

# RAYS

from the

## ROSE CROSS

Edited by Mrs. Max Heindel

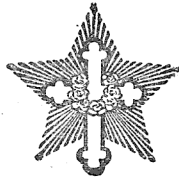



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Vol. 11      OCEANSIDE, CALIF., JANUARY, 1920      No. 9

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General



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*THE MYSTIC LIGHT—*

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

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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.

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Its meetings and their results.

*ECHOES FROM MOUNT ECCLESIA—*

News and Notes from Headquarters.

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Subscription in the U. S. and Canada, \$1.50 a year. Singles copies 15c. Back numbers 20c. England, 6s 3d a year.

*CHANGE OF ADDRESS* must reach us before the 10th of the month preceding issue, or we cannot be responsible for loss of magazine. Be sure to give *OLD* as well as *NEW* address.

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

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## Rosicrucian Fellowship

Oceanside, California

Printed by the Fellowship Press

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

# The Mystic Light.

## A Creed

I hold that when a person dies  
His soul returns again to earth;  
Arrayed in some new flesh-disguise,  
Another mother gives him birth.  
With sturdier limbs and brighter brain  
The old soul takes the roads again.

Such is my own belief and trust;  
This hand of mine that holds the pen  
Has many a hundred times been dust  
And turned, as dust to dust again;  
These eyes of mine have blinked and shone  
In Thebes, in Troy, in Babylon.

All that I rightly think or do,  
Or make, or spoil, or bless, or blast,  
Is curse or blessing justly due

For sloth or effort in the past.  
My life's a statement of the sum  
Of vice indulged, or overcome.

And as I wander on the roads  
I shall be helped and healed and blessed;  
Dear words shall cheer and be as goads  
To urge to heights before unguessed.  
My road shall be the road I made;  
All that I gave shall be repaid.

So shall I fight, so shall I tread,  
In this long war beneath the stars;  
So shall a glory wreath my head,  
So shall I faint and show the scars,  
Until this case, this clogging mold,  
Be smithied all to kingly gold.

—John Masefield in *Literary Digest*.

## The Gateway

A. F. H.

**I**N ORDER to grow and gain expression all vegetable life must come through the soil—the Earth Mother—which forms the gateway between the seed and the full-grown plant. All food that sustains both man and animal must come through this gateway. To receive the best results from this vegetable life, the earth must be turned and worked, watered and fertilized, and the best seed used. The little seed is put into the care of Mother Earth, and after a season of care, of sunshine and rain, it grows, gains expression and becomes the perfect plant.

As the soil—the Earth Mother—is the gateway for the plant life, so is the woman—the Human Mother—the gateway for the highest type of animal life—Man. How little we realize the great power of the name “mother,” and how little do we appreciate her and what she has sacrificed for us. She has made it possible for us to gain experience—to express ourselves in this body which she has furnished us.

Mothers, wives, sisters, have you ever con-

sidered what a power you are or may be in this life, if you will only develop your possibilities? Think what mothers may do with their sons if they will but make the effort, gain the knowledge, and make the sacrifice. The child is hers to train as she wishes from a babe up. What will she make of him? The fate of the world may lie in her lap when she nurses him—this boy may be a power for good or evil if she wills it, or this daughter may be an instrument for great good if given the proper opportunity and training.

Woman! have you realized that the fate of the whole world lies in your hands? What has been your influence? What have you done? You who have husbands, sons, brothers, have you used your power to help, or to hinder? Man's character is molded by his environment in early childhood. The vital body is built in the first seven years; this is the mother's opportunity, for then the first seeds are planted, the strongest impressions made. Is your influence pure, refining, uplifting? Remember the child

is as a piece of clay in your hands; no matter what his tendencies may be from past lives you can do much to change them. It may mean a great sacrifice on your part. Many pleasures may have to be given up, clubs and social duties neglected, but is it not worth while? This son may become a statesman, one who will help to rule your country, and your training will speak through him.

Woman has complained for years of being oppressed, has cried for "Equal Suffrage"—why has she not had equal rights? Men alone have not been to blame for this, but with woman herself who has had the training of our men while they were young lies much of the fault. For ages the son has been forced to the front and given opportunities and liberties that were denied the daughters. He has been taught by the example of his father to swear, smoke or drink, and often with the mother's silent consent. If the wifely influence had been strong and elevating, she would have tactfully and lovingly impressed the father of her children with a sense of his responsibility in these matters. Patience and kindness will do much if used with a little tact and common sense.

