to scandals and accidents. The parents should teach him to be cautious and at all times to be most truthful, for Mars and Saturn square, and the affliction from the Ascendant, give a tendency to untruthfulness. As the Ascendant is 29 degrees and 30 minutes of Cancer, this will give him a stronger will than would the earlier degrees of the sign for he will now partake of the strength of the sign Leo. Jupiter, the opulent and law-abiding planet in Leo, making a trine to Saturn in the Midheaven and also a sextile to the Sun in Gemini, gives him great desire for honor, and will largely offset the square of Mars and Saturn. If the parents will develop the reverent and benevolent side of his nature, as shown by the influence in the 9th House of religion through which he should express music, (perhaps on the church organ,) this will balance the other nature and harmonize the two and bring out the best in him.

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

MAN AND THE METHOD OF EVOLUTION

(Pages 87 to 96, Cosmo-Conception)

(*Sixteenth Installment*)

- Q. Is sleep an inactive state?
- A. It is not, contrary to what people generally suppose.
- Q. If sleep were an inactive state, what would be the result?
- A. The body would be no different on awaking in the morning than when it went to sleep at night; its fatigue would be just as great.
- Q. Then what is the condition during sleep?
- A. Sleep is a period of intense activity and the more intense it is the greater its value, for it eliminates the poisons resulting from tissue destroyed by the mental and physical activities of the day.
- Q. How are the tissues rebuilt and the rhythm of the body restored?
- A. The Desire World is an ocean of wisdom and harmony. Into this the Ego takes the mind and the desire body when the lower vehicles have been left in sleep. The restoration of the rhythm and the harmony of the mind and the desire body is accomplished gradually as the harmonious vibrations of the Desire World flow through them. There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body. The higher vehicles, as it were, steep themselves in this elixir of life. When strengthened, they commence work on the vital body, which was left with the sleeping dense body. Then the vital body begins to specialize the solar energy anew, rebuilding the dense body, using particularly the chemical ether as its medium in the process of restoration.
- Q. Then what does the activity of the different vehicles do during sleep?
- A. It forms the basis for the activity of the following day.
- Q. Without the formation of this basis, what would be the result?
- A. There would be no awakening from sleep, for the Ego was forced to abandon his vehicles because their weariness rendered them useless. If the work of removing that fatigue were not done, the bodies would remain asleep, as sometimes happens in a natural trance.
- Q. Why is sleep better than doctor or medicine in preserving health?
- A. It is because of this harmonizing, recuperative activity. Mere rest is nothing in comparison with sleep. It is only while the higher vehicles are in the Desire World that there is a total suspension of waste and an influx of restoring force.
- Q. Then why does rest, relaxation, not accomplish that which sleep does?
- A. During waking rest, although the vital body is not hampered in its work by tissue being broken down by active motion and tense muscles, still it must contend with the wasting energy of thought and it does not receive the outside recuperative force from the desire body as during sleep.
- Q. Does it sometimes happen that the desire

body does not fully withdraw and remains partly connected with the vital body, and if so what is the result?

- A. It does sometimes happen, and the result is that restoration is only partly accomplished and that the scenes and actions of the Desire World are brought into the physical consciousness as dreams.
- Q. Why is a dream-filled sleep, a restless sleep, causing the body to feel tired on awakening?
- A. Most dreams are confused, because the axis of perception is askew and because of the improper relation of one body to another. The memory also is confused by this incongruous relation of the vehicles, consequently a restless night and a tired awakening result.
- Q. What brings the threefold soul into being?
- A. During life the threefold spirit, the Ego, works on and in the threefold body, to which it is connected by the link of mind, bringing as a result the threefold soul into being.
- Q. What is the soul?
- A. It is the spiritualized product of the different bodies.
- Q. What is man?
- A. Man is a threefold spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. He transmutes this threefold body into a threefold soul, upon which he nourishes himself from impotence to omnipotence.
- Q. How does the mirror of mind increasingly contribute to spiritual growth?
- A. The ideas which it transmits to and from the spirit polish it to greater brightness, sharpening and intensifying its focus to a single point, making it perfectly flexible and bringing it under the control of the spirit.
- Q. What promotes the growth of the Conscious Soul?
- A. The activity of the spirit in the dense body, which results in right action.
- Q. What causes the growth of the Intellectual Soul?
- A. The memory of actions done in the dense body—the desires, feelings and emotions of

the desire body, and the thoughts and ideas in the mind.

- Q. How is the Emotional Soul formed?
- A. By the highest desires and emotions of the desire body.
- Q. What is the mission of the threefold soul?
- A. It enhances the consciousness of the threefold spirit.
- Q. What does the Emotional Soul do?
- A. It adds to the efficiency of the Human Spirit, which is the spiritual counterpart of the desire body.

(To be continued)

**WILL POWER—
AN EXPLANATION**

Lest there be a misconception in connection with the article entitled "A Study of Will Power," which appeared in the October issue of the "Rays," the writer wishes to make the following statement:

In this article appeared the sentence: "One's environment is completely subject to his control through the agency of his will combined with the creative power of thought." This was not intended as an endorsement of the use of concentration for obtaining material things. This we regard as a perversion of mental and spiritual force. The idea which the writer intended to convey was that all thought should be kept constructive instead of destructive, optimistic instead of pessimistic, permitting only harmonious emotion instead of the inharmonious, and realizing that present ill is only temporary, which will be changed to good when this has been earned by contributing sufficiently to the work of the universe and the welfare of the Race.

Pessimistic thought and destructive emotion tear down the individual, weaken his resistance to evil, and materialize eventually into unhappy conditions, thereby delaying the materialization of good which has otherwise been earned. Conversely, constructive thought backed by a firm will hastens the materialization of such good.