Woman has encouraged hunting, and the slaughtering of animals, for she has also enjoyed preparing and eating the flesh of the poor innocent "younger brother" over whom God gave man dominion. Did she ever realize that this killing of the animal has gradually developed in man an inclination for war? For ages man has slaughtered his "younger brothers," and has gradually developed the brute nature so that he thinks the only way to settle a dispute between two countries is to fight, to kill. Mothers, have you ever tried to discourage hunting and fighting on the part of your husband or sons? If not, you are to a certain extent responsible for the terrible slaughter which recently took place in European countries. You, who in the beginning have to furnish the bodies for the men who fight, you are the ones who suffer most; your heart strings are wrenched, but unconsciously you have helped for ages to bring this about. Woman has been blind as to her influence, her strength to mold the character of the nations, yes, even of the world. If the German mothers had not trained their sons to go to war, the German nation would not have fostered and developed

the love for the military nor had the desire to prepare for war for years. They would have stood for peace, and would to-day have been one of the most beloved of nations.

The American mother has encouraged her sons to think much of the sport of hunting the small animal. She is today reading and encouraging the reading of books on hunting and adventure by great hunters. A mother who encourages this in her son is developing in him the desire for war. He is taught to kill his "younger brothers," and as a result is becoming more ready to take up arms against MAN.

Mothers, you are rebelling—yes, you have done so for years—against being the instruments that are used to bring sons into the world for war and slaughter. Why not make a start against the system today? Use your influence as a Mother to teach your children to be merciful to all; forbid instruments of cruelty to be given to your sons; teach them to love and not kill the animal; teach your child compassion instead of buying him toy pistols and tin soldiers; use your influence for this purpose with your friends, your neighbors, and in your clubs.

If all women's clubs would combine in one great resolution to live and let live, if they would teach the children to be constructive and not destructive, teach them that when they eat the flesh of animals they are partners in breaking one of God's Commandments—"Thou shalt not kill," they would be accomplishing something worth while, something far in advance of the big things they have already done. By careful preparation of other food, mothers can eliminate the necessity for meat. The husband and children will not miss it if the food is carefully chosen and well-prepared.

If we are ever to be free from war with all its attendant cruelties and horrors, the training to that end must come from the mothers, and must be started in our own homes. Mothers, do you realize your responsibilities in this matter? Do you want permanent peace? If so, start right now to bring it about; use your refining influence at every opportunity to help those about you to live peacefully and lovingly, and thus bring the day of Peace nearer. Man must be taught from infancy, yes, even during his prenatal existence it should be impressed upon him to be merciful and compassionate. This and only this, will bring about UNIVERSAL PEACE.


# Vivisection—What It Is and What It Is Not

DR. A. A. ERZ

Author of *The Medical Question*

## Foreword:

Owing to the fact that Senator H. L. Meyers of Montana has presented a Bill to the United States Senate for the exemption of the dog from vivisection, once more vivisection has become a topic of public discussion. The special exemption claim of this Bill evidently being based on the dog's splendid war record of great usefulness and loyalty, implies a rather invidious distinction against other animals. Why not also include the horse which was certainly useful and loyal in his services at this critical period? Meanwhile the present Bill must be considered a welcome move in the right direction. The dog is one of the most popular animals and thus constitutes an easily winning leader in a matter like this. The amount of favorable attention which the animals will receive by considering the dog's service will be of great value to the good cause in general. The realization that vivisection is so reprehensible that special efforts are being made to exempt the dog from it will be a powerful reminder of what vivisection is and why it should not be tolerated. In the following observations sufficient testimony from reliable authorities will be adduced to prove the viciousness of this horrid cult. Every reader can participate in the elimination of this crime against nature by writing to his senator urging him to vote for the passage of Senate Bill 1258. You may also write Senators Knute Nelson, G. W. Norris and Le Baron B. Colt, Senate Chamber, Washington, D. C. They, as members of the Senate Judiciary Committee, have special charge of the Bill exempting the dog from vivisection.

VIVISECTION, like so many things in modern life, has not been thoroughly investigated by most of us, in all its relations. This applies also to those calling themselves men of science; yes, even to medical men who as a class make imperfect attempts to solve the mysteries of life, health, and disease, but stop too soon in their researches. In their anxiety to discover a cause of disease, they jump at conclusions; their conception of the cause, nature, and cure of disease often has little to

support it in the facts of nature. When medical men claim that without animal vivisection and experimentation medical science cannot progress, and that mankind will have to suffer in consequence if vivisection is abolished or regulated, they simply confess the inefficiency and bankruptcy of the official medical system. We all know that other healing systems which have no use for vivisection, are daily obtaining successful cures, not only in ordinary diseases, but even in cases pronounced incurable and hopeless by the best medical authorities. The very fact that the various drugless healing methods are successful where official medicine has failed, not only proves that the latter is incomplete, but that vivisection is superfluous. If official medicine depends on the barbarities of vivisection to gain knowledge, it is time to change its methods of investigation. We still believe that the proper study of man is—man.