In this latter sense only is one's environment rightly subject to control through the direct use of the creative power of thought. Hence the method of mentally influencing environment advised above, we believe to be the only legitimate one.

—W. J. D.

Children's Department

Baby

LIZZIE GRAHAM

“Where did you come from, baby dear?
Out of everywhere into here.”



THE story of the baby's coming, whence he came and how he came, has often been written by poets and sung by the bards, but the best explanation of facts is given in the Western Wisdom Teachings where we may learn all that occurs from the moment he leaves the bosom of the Father in the region of Abstract Thought, or the Third Heaven, till he comes into our arms, a holy thing, so tiny, so helpless, yet with the experiences of many earth lives behind him, with a soul bearing the imprint of those experiences, and a life before him that may be made or marred by us who guard his earliest years. What a sacred trust and responsibility to guard the young life of one who may have been Bœhme, or Wagner, or St. Cuthbert in a previous life! No one can read the past lives till he has gained the spiritual sight. The only true guide we can have is love—the Christ love—the true light which lighteth the path of every man if he will but allow it.

Surround the little one with love, and love only, for he has come from the country where all is love.

From the Rosicrucian Philosophy we learn that man as we know him in the Physical World is a three-fold spirit, which emanates from itself a three-fold body, a connecting link being provided through the mind, and from that three-fold body the three-fold spirit extracts a three-fold soul, which may be said to be the essence of all experience gained in all the bodies ever used.

When one passes out of his three bodies at death he takes with him an atom from each body, or, more correctly, the soul of the atom. These atoms go with him to his home—the region of Abstract Thought. He is now only spirit, having no vehicles through which to express. After a longer or shorter time in this heaven

world, when he has assimilated all that he learned in the last life and has added it to his great store of accumulated knowledge, part of which is used in every earth life, but not all in any life, then he begins to grow restless, he sighs for new worlds to conquer, he longs for new experiences, and knowing that the only place he can obtain experience is in the earth life, he again desires to be reborn. The motives for coming to rebirth may be many, depending entirely on how far the spirit, the true man, has progressed on his return journey to the Father.

The region in which the real man, the ego, has been sojourning is known as the Third Heaven, a region of ineffable harmony, (p. 129 Cosmo.) This urge for a new birth is the first step towards becoming a babe again. So from here we trace the one who will after a time bring with him into our work-a-day world a breath of heaven, a holy atmosphere definitely felt by many who are around him in the early days of earth life.

When the spirit desired new experience, a series of pictures appear before his vision. These pictures give the principal events of the new life, beginning at the cradle and ending at the grave. Sometimes several sets of pictures are presented and the spirit or ego has the liberty of choosing his new birth-path, but sometimes he has no choice but must take the one path presented. In each new life the ego must meet the friends and the foes of some previous lives, and is thus afforded the opportunity to liquidate debts contracted between himself and them, for if he is to progress heavenward there must be no lesson unlearned, no good deed unrewarded, and no wrongdoing unpunished. All must be cleared up, before he can be freed from the wheel of life and death. Therefore the more experience that can be put into one little earth life, the faster the progress will be.

As we look at the little one in our arms, what thoughts crowd around us,—what has he

brought with him this time? What has he already accomplished? How will his record stand when this life is ended? And we breathe a silent prayer that we may not be hinderers, but that we may help him to reach the goal. Each one of us around him has some influence in his life even if we never speak to him or touch him; the atmosphere which we create will affect him.

When the new life path has been chosen, and the parents have been found who can give the proper surroundings and supply the necessary material for the required form and texture of the dense body, then activities begin and forces set to work to build spiritual vehicles. The forces of the mind of the last life are awakened first, and attract around themselves materials from the Thought World, just as a magnet would draw iron filings (p. 133 Cosmo.) But out of all the material in that world the force can only attract that which is akin to itself; therefore, we each of us build an individual mind. This material is at an extremely high rate of vibration, a rate inconceivable to us in earthly bodies. It forms itself into a great bell-shaped figure (p. 134 Cosmo,) open at the bottom, with the seed-atom at the top. As it draws more and more material of that region around it, it grows heavier and gradually sinks through the four regions of Concrete Thought. On reaching the Desire World, the seed-atom of the Desire Body is awakened and places itself at the top of the bell-like figure *inside*. Now are awakened the forces of the desires of the last life. If they were such as are called evil, their temptation will have to be met again in the coming life; the fault may seem to have been conquered last time but the tendency will still remain. Therefore, much devolves upon us to whom may be entrusted the early years of the child, to endeavor to strengthen the character that he may resist and overcome the evil and cultivate only the good. The seed atom of the vital body is next aroused when the bell-shaped figure has become heavy enough to descend into the etheric region of the physical world. The vital body in the present stage of evolution, being fully organized and a replica of the dense body, requires very careful building as it is the avenue through which all the life forces must enter the dense body and around which the latter is built; and the Recording Angels, the "Lords of Destiny," render great assistance

here with regard to building. The material is selected in the same manner as in the case of the other bodies and placed inside the bell. Into the reflecting ether of this body the Recording Angels impress the pictures of the coming life. The elemental spirits also aid in the work and help to form a particular kind of brain. But the ego, the real man for whom these bodies are built, does a little original work at this point and also builds in the quintessence of his former vital bodies. Thus is it shown that if we desire a good vital body in our coming lives, we must not abuse our present one nor destroy it in this life. During one life we lay the foundation for the next.

Our incoming ego is now ready to meet his parents. It is often found that having chosen his mother, he will follow her around for years awaiting an opportunity for birth. At times the opportunity is presented but it is to be regretted that often he is not allowed to complete the building of the dense body which has to be built atom by atom into the vital body under the care of the mother. He will then return again and again to the chosen mother, and may at last accomplish his purpose and complete his vehicles; but if after all these efforts he is not a welcome guest in his new home and love is not awaiting to greet him, what a sad outlook for a spiriual being!