Official medicine has its press bureau ever busy to supply the daily papers and popular magazines with all sorts of stories about the alleged "achievements of medical research" based on vivisection. The ordinary reader who has neither time nor opportunity to investigate the matter takes it for granted that the statements made are based on facts. Without going into the details of the spurious "achievements," we will confine ourselves to the statements of some leading medical authorities whose judgment and integrity nobody will doubt, and whose unimpeached testimony is supported by the facts in the case. This is more than the self-interested authors of vivisectional propaganda literature can claim for their questionable utterances and who tell us that hygiene and medicine will in course of time be placed on a rational basis if we put aside "the fanaticism of sympathetic sentiment for the animals and submit the latter to the atrocious cruelties of the vivisector." How convincing this is as to the illogical basis of vivisection! If we will let the vivisector amputate the teats of the female animals nursing their young, or let him pour boiling water into their stomachs, or allow him to bake the poor, helpless dogs and cats alive and indulge



in all sorts of abominations which are committed in the name of science,—in course of time he will become professionally a reasonable fellow to whom we could entrust our lives! Even if the promised result could be brought about in this awful way, we could not give our consent to the production of a set of incarnate fiends who can talk on certain medical subjects without knowing the first principles underlying life and science.

As a matter of fact there never has been any satisfactory demonstration of scientific gain obtained by the cruelties and atrocities of vivisection. And even if there were such gain, this would not constitute a moral justification for the fiendish practice. Even if it were proved that some discovery had been made by vivisectional experiments, it would still have to be shown that the same end could not have been attained otherwise. If Newton, instead of generalizing the law of gravitation from the fall of an apple, had tried the experiment by throwing his servant out of a fourth floor window, it would not have followed that the discovery of the great physical law was due to this circumstance; and no court of justice would accept the law of gravitation as a set-off or justification for his crime.

At all events, vivisection is by no means recognized by all scientific authorities; there are many medical thinkers whose position and success entitle them to high consideration in their opposition to it. Dr. F. Winslow, one of the world's greatest authorities on mental disease, says: "Only five per cent of the entire medical profession are advocates of vivisection. There are many more eminent men in my profession who are averse to vivisection than are in favor of it. \* \* \* Forty years' active practice among the mentally afflicted and twenty years as senior physician to a large out-patient hospital for such cases, coupled with an ability to state that I have no reason to thank vivisection for any discovery in the treatment of lunacy, will possibly carry as much weight as the opinion of a Dr. Smith of the Cardiff City Council." This famous English authority on insanity (Dr. Winslow) further states: "Vivisectioning animals is only a lame excuse leading up to experiments on and vivisectioning human beings. This I emphatically declare is done, although unknown to the Commissioners of Lunacy." The statement of one such medical authority is worth more

than all utterances made in defense of vivisection by more or less obscure college professors or political doctors who embrace such an opportunity to put themselves in the public limelight and gain some notoriety.

Dr. G. Wilson, in his presidential address delivered at a meeting of the British Medical Association some years ago, spoke with great frankness in relation to vivisectional research methods: "The indiscriminate maiming and slaughtering of animals with which these methods of research and experimentation have been inseparably associated cannot be proved to have saved one human life or to have lessened in any appreciable degree the load of human suffering."

Hundreds of thousands of animals have been subjected to the tortures of vivisection by the medical cancer research societies all over the world, without finding a remedy that will cure anybody of cancer. Stephen Coleridge, a leading English authority on the subject of vivisection, recently made the following statement in regard to this particular line of medical research: "That avenue of research has been pursued absolutely in vain for years; and anybody who is really scientific will, when one avenue of experimental investigation proves entirely fruitless, try another. But vivisection dulls the mind, sterilizes invention, and renders those who practice it unable to perceive what is obvious to others. The death rate per million living persons in England and Wales from cancer has gone up and up during all the years that these dull-witted persons have been monotonously repeating their foolish vivisections. All they have ever discovered is how to transmit cancer; they have never, and now, of course, never will, discover a cure by that means."