There are many, many advanced egos being held back on the other planes waiting for fathers and mothers, whose lives are pure enough to furnish vehicles for an advanced spirit to inhabit. They cannot be allowed to enter through the avenue presented, and the race is suffering because of the lack of their influence among us.

What would life around us be if each could realize the privilege and resultant blessing of becoming the parent of an advanced soul. There are always egos coming to birth for the last time, like Jesus, and they can only be born of virgin parents like Mary and Joseph; and every one may fit himself to become such a parent.

"Where did you come from, baby dear?
Out of everywhere into here."

We would be pleased to have back copies of the September 1919 "Rays" for which we will pay 15 cents each.

Nursery Chats

NORMAN McCLEOD.

Part 7—(Continued from October)

ALMOST anyone would know that the Sunbeams come from the Sun and the Moonbeams from the Moon, so to make it clear where the other sprites come from, we just put the name of the planet which is their home before the particular kind of sprite we are talking about. For instance the Saturn sprites come from Saturn, the Mars sprites from Mars, the Venus sprites from Venus and so on with all the others."

"How do you know this is true?" I asked my friend.

"Well, there are several ways for anyone to prove these things if he is willing to try earnestly; the best, but longest way to prove it, is to live each day unselfishly trying to help others and hurt nothing, doing all the kindly things that help to make others happy, and ever trying to learn how to do more and better things for your friends and companions; then after awhile you will be able to travel on the wings of light after you have gone to sleep and see for yourself what I have told you, and when you have awakened again you will know the truth. Another way is to learn to draw pictures of the stars in the skies just at the moment when a little baby is born. If you can draw the picture correctly you will have a picture of just the kind of sprites that are going to help or hinder the little baby. This picture will show just where and in what part of the body these little sprites are going to work and by their works you will know the truth. Would you like to see a picture of the sprites at work in my body when I was born?"

"Well, I should be delighted to see it, and I am sure my little girl Marjorie would like to know how to do this, because she is very fond of drawing and painting."

"This is the picture, and this is the way it is drawn: First draw a circle just like a pie, and then draw twelve lines through the center just as if you were dividing the pie into twelve pieces all the same size. Then take a trip to the Sky Artist's picture room; you can find one in almost any town or city if you will ask at the

book stores for E. Phemeris. Once you have found E. Phemeris you can look on the walls of his picture room until you find the picture taken at the time the little baby was born. Then you take your drawing pencil and make a copy of the picture, putting in a picture of each group of sprites in one of those little spaces we called 'pieces of pie!' Here is a picture that shows just the kind of sprites who responded to my magical summons and helped me to make a suit of clothes that is able to feel, see, taste, hear and talk. Isn't it wonderful?"

"It is most certainly a peculiar picture," I replied. "It looks as if some of the pieces of pie were not touched at all, while others had two or three groups of sprites nibbling away at them."

"Yes, it is a peculiar picture and it shows just what you said, that some of the pie was neglected, or rather the little sprites liked to work where the pie was sweeter and ran away from the pieces that were bitter. It is on that account that we sometimes are sick because we take too much of the sweet things to be good for us. When we have a picture like this we know just where to look for trouble from overeating of the Pie-of-Life."

"How much would you charge to teach me to draw a picture for each of my children?" I asked.

"Why there would be no charge, except your promise to teach others when they ask without a price on your service. No true teacher will charge to teach you how to draw these wonderful pictures. I will give you instructions when the Moonbeams dance in cardinal clothing. I must be going now, but will call on you at the first opportunity. Goodbye!"

"Goodbye, Friend," I replied. "The children will thank you for this wonderful chat when they hear of it."

Well, Majorie, Bobby and Buster, I must close.

Lovingly your

DADDY.

P. S. Just got word we sail for home next week. Hurrah!

The Song of Life

“MENYEARS”

“Love took up the Harp of Life, smote on all the chords with might,
Smote the chord of Self, that trembling, passed in Music out of sight.” —*Tennyson*

THE VISION

RAIN had been falling steadily, drip, drop, drip, drop, all through the hours of the long, long day. The workers were tired and weary, gloom and despondency were outwardly triumphant in the mean streets of the great city on this dull, wintry evening. But in the heart of the little school girl, Grace Madelon, there was deep joy and peace. From early dawn, the remembrance of a vivid dream had been making inward melody for her. Now at last school work was finished, home duties were completed, and she was free. She wanted to write down as clearly as she could the vision of the previous night. This is what she wrote:

“When I went to rest, I had a curious dream, if a dream at all. I thought I was conveyed to the Moon. On my arrival there, I was conducted by a girl about the same age as myself, towards a gate about which were two circles of unequal size. I was requested to look through the large one, and then I saw a magnificent sight, the stars at their actual size. When I look through the smaller circle, I saw the stars as we see them; my companion pointed one out, and told me that it was the world I lived in.

As we turned aside from the gate, we entered a garden where only white spotless flowers were grown, such as roses, lilies of the valley, and many others. At the end of this garden we entered another, much larger than the other one, consisting of colored flowers, some of which were garden varieties, others were wild. As we were walking through, I took notice of my companion. She was about the same height as myself. Her hair was golden, and her eyes were blue like sapphires. She was dressed in light blue, bordered with gold, while on her head was a crown of pure white roses. I, myself, was attired in white, edged with pink.

Soon we reached the end of the garden, and now to say a few words about the house we stood in front of. It appeared to be made of glass. Inside all was bright and cheerful. At

first it seemed as if tenanted with cats, dogs and other animals, but soon from a remote corner of one room a lady came forth. She greeted us both very cordially and seemed glad to see us.

When we had bidden the lady farewell, we entered a forest, and when that was traversed we found ourselves at the entrance of another house which was shining like gold. ‘That is my home,’ said my friend. We did not enter, but we turned towards a corner near at hand and continued our ramble, chatting about the various scenes and views we saw. Soon I found that the ground was becoming elevated, and that we were wandering toward a mountain. In a little while it became so steep that we had to help ourselves up by means of brushwood and vegetation.

When we reached the top, we silently surveyed the surrounding country at our feet; far below us was a river glittering like silver, while far away in the distance could be seen my friend’s home, and still farther, the beautiful gardens and forest. ‘The morning is coming,’ she said, ‘and I must take you home; for the inhabitants of your country are not allowed to remain in Luna, when it is daylight in your land. Here it is always bright and cheerful. Sometimes we bring human beings in their sleep to show them the mysterious wonders of the Moon. Remember, that when a person does a kind deed, or speaks a comforting word to the distressed, the Angels of Heaven rejoice, especially the Guardian Angel; for each person has one, who watches over him in times of danger, and who is sorrowful when he speaks crossly, or does anything that is unholy or dishonorable.’

She ceased speaking, and once more I was carried through the air. I recollect nothing until I was in my own room. I could hardly realize where I was, being so bewildered with the beauties and wonders I had seen. I feel sure that whenever I see the Moon, I shall think of my fair companion, and of the advice she gave me. Perhaps at some future time, I may again be wafted through the air to regions above, to gaze upon fresh wonders, to obtain more advice, which will enable me to walk closer to God.”

When Grace had finished writing, she gave the paper to her mother, who carefully preserved it among her treasures.

The Interpretation

Days, weeks, months and years pass quickly, and in their passing, changes are inevitable. It is a Law of Nature that we must go onward and upward.

Thus had it been with Grace. An innate love of knowledge seemed to expand with her growth, coupled with an appreciation of all that is beautiful and inspiring in Nature and Art. Looking back upon the wide and varied experience of intervening years, she can recognize the guidance of the Unseen Power, which has never failed her, even in her darkest hours,—the hours of the crucifixion of the flesh. Because she has suffered greatly, she can sympathize with the sorrows of others, ever remaining faithful to the High Ideals of earlier times.

After an interval of thirty years, a remembrance of the vision returned to her, and she obtained by request a copy of her written account. Reading it through carefully and critically, she saw that the dream was symbolic throughout of the pilgrimage of a human being through Time to Eternity, from the Great Silence to the Song of Victory. It accorded with her own life.

Briefly this is her interpretation: The whole dream may be divided into eight parts, the complete octave of the musical scale of Life.

(1) In the two circles of unequal size, birth is clearly shown as a descent from Infinite Radiance to the finite limitation of physical form.

(2) The garden of white flowers is representative of the garden of Innocence, wherein grow the transparent roses of Purity, and the lilies of Eternal Peace.

(3) The second garden larger than the first symbolizes the growth of the expanding mind of the little child. There is a wider area for expression; the flowers, cultivated and wild, image the hopes, promise and romances of childhood.

(4) The companion is the Higher Self, who guides the Lower through the mazes of temptation and the snares of the animal desires. These desires are dangerous. Cats and dogs in company do not make for harmony and happiness. The Guiding Intelligence still leads onward.

(5) Now the forest is reached, where in the darkness the way may be lost, or unseen dangers encountered, but the Leader knows the path, and goes on fearlessly and unfaltering towards the Eternal Home.

(6) The house shining like gold is the abode of Reason. The steady climb up the mountain side represents the time of upward struggle toward the higher levels of Spiritual Life.

(7) Finally the summit is reached and
 "Rest comes at length, though life be long and dreary,
 The day must dawn, the darksome night be past."

In the clearness of the sunrise of the new day, the past is seen in right perspective.

(8) The energies of the Purified Life are consecrated to Divine Service.

The way is simple, "to go about doing good," thus following in the footsteps of the Great Teacher, and helping to bring nearer that Great Day when all the crooked paths will be made straight.

Dawnings of Light

Dreams and Ideals are useless unless realized. The experience of life has trained Grace in the practical side of the complex affairs of school and home. The line of progress of individual life indicates that followed by the human race. From the childhood of the world the race has ever been going onward and upward.

An increasing number are now climbing the path of high endeavour, but these are few compared to the wanderers in the forest. Those who know the way will lovingly help and relieve the weary ones. The darkness of ignorance must be overcome by the light of knowledge, then Wisdom will be attained.

Deep down in the heart of every father is the wish to work out the best that is in him. He wants what he calls "a chance." That is why he strikes for liberty of body, mind and soul. This desire is the "Breath of Life" in him. He wishes to attain. Deeper down is his love for the little children. Their lives must be happier and brighter than his has been. He will do his very best, and do it every day. His only hope is in realizing that nothing can happen by chance, and that instead there is the constant working out of the Eternal Law of Cause and Effect.

Nutrition and Health.

The Science of Right Breathing

DR. A. A. ERZ

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(Continued from October)



THE proper way of breathing is the most natural and simple. All healthy infants and animals breathe correctly. We have no special new method of breathing to advocate. Our main object is to call your special attention to a basic fact of nature not fully understood and valued by most of us; which lack of understanding causes proper breathing to be greatly neglected. The natural breath is a deep one, and we wish to emphasize the fact that *diaphragmatic or abdominal breathing* is the most effective means of assisting in the restoration of normal conditions and the best means of gaining vigor and health. If you watch the body of a sleeping child or an animal, you can see the movement of external deep breathing, produced by the diaphragm in motion.