Dr. N. Snow, the great expert of the London Cancer Hospital, says: "Vivisectional research is utter 'Moonshine.' The fundamental differences of structure between the animal and human organism are enormous." Dr. G. Ferdinands of London states: "Vivisectional research has done incalculable harm to the progress of the art of medicine by diverting thought and energy—shall we even say ambition?—from really useful channels such as clinical observation, the study of the mind's influence on the body, the different conditions, favorable or unfavorable, to the development of various diseases, etc."

According to Dr. Doyen, the celebrated French surgeon, and other eminent men of science, the way diseases and drugs act on the lower animals is no certain criterion as to how they will affect man. Dr. Doyen, who formerly was an advocate of vivisection, has no longer the slightest use for animals in research work. He says: "I consider it a grave error to study human therapeutics through little animals. The tuberculosis of guinea pigs is no more than of man than is cancer in mice the same as cancer in a human being. It is just because such masses of animals are killed uselessly in the laboratories that therapeutic researches of late have been sterile. I, like the others, have made hecatombs of guinea pigs but have ascertained positively that the results with animals are inapplicable to man. For instance, I can inject twenty doses of atropine into a guinea pig, but the same amount would kill a man. Diseases must be studied under natural conditions so that their natural evolution can be followed. Let fewer guinea pigs be immolated. The sterility of laboratory researches since the discovery of 'sero-therapy' by Behring, shows that we are on the wrong track."

These statements of some of our leading medical authorities may suffice to disprove the altogether too gratuitous assertions made by certain college professors, doctors and professional propagandists in the interest of vivisectional schemes that are of no earthly use to humanity in general and of no special benefit to suffering mankind in particular. There is evidently no plausible reason why we must have vivisection, which not only amounts to a delusion and fraud, but is a wantonly barbarous practice and a detriment to science and to humanity. A word to the wise is sufficient.

Naturally, the question arises in our mind, why is vivisection permitted? In other words, why must the poor, helpless dogs and other animals be experimented upon, infected with all kinds of diseases, and their sufferings and tortures observed? As stated, certain doctors tell us that "medical research" requires all this. In former times the theologians were busily engaged in a "research" movement to discover so-called heretics and witches, to the end that they might "experiment" on the same with fire and other tortures and stamp out spiritual disease. Today we find in what is known as the vivisection movement all the essential features of the

old trick repeated, any differences being those of detail only. Instead of a theological, there is a medical hierarchy in the field, advocating "research and experiment" for knowledge wherewith to prevent and stamp out, not spiritual, but physical disease. And what was formerly done in the name of religion is now done in the name of science. The methods are the same, namely, the infliction of suffering, torture and death on the poor, helpless victims; though these are mainly not of the human family, but of our sub-human fellow-creatures. Like their theological prototypes, the modern medical "researchers" for the most part are honorable men in the ordinary relations of life; they also have fully persuaded themselves that immense benefits will accrue to humanity through their efforts; and they are equally satisfied that "the end justifies the means." They likewise treat the unbeliever and "traitor" to the system with bitter reviling and persecution. So far, up to the present, the parallel is complete; and there is no doubt that in future the final verdict of history on the atrocities of vivisectionists will be as completely condemnatory as it is on the fiendish deeds of their theological predecessors. At all events both have given themselves over "to believe a lie," namely, that good may be obtained by doing a wicked thing; that the alleged good end would justify the evil means; that the means for spiritual or physical welfare of mankind might be obtained through suffering, torture, and death inflicted on others.

*(To be continued)*

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### UNAFRAID

I hear of a man afraid to die—

I wonder why?

The violet leaves its grave of snow

To gladden hearts that love it so,

And why not I?

Men speak of death as the end of life—

I wonder why?

The chrysalis leaves its grave to spring

From earth to air on radiant wing,

And why not I?

Oh, troubled heart, why shouldst thou weep

When earth slips by?

All nature wakens from its sleep,

And why not I?

—Henry Christeen Warnack.

## The Community Idea of Co-operation

ERNEST LEO HECKLER

**C**RITERS and lecturers often discuss community problems under the heading of "Capital and Labor." They often give us a wrong impression as though capital and labor were two opposed and separate things, capital on the one side and labor on the other. The truth, however, is that capital and labor together constitute a unit, a ONENESS. Capital has been made necessary and created by labor, both physical and mental, by toil of brain and sweat of brow. Capital and labor are not independent of each other, but each absolutely requires the other. Physical toilers would have to starve were they not constantly supplied from the world of ideas; ideas would remain only ideas were they not carried into physical manifestation by the work of hands.