The diaphragm or midriff is the great muscular dome-shaped partition forming the convex floor of the pulmonary cavity or chest, containing the lungs and heart; while it also forms the concave ceiling of the abdominal cavity containing the stomach, liver, intestines, kidneys, spleen, pancreas, etc. The diaphragm being a muscle, its action implies an electrical process. With each inspiration it extends, its fibres straighten, and it is pulled down, pressing the stomach and other abdominal organs and accelerating their activities. With each exhalation it relaxes and is pushed upward pressing against the lungs, the lower ends of which remain in contact with the upper surface of the diaphragm. It is this double movement of the diaphragm, in deep breathing, which causes the fine vibration of all vital organs, filling us with the exhilarating feeling of pulsating, vibrant life and energy, accompanied by the warm glow, and the subtle penetration of the electric life forces within, which are being constantly

generated in the living organism during proper breathing.

Here are some general rules for correct breathing:

Always breathe through the nose with mouth closed. The nasal passages are especially adapted for the introduction of air. The air passing through these narrow channels is warmed, sterilized, and the dust it may contain is caught by the mucus covering the membranous lining of the walls of these passage ways. The lungs of mouth breathers are in a dreadful condition, and are often coated black with foreign matter which the lungs cannot expel nor the blood take up.

Breathe deeply, slowly, regularly, deep down from the diaphragm, which is the natural way. Inhale, counting four; hold the breath, counting three, and exhale to the counting of seven. Time the count to your pulse beat, by placing finger on wrist. Gradually increase the length of the breath, until you are able to inhale to seven, holding at three, and exhale counting ten. Do not overdo at first, and strive at all times to have perfect control of the breath and keep calm. Do not gulp in the air, nor let it out with a rush, but avoid all violence. Rapid inhalation increases vitality; rapid exhalation decreases vitality, because the oxygen often escapes from the lungs without being assimilated by the blood. By full, deep breathing we stretch the chest frame to its utmost capacity, increasing the activity of the lungs. There should be no more air taken in at the beginning of a breath than at its finish, and in exhaling you should not have the feeling that you can force no more breath out of the lungs before you have completely finished your count. All should be done noiselessly and evenly, free from haste and fatigue, and with a confident feeling of the fullest control and expansion of the

chest, lungs and diaphragm. Care should be taken to completely expel the breath, laden with carbon dioxide, before beginning another inhalation. A little practice will give you the proper timing. Practice makes the master.

When we breathe but partly, a great amount of the food-fuel in the body is never consumed, and this unburned material causes all kinds of trouble, overtaxing the vital organs in their functions. Increased, deep breathing is of the *utmost importance and assistance in all cases of disease*. The functions of all vital organs are thus greatly facilitated and the general condition is soon improved. In case of impaired health, one cannot practice deep breathing too often, and should do so at frequent intervals during the day, until the habit is established. At all times, instead of taking twenty or thirty miserable, short chest breaths to the minute, which is the usual habit of the majority of people, one should cultivate the habit of taking but ten deep, regular breaths to the minute.

The *much prevailing nervous diseases have a great deal to do with imperfect breathing*. Under the heading of "Neurotica," official medicine gives us a long list of "diseases of the nervous functions." As usual, its explanations of the nature and cause of these "dreadful diseases" amount to more guesswork than practical knowledge. In order to understand these afflictions and what really happens to the nervous system, let us bear in mind that our nervous system consists of the cerebro-spinal and the sympathetic systems, and that these form a net-like structure permeating our whole organism. Thus the nerve centres are connected with every cell in the body by means of filaments through which the all-controlling vital force is conveyed. Not a sensation is possible, not a function is performed, not a muscle is moved, no growth or repair takes place in our body, that is not under control of the nervous system. Every effort, either mental or physical, involves the expenditure of a certain amount of vital energy, which, under normal conditions, can readily be restored by proper breathing, feeding and resting. We should never lose sight of the fact that, while the nerves convey the motive power to all parts of our body, it is the blood that supplies the nerves with nutrition; and since the quantity and quality of our blood is largely governed by our

habits of living, breathing, and eating, we are, to a large extent, either builders or destroyers of our body and health.

The causes of nervous exhaustion are many, according to official medicine. Some authorities blame heredity, others environment and lack of self-control, apart from shock to the nervous system. The real cause of nervousness, as in every disease, is violation of nature's laws. We are apt to overtax our physical endurance by mental or physical overwork or overindulgence, and to fail to pay attention to proper breathing, living and thinking. As the whole system is in constant activity, trying to throw off cellular waste matter, and to construct new material to take its place, heredity counts for very little in disease. And environment is largely what we make it. "Man's will is his kingdom." Even a bad environment is comparatively unimportant to him who obeys the laws of nature. Instead of allowing circumstances to control us, we must try to control them, by becoming master of every situation.

Man is more dependent upon the atmosphere than upon any other environmental factor. His body is bathed in air, and his most vital function, respiration, depends upon its condition. If the air is impure, his health will be affected. Air, ideally conditioned, should be free from all injurious matter such as smoke, dust and noxious gases. It should also conform to certain conditions of humidity and temperature. Ideal conditions must include a pure atmosphere in which to live and work. Existing conditions are not only far from being ideal, but also far from what might be easily attained. Here is a wide field for all of us to work in for the betterment of humanity.

In all cases of lost health it can be restored and perfected by correct thinking, breathing and eating. Nerves need as much attention and require as much rest as other parts of our body. The complete and constant use of the brain is good for every one. It is only overworking and overtaxing the brain that causes brain-fag, nervous exhaustion and nervousness. In this connection we must emphasize the fact that of all over-indulgences, sexual intemperance, even in married life, is the most depleting. And all riotous exaltation of the emotional senses implies wasting of the concentrated essence of vitality. Late hours, over-indulgence in social

amusements and eating and drinking, are often a serious tax on physical endurance, and are using up the time that could be better spent in sleep, of which seven to nine hours a night are absolutely necessary for perfect health and the restoration of mental and physical energy.