Many incidents beautifully illustrate this point. A number of sailors mutinied at sea; they killed the captain and mate but forgot that nobody was left alive who understood navigation, with the result that the ship and all hands aboard were lost. We find another illustration in the life of the two brothers, Jacob and Esau; the latter corresponding to the physical toiler whereas Jacob possessed the creative instinct. Esau was dependent on Jacob; he had to starve or sell his birthright to his brother, who by the power of Mind furnished creative ideas and therewith even outwitted his capitalistic father-in-law, increasing his flock by the subtle trick of putting spotted rods into the watering troughs for the cattle in order to get speckled offspring.

Drones are not desirable in a beehive and idlers in the human family are not helping to solve the problem. Everybody should work, and there will be no place for the idle rich in the new order to come. If everybody had simple wants, do you think this would help to solve the problem? But is there a standard of wants? Would a man of low development and no sense of beauty adequately enjoy a beautiful home with modern facilities? So after all is not everything all right? But how can we say this when the whole world rebels, threatens and

revolts? Something must be wrong somewhere. Call the doctors of Sociology, let them diagnose the case, for the world is in agony suffering from extremely poor circulation of economic blood; by "economic blood" I mean gold, too much on the one side and too little on the other; too much physical labor for some and too little for others; an excess of mental work in one case and little or none in others. Money has been hoarded just like food for fear of old age and meager years to come.

What can be done? The doctors are well equipped for diagnosing but are they healers? Can they remedy this poor circulation? I am afraid not. Each individual must work out his own salvation by learning that life, real life, is free from strife and disease and that the secrets of such a life can be discovered only by living most simply and not having a multitude of affairs and extravagant wants; such a life is too big for worry, too strong for fear, too happy for selfishness. In proportion as men discover this life the circulation will improve, for we shall have less reason for hoarding. In time we may also overcome the lack of balance between physical and mental labor. We could do God and the world no better service than to give the mental workers a chance for physical labor part of the time and the physical toilers an opportunity to do some mental work. Truly such a system would mean endless blessing; the physical toiler would become more intelligent and the mental worker more practical, for our best thoughts always come during physical exercise. Both could learn the most important lesson in life, namely, *how it feels to be in the other fellow's place*. It would do us no good to establish such a system by force, but let those who endeavor to live the higher life, prompted by a truly compassionate heart for their fellow-men, make the start by instituting the system in their own business as far as possible. In this time of strife and unrest it is encouraging to know that there have been some instances recently where possible profiteering has been voluntarily renounced.

The ideal to which we must attain is that of working for love of and a desire to serve the community, the nation and the race, and only incidentally to promote the interests of the individual. Think of the enthusiasm created when such a program becomes universal, each worker being as eager for the success of his fellow-worker as for himself. And as a result the condition of *all* will be very greatly improved through this regime of co-operation and broth-

erly love, over that obtaining from the existing system of selfish strife and competition.

What a blessing it will be when this ideal becomes established everywhere, as it eventually will, when this altruistic love which takes an interest in the welfare of all our fellowmen becomes universal. Let all those who earnestly desire to inherit the Kingdom of Heaven once more examine the Gospel of Christ concerning its teaching on this subject.

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## The Everlasting Rose

### A LEGEND OF THE HOLY NIGHT

CORINNE SMITH DUNKLEE



HERE the portals of Time guard the borders of earth from the Unseen Land stands the Spirit of Motherhood, gowned in long robes of flowing white that slip away in the distance like endless dreams. About her lovely head is wound a misty veil, woven from threads of smiles and tears, that clings around her gentle throat as the clasp of tiny hands. Her eyes are lighted beacons gleaming like twin stars of hopes. Around and far behind her shines a softened light, which is a mere reflection of the love-light in her heart. In her hands she holds a wonderful, white rose that seems made of a multitude of children's faces. From each soft petal shines a perfect face, all making an ensemble so enchantingly lovely, so weighted with a wistful tenderness, that all the weary world grows brighter because of the sweetness in this perfect flower.

Millions of eager souls who feel the urge of a return to earth-life again are constantly thronging the portals of Time. Each one must stand beneath the shadow of the great white rose. And upon each one to whom is granted an opportunity to walk earth-ways again, the Spirit of Motherhood bestows a petal of the rose. Always another petal comes to take its place. So long as there are souls who yearn for an earth experience, so long must the petals continue to bloom. Never withering and never bare, the Everlasting Rose in all its exquisite mystery dreams above the world.

In the heart of the Holy Night, all of the souls who are to find their earth homes in the coming year go a-journeying. When all the

world is filled with love and every heart is overflowing with "peace on earth, good will toward men," it is very easy for the tenuous bodies of the earth-drawn egos to penetrate into the hearts and homes of their choosing. So on Holy Night a great, new wave of tenderness encircles each expectant mother. Soft hands caress her. Flower faces bend over her. Beautiful memories lave her like strains of half-remembered music. The tender fragrance of white rose petals bring her into a newer, a more ethereal consciousness. Ah! The exquisite happiness that beckons her,—on this Holiest Night for mothers, while the Angels sing in chorus of the coming of The Child.

Along an interminable skyline rest shadows of lavender-grey clouds, with here and there the bright face of a star peering out. A silver sheen of mist shrouds everything, with only an occasional splash of mauve light glancing through to herald the approaching dawn. The soft mist stirs gently like some great curtain to and fro, opening tender arms to welcome the return of the tiny souls from their love journeyings. Thousands of happy cherubs, their faces shining with a moonlit radiance, slip behind the silver mists to await their star-call in the coming year.

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We are always complaining that our days are few, and acting as tho there would be no end of them.—*Seneca*.

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"He alone is wise who can see things impersonally."

## Church Music

ANNIE GRAHAM

**W**HO does not love it? The very words bring us visions of stately structures, massive arches, high roofs whose time blackened rafters are scarcely discernible in the subdued light; wonderful carving in wood and stone; and rich stained windows thro which the sunlight enters timidly, carrying with it a wealth of gorgeous tints to be strewn over chancel and nave, pulpit and aisle, over the choristers in their snowy vestments, which are by it transformed into robes of varying hues; and over the pews where kneel the worshipers, and then away to the quiet corner where stands the Font in its silent simplicity,—giving to it warmth and life, and coloring its marble edge with rainbow tints. \* \* We quietly enter and take our places. Presently a great hush falls upon us like the hush which follows the sunset,—a stilling of everything discordant; something is drawing us out of ourselves. It is Music, the highest and most *soul-stirring* of all arts. A master hand is at the organ, and a master mind is bringing to us the vibrations of the heaven world. We are being quieted and calmed; life's rigid tension is slackened; "'tis the old, old story" of Peace and Hope and Strength. Gradually the tones are spreading all around us, through chancel and stall, aisles and pews, and away up to the remote galleries, filling all the dark corners of roof and belfry with harmony. And as for us, our souls are reaching out towards something unknown to us before; we no longer doubt; Peace has taken the place of Fear; the listeners become worshipers, and we pray—not in words—but in longings and desires.

Then follow the service and sermon, which fall on eagerly listening ears. But our worship is not yet ended. Once more the organ sounds; this time with strains of assurance and hope, and we feel as tho a soft dew had fallen on our weary souls. We are refreshed and strengthened, and pass out to meet life's cares once more, feeling that indeed it has been "good for us to be here." We have met our Father in our Father's House.

In one particular all Churches, ancient or modern, stately or humble, are alike in having

the same idea of the necessity for music in worship,—tho some may have strayed a little from the deeper, holier meaning of it, and have not quite caught the idea that music *is* worship. Music is a very essential part of worship,—a something which draws us near to God, which attunes our souls to hear our Father's voice, the "still small voice" which whispers soft and low to the listening ear.

Music has been called the inspiration of the soul,—and justly so. We are told by many writers of the wonderful vibration caused by musical sounds, and of the keynote or sound within each of us which keeps our body in harmonious vibration. And we are all aware how certain sounds are discordant to us and arouse in us unpleasant feelings, while others soothe and calm and relieve. Knowing this, we must realize that we have within us a something which responds to music.

Music is the most elusive of all Arts. It cannot be imprisoned. It must be re-created each time it is heard. It is the sound—the tone—of our home in the heaven-land,—hence its power to draw us near to our Father. The musician whose finer sense is keen enough to hear this heaven music and reproduce it for us, is indeed a benefactor to mankind.

Music is not merely a matter of technique or execution; it is the yearning of the soul seeking its own; and our souls—if we will take time to listen—may catch the heavenly strain and respond to the music of the "Homeland." But like all the experiences of the higher life, it will never be forced upon us; we must wait and listen and seek before we find or hear.

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I have often wondered that each man should love himself more than any other, and yet pay less attention to his own opinion of himself than to the opinion of others. If some god or other wise teacher should stand at one's side and bid one utter each thought as soon as formed, one could not endure it for a single day. Thus we stand in greater awe of what those around us think of us than of what we think of ourselves.  
—*Marcus Aurelius*.