Worry, too often, is a fertile cause of nerve depletion, the first symptoms of which are irritability, over-anxiety, restlessness, self-depreciation, lack of interest in special work. Then insomnia and sleepless nights follow, and nature is not allowed to build up in sleep the energy that has been scattered. The first step towards alleviating these distressing symptoms is self-control in proper thinking, breathing, and living. As we battle with life's storms, we must have high ideals, and some ambitions, but we must also learn to be satisfied if we do not always realize everything desired. Nothing counteracts the worry caused by disappointment and failure of cherished plans like the consciousness that we have done our best. Worry is so depressing to our organic functions and destructive of cellular life that it breaks down healthy tissue much more rapidly than the latter can be rebuilt. Worry causes digestive disturbances, impaired assimilation, congested liver, and what not. Cultivate cheerfulness and get rid of worry, before it depletes your vital energy.

Beauty of form and face, hair and teeth, are all affected by the condition of the nervous system. Hysteria, change in the quality of the voice, bad temper, jealousy, loss of self-control, fear, secretiveness and super-sensitiveness are all important signs of impaired nerve force. Mental conditions are of vital importance in the cure of nervous disturbance, and self-help is invaluable and possible in all but the very worst stages of nervous breakdown. In all nervous ailments, the mind plays a very important part, and those afflicted should do all in their power to mentally co-operate in the efforts made for their relief. While I do not advocate relying wholly upon the so-called mind-cure, yet I must emphasize the fact that as human beings we have choice of thought. It rests with ourselves whether we submit to depression and melancholy, or by conscious will-power, rouse up a cheerful optimism. It is our birthright to be a vital part of the universe, and when we permit disease and depression to become dominant, we

become helpless and have no strength left to conquer adverse conditions.

Nervous people are often a torture to themselves and a source of great anxiety to their friends and families. At this stage a change of scene and travel should be insisted upon by the family physician. It compels change of thought, a certain amount of self-reliance, and an absence of over-anxious relatives, whose very solicitude and loving devotion often confirm the patient in his belief with regard to danger indicated by his symptoms, which are often more of a sensational nature than real. All nervous people should be encouraged to pay some attention to personal hygiene, correct breathing, proper diet, resting, outdoor life, recreation etc. *In all stages of nervousness, deep breathing must be practiced.* Whosoever has control over his breath has control over his nerves. As the waves beat and lash the shore when the wind is high, and diminish when the wind is still, so the nerves are quieted when the breathing is controlled.

When the law of normal breathing is once understood it is easily applied, and when the habit of correct breathing is once established, it becomes natural in sleeping and waking. It is not like an exercise that we can neglect, or forget. Normal breathing does not imply violent muscular exercise, as is the case of so-called physical culture, amounting to muscle culture at the expense of everything else. Through proper breathing the heart action gradually improves, the circulation becomes regular, the blood grows in richness and color through the more complete absorption of oxygen, and carries renewed vital force to the nervous system, thus increasing the activity of all our functions. By cultivating natural habits of right thinking, living, eating, and breathing we do our share in preserving the health which will enable us to enjoy life to its fullest extent. As the poet-philosopher says: "Nature has done her best; do thou thine."

(To be continued)

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

Thanksgiving Menu from Mt. Ecclesia

—BREAKFAST—

Cranberry Sauce
Soft Boiled Egg
Boiled Rice
Whole Wheat Muffins
Cereal Coffee or Milk

—DINNER—

Vegetable Consomme
Escalloped Lima Beans
Stuffed Eggplant with Mushroom Sauce
Baked Sweet Potatoes
Whole Wheat Bread
Milk

—SUPPER—

Fruit Salad
Cottage Cheese Sandwiches
Vegetarian Mince Pie
Milk

Recipes

Vegetable Consomme

Peel and dice one-half cup each of carrots, turnips, and peas, add half cup sliced cabbage; cover with water and boil until tender; drain and place the vegetables in the icebox for the next day's salad. To the vegetable stock add one cup of lima bean broth and one cup of diced potatoes; boil until tender. Prepare in a frying-pan one spoon each of butter and cooking oil with one finely chopped onion; fry until well browned; add this to the broth and season with salt, celery-salt and paprika.

Escalloped Lima Beans

Soak one cup of lima beans overnight; drain, and boil with one medium sized onion and one clove of garlic in hot water until nearly tender, adding salt just before removing from stove; the beans must be hard enough to remain whole; drain, using the water for the vegetable consomme. Prepare melted butter with bread crumbs, shake the beans in same until well covered with the crumbs. Place in oiled baking pan, pour over one-half cup of water, and bake in oven until well browned on top.

Stuffed Eggplant

Boil firm, clear skinned eggplant in salted water for twenty minutes, taking care that it is well covered with water. Drain and allow to cool, remove the top and take out pulp, leaving about one-half inch of the eggplant next to the skin.

Grind one cup of bread crumbs, the pulp of the eggplant, one onion, one-half cup of nut meats, and one clove of garlic. Brown same in frying pan until well browned; season with celery-salt, parsley, salt and paprika. Fill the

shell of the eggplant and bake in oiled pan, braising occasionally with skimmed milk. Serve with mushroom sauce.

Fruit Salad

Garnish plate with whole slices of pineapple, and place a few diced pieces each of banana, orange, apple, and peach on the plate. Sprinkle a few chopped walnuts on the center and pour over the juice of the pineapple.

Vegetable Mince Pie Filling

Peel and pare six large sized apples, eight dried figs, one-fourth citron, one-half cup seedless raisins, one-half cup seeded prunes; chop the above well. Grind one-half cup each of walnut and almond meats, mix all together with two cups of grape and one of lemon juice. Add sugar and spice to taste. Boil until the apples are well cooked, adding two tablespoons of butter.

EPHEMERIDES BOUND

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

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

The Rosy Cross Healing Circle

Washington, D. C., Sept. 2, 1919.

Rosierucian Fellowship,
Oceanside, Calif.

Dear Friends: I am sending you herewith my monthly report. I realize that possibly I have not made the progress that others have made; I have discovered many short comings and there are yet more to remedy. I can assure you that I have been earnest and persistent in my effort to live the life.

I realize that the Invisible Healers have been with me recently. I thank you for the assistance that you have rendered through them and to me in bringing us into so harmonious a relationship, the results of which have been so beneficial to me. With their help I underwent a surgical operation and recovered absolutely without pain; a painful chronic skin disease of long standing has been relieved, and a partly paralyzed left foot is healed of a condition that has affected it for more than two years.

I have your letter of Aug. 25 and will, as advised, rely on my own strength for continued improvement until perfect health is felt and realized.

Very truly your friend,
C. O. T.

—o—

Bethlehem, Pa., Aug. 24, 1919.

Rosierucian Fellowship,
Oceanside, Calif.
Healing Department.

Dear Friends: It is with the deepest gratitude that I write to you tonight—gratitude to God and the Invisible Helpers. All traces of trouble from my fall have disappeared—all discoloration and pain in the breast had entirely gone the next morning after writing to you—but the arm and side were very lame and painful for a few days. All is well now so I will not write again. With much gratitude and all good wishes,

Sincerely yours,
—E. H. P.

—o—

Battle Lake, Alta, Aug. 25, 1919.

Dear R. F. Friends: In regard to my treatments, I will say that you may discontinue them as I'm feeling quite strong and am assured of

total recovery. I thank you with all my heart for your aid and I shall try to do my bit in return.

Yours sincerely,
—M. J. M.

—o—

Seattle, Wash.

Rosierucian Fellowship,
Oceanside, Calif.

Dear Friends: I wish to thank you for the help you have given me. I notice a wonderful change in both Mr. W. and myself since I wrote to you last. Thank you; I can not find words to express my thoughts. May God bless you.

Yours in Fellowship,
—M. W.

HEALING DATES

November 5—11—17—25
December 2— 8—15—22—29
January 5—11—18—26

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 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.

LEONATUS—A PROPHECY OF THE
COMING AGE

(Continued from page 259)

family and dependent on birth in the national homeland or adoption into it. The time is not far distant when the brotherly and sisterly love that we are learning under Gemini and that is gradually widening its limits will become *limitless*; and the New Race developing under Gemini will be perfected enough to respond to the embrace of the new sign which will draw us upward into the "most tender air" of *Universal Brother-and-Sisterhood*.

Imogen as "the piece of tender air" has a threefold symbology, as the prophecy has a threefold aspect: Individual, national, cosmic. Individuals and nations have cosmic propensities, and in progressing on the spiral path of their own evolution they lift the earth to a higher point of the planetary spiral path. The individual, the national, and the cosmic spiral are most closely interlinked.

—"Tender air," as the soothsayer explains, is "mollis aer" in Latin. "And mollis aer we term it mulier"—the Latin for *Woman*—"which mulier I divine is this most constant wife." Imogen, the faithful, the chaste, the tender, is *Woman*, is the feminine principle in *Man* which in its aspects of intuition and compassion must be developed, so that the Aquarian Age, the Age of *Woman*, may begin when all human-kind, united into one family, shall be embraced by a "piece of tender air," namely the air-sign *Aquarius*. (To be continued)

Valuable Literature

We have a number of Student's Lessons written by Max Heindel, some in sets such as:

- The Web of Destiny, (In 9 parts.)
- Prayer, A Magic Invocation. (In 2 parts.)
- The Sacrament of Marriage.
- Our Invisible Government.
- The Mysterious Magnum of the Rose-Cross.
- The Lock of Upliftment.
- The Sign of the Master.
- What is Spiritual Work.
- Christmas.
- Easter.
- Magic, Black and White.
- The Gospel of Gladness.
- The Death of the Soul.
- The Philosophy of War.
- The Sermon On the Mount.
- Mystic Light on the Great War.
- The Object of the Rosierucian Fellowship.
- Gods Chosen People.

We also have several lessons which are parts of broken sets and which may be used to replace lost numbers.

These little booklets were left over from month to month after the lessons were sent out. They contain much information that has never been printed in books. In order to close out this small lot of booklets we will sell them at 5 cents each as long as they last.

Christmas Suggestions

The books described below will be ready about November 1st

POCKET EDITION OF COSMO- CONCEPTION

Many have expressed a wish for a pocket edition of the Rosierucian Cosmo-Conception. We have therefore printed a limited number on thin Bible paper, hand sewed, and will bind them with flexible cloth covers in black and gold. Max Heindel's portrait as frontispiece.

The Cosmo-Conception as an exposition of the Western Wisdom Teachings is well known by all occult students.

Price \$3.00. Postfree

FREEMASONRY AND CATHOLICISM

Written from the viewpoint of the mystic, giving the cosmic origin of these two great institutions and their influence, in the evolution of mankind. This book consists of nine lessons by Max Heindel. It will be about 110 pages, printed on eggshell paper, bound in cloth, with Max Heindel's portrait.

Price \$1.00. Postfree

Echoes From Mt. Ecclesia

SOUTHERN California has been visited by the first rain of the season, and the seeds are already sprouting. The grounds on Mount Ecclesia are covered with tiny plants of the California poppy; the leaf of this beautiful golden flower comes up from the earth in a soft shade of gray. Marigolds are also plentiful. These young plants on account of the moisture are now springing up so thick that the gardeners are compelled to hoe them under as they have become like weeds. In a few weeks with the poppy and marigold, Mount Ecclesia will blossom out in a beautiful golden covering. The ferns are sending their little fronds out from under the bushes in the canyon and the violets are showing their winter blossoms. We are now entering the mildest and most ideal season of the year, for the months of October, November and December are very pleasant in Southern California. The sunsets with their gorgeously tinted clouds are truly magnificent sights.