## Bear Ye One Another's Burdens

HELEN B. JOHNSTON

*"Bear ye one another's burdens and so fulfill the law of Christ \* \* \* for every man shall bear his own burden."*

**W**HEN the question is asked: "Why do you study Rosierueian philosophy?" nine students out of every ten will answer in substance, "Because it solves problems for me, the solution of which I have never found elsewhere." The questions are those eternal queries that come to everyone sooner or later, namely: "Whence came we? Why are we here? Where are we going? How can a God of love permit His children to suffer from disease, poverty and sin, when He is omnipotent and omniscient?"

Who can describe the peace that comes into the life when these questions are answered in a manner that satisfies head and heart alike; the joy of knowing in spite of the confusion and seeming contradiction on the surface that truly "God's in His heaven, all's right with the world?"

Sometimes, however, complete satisfaction of logic and reason tends to harden the heart and to dam up the springs of compassion and sympathy which naturally would go out to our brother in trouble. When we learn that the law of cause and effect operates literally in a man's life and in his environment, when we learn that the disease from which he suffers is a part of his own doing, and in truth is his harvest as truly as is the crop of corn he reaps from his cornfield, we are very apt to reason thus: "This is his own fault due to his ignorance, and his salvation depends on his mastery of the lesson. Why should I interfere with his development by bearing for him his burden? Why should I attempt to relieve him of that which is brought about by his own ignorance? Am I not thereby permitting that ignorance to continue, and thus retarding his development instead of helping him?"

This reasoning is coldly logical and savors of this world's thought, and not of the wisdom from on high. We must remember that while logic and reason are entitled to all due consideration, they cannot serve as an only guide to spiritual development. We must strive for an all-round development and to elevate our worldly reasoning to the plane of divine wisdom. In this development the sympathy of a loving

heart must be satisfied as well as justice demanded by reason and logic.

The Recording Angels have given to all peoples at all times a proper and sufficient light to guide them in their evolution, and to us they gave the Bible. Here we are distinctly told with no uncertain tone to "Bear ye one another's burdens, and so fulfill the law of Christ." When the Christ is born in us, it is not only our duty but our pleasure to learn the law of Christ and to apply it to every thought and act, that thereby we may grow "to the stature and the fulness of the Christ." How then are we to know whether or not we are interfering with our brother's development and retarding his growth when we bear with and for him his burden?

The "lost sheep" whom the Christ came to seek and to save is not the isolated individual who may turn to the crucified one for the salvation of his soul. Christ's sacrifice was for humanity to save them from their darkness and ignorance, and the ignorance and sins of the several are the ignorance and sins of all. I am my brother's keeper because my ignorance as well as his is the cause of his downfall, and I too am ignorant and sinful. Furthermore salvation is only found in the Christ, who did not come to save me individually, but me because I am of the humanity that was and is lost. My salvation cannot be enjoyed in its fulness until that which is lost has been redeemed. My life is woven and interwoven in the life of my brother, and if the light has dawned upon me, satisfying heart and mind alike and restoring to me a God of love as well as of Justice, that light also reveals the fact that my brother's burden is not individual any more than his redemption.

But how about the latter part of our text, "For every man must bear his own burden?" Is not this a contradiction? Why should I concern myself with my brother's trouble if in the end I cannot bear it? The answer is that the only part of the burden we can help bear is the outward aspect of it—giving the material relief. Only a few of us have learned to give any kind of relief from a higher plane. How prone we are to magnify the material! We think when we

have tossed the beggar a coin or relieved his hunger that we have helped him bear his burden. When we have sympathized with our friend and he goes his way with a lighter heart and renewed strength, how much think you in reality have we borne his burden? When relieving suffering are we not dealing largely with the effect instead of the cause? How often do we carefully and prayerfully seek the cause of his trouble? Do we, or can we, in meekness and in love show him the light in such a manner that he can comprehend it, without overwhelming him with a sense of our superior wisdom or oppressing him with remorse?

If we have done all this in humility, we will not need to be told that "every man must bear his own burden." We have faced long ago our limitations and sense our helplessness. The origin of all sin is ignorance and its only remedy

is wisdom. The acquisition of wisdom is a growth, and growth is a slow process, purely individual. You may help a brother over a stony road, you may steady the faltering footsteps and bind up the bleeding feet, but you cannot travel the path for him. Every man must bear his own burden.

We need not fear then that we are interfering with our brother's development in giving him our best service in his hour of need. Rather let us fear to neglect to serve lest we retard our own growth. Our destiny is interwoven with his, and when we share our little with him in his hour of need, we learn the much needed lesson of trust in God rather than in material possessions or environment. We then learn that humble, self-forgetting service is the shortest and safest road to God, and that "he who would be the greatest among you, let him be the servant of all."