A visitor remarked to the writer a few days ago that the peacefulness and happy contentment of the workers and boarders at Mount Ecclesia is wonderful; after coming out of the restlessness and discontent of the city, she wanted to know what made every one here seem so happy. The reply was that everybody was busy, no one was idle, that all were working not for self but for love, that they had an aim in life, some work to do for others who were suffering and in need of help; this naturally brings happiness and contentment. The visitors who come here all seem to slip into the same busy, contented life, always asking for something to do. The days are all too short, and the time for the guests' departure comes too soon. They have a habit of stretching the time until duty compels their departure.

The evening hour between Chapel service and sundown is spent on the tennis court, croquet ground, in auto rides or sea bathing. After 7:30 many congregate in the class room for their studies. On Monday evening the Junior Astrology class is presided over by Miss Clay. The Cosmo-Conception class is conducted on Tuesday evening by Mr. Darrow. Wednesday

evening the class in Senior Astrology and Astro-Diagnosis is taught by Mrs. Heindel. Friday evening the advanced students have a class in expression; they are hoping to turn out a number of good orators; this latter is one of the most interesting and active classes. After the first of October it is hoped that Mrs. Wolff will again start her class in the interesting study of Shakespeare.

The rooms on Mount Ecclesia are now so well filled that visitors will have to book their rooms in advance.

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 no large amount 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.

LETTERS FROM A MILITARY HOSPITAL (Continued)

March 14, 1919.

I am able to sit up for two or three hours together. This favorable condition of affairs permits more time for productive study and tends to increase my ambition and will to work and to find or make a way to overcome obstacles. I do all I can to forget my trouble. The help from the Invisible Helpers is beginning to be apparent and has lighted in me the aspiration to reflect it by being a visible helper to all with whom I come in contact.

—E. R. Syrett.

April 24, 1919.

I am fairly well, at least well enough to study a little in proportion to my energy. On

the days when I feel energetic I generally devote at least six hours to study.

You ask me to express an opinion about the first two chapters of the "Message of the Stars." I will gladly attempt to do so, but you must be lenient because I am ill qualified, since Astrology is entirely new ground I have to break; and then how should one who is not yet a neophyte presume to express himself on things so profound and so very esoteric? I was going to say how should a cow appraise or appreciate an art gallery, but it is not a good analogy, yet you must remember there is a great distance between us.

Chapter I on "Evolution As Shown in the Zodiac," is a well of wonderful information, showing Astrology to be a key to many occult passages in the Bible. No less remarkable to the uninitiated is the power and faculty to gather this information from the records in the memory of nature.

The chief striking feature of Chapter II (Planetary Vibrations,) I consider to be the sublime possibilities which lie hidden in the future milleniums of time for the awakened human race. Also the relationship between our present actions (the course we steer) and our future environment (our subsequent port.) It gladdens one to think of the very immutability of these great laws of consequence, of action and reaction which mete out such exquisite justice. Because our present course determines our direction and future position, how exacting we must be with ourselves to reach perfection of conduct and character; yet remembering not to be exacting with others, for if we expect to find others perfect while we have imperfections, we shall be sadly disappointed. It also shows clearly the ideal to be aimed at and the many faults we must conquer if we are to advance. When we are aroused we know our duty towards others, and the greater our knowledge the greater our responsibility.

—*E. R. Syrett.*

Base Hospital, Camp Pike, Ark., May 8, '19.
General Sec'y, Rosicrucian Fellowship.

Dear Sir:—I am writing you for the purpose of obtaining some information relative to my taking up the great work for which you are the Headquarters, as I am desirous of being of benefit to others all that I can, and as what

little I have had of your wonderful teaching has been of so much good and encouragement to me.

In the beginning I had the first five of the Rosicrucian Christianity Series and took them to France with me. I read them over and over again until I had almost memorized much of them, but lost all of them in the mud and water of the trenches. However, the one entitled, "The Riddle of Life and Death," and the one entitled, "Where Are the Dead?" gave me a great deal more courage to undergo the trials and hardships while "walking with death," so to speak, than so-called Christianity could ever have done. In fact I was raised in a so-called Christian family; I was a member of one of the Creeds at one time, but voluntarily left it, because my intelligence told me one thing and my faith another, and the voice of intelligence was the stronger. For several years I was "on the fence" and unwilling to get off on either side, neither on the side of what some are pleased to call Infidelity, Atheism, Agnosticism and such like, nor to return to the faith crowd. While I was "on the fence," I am grateful to say one of your brethren was kind and considerate enough to reach down and give me a hand and help me get up on the solid rock of truth.

I now have a complete set of 20 of the Rosicrucian Christianity Series and am reading on No. 13 (unlucky?). They certainly are the best reading matter I ever got hold of and I'm going right through with them just as fast as I can, but that's slow. When I finish the last one I am going to let you know and then I want "what's coming to me" next. It's too much of a good thing to quit now. I'm sure going to try to be as useful as I can. There are some minor things I don't exactly understand as I go along, but with the aid of a dictionary and careful thinking I am getting it mostly pretty straight. Any advice or suggestions that you may see fit to offer that you think might help me along will be welcome and I will give the work my best efforts. I am having more time to read now than I have had for a long while and more than I probably will after I get out of the hospital.

Assuring you of my desire to co-operate with you in this great work, and trusting to hear from you at an early date, I am

Yours very truly, —*W. D. McI.*

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