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## The Memory of Nature

AUGUST MANDELBERG

**I**N THE Memory of Nature, situated in the higher worlds, all knowledge is kept, and every event of the past and all the mysteries of the future are there recorded. All that is necessary for any person to do to obtain this information is to cultivate true spirituality within himself, which process will then naturally be accompanied, either in this earth life or a later one, by the development of the sixth (or clairvoyant) sense, and of the "soul body," a subdivision of the etheric body.

A properly developed seer can call up from the Memory of Nature the history of any past event which he may choose to investigate, even one that occurred millions of years ago. The future is also an open book to him. By means of the soul body it is possible to enter consciously into the invisible worlds, while the physical body is left behind in a state of sleep and to gather from these worlds knowledge in regard to their laws and conditions.

Those who may doubt the above statements will be convinced of their truth if they investigate sufficiently. However, the final proof of the possibility of possessing such powers can only be found when a person begins to develop

them for himself. Many thousands of people now possess these powers and the number is yearly increasing. The present day materialistic scientist is helpless to throw any light on the subject, for spiritual science only can solve spiritual problems. But material science can verify many of the facts adduced from the Memory of Nature by occult science, and in this way be a valuable ally of the latter.

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### AWAKE!

Open your ears, that they may hear  
 The music that comes from God;  
 The sound of the bird, and the bee, and the  
 flower,  
 The life that quickens the clod.

Open your eyes, that they may see  
 The paths that lead to Duty;  
 Open your heart, that love may fill  
 Your soul with infinite beauty.

For the lilting song of a little child  
 And the whirr of the wild bird's wing,  
 Reveal the never dying love  
 In the Heart of everything.

—Gladys Freeman.



## What is Man

DR. GEO. T. WEAVER.

(Seventh Paper) *Concluded*



HE Concrete Mind is the product of the "Fall," and distinguishes the human from the Angelic. Man became human by the fall, when by partaking of the fruit of the tree of knowledge of good and evil, his eyes were opened to discern as the gods. The Angels never developed an objective mind. Man is, therefore, superior to the Angels, as taught in the Bible, they being God's messengers to man, while man, being as the gods, are not messengers but sons of God. The "Fall," then, though it subjected man to sin, sickness and death, was a fall upwards.

The concrete mind is the executive mind, which acting under the Will becomes the creative faculty. It is not the creator of concepts, this function belonging to the Ego. The concrete mind takes the germinal idea given by the Ego, and clothes it with concrete mind substance, producing thought forms which, densified, become forms of greater or less solidity.

The concrete mind is yet in its embryonic state and in the early gestative period, for as yet it is not a form, but a mere film. It was given to man as the last part of his seven-fold being, and so recently that as yet, figuratively speaking, it has not come to birth. This is why it is so unreliable as a faculty, and why it is so limited in its possibilities. In the ages to come it will advance in power and therefore will become more and more reliable until it will be unerring in its decisions. At present its operations deal exclusively with the objective or phenomenal sphere, and all phenomena are elusive. When it has absorbed more from the Abstract plane, it will see internally, subjectively, as God sees. Until then it will be the link that connects the Divine with the human, the medium through which the Spirit world comes in touch with the material world in order to gain the experience that may be extracted from matter. It is therefore the chief agency of man's evolution from the human into the divine.

The evolution of the animal differs from that of the human being in that the group-spirit controls the animal from the outside, this being a distinguishing feature of the animal kingdom,

whereas the Ego of the human being controls its vehicles from within. The latter stage is not reached until the dense and vital bodies co-ordinate, that is until the vital body is wholly indrawn into the gross body, especially at a point between the eyes at the root of the nose which is in man the Sanctuary or Holy of Holies of his being, the spot where dwells the Ego.

The animal has no concrete mind but the group spirits of the animals are wiser in some respects than is the concrete mind of man. Animals are more clairvoyant than man, dogs seeing the ghosts of their departed masters, etc. They sense danger more readily than man. But all this is from instinct. Man is yet but an apprentice, but all his knowledge and efficiency are subject to his voluntary control. By and by when he has reached mastership, he will far surpass the group spirits in wisdom for he will then act in perfect harmony with Cosmic Laws. He will then lift himself out of the plane of sin, sickness and death to which he was precipitated by the "fall."

The Human Spirit is the lowest aspect of the Three-fold Spirit, and as its name indicates, it is human in distinction from the Divine. The world of Abstract Thought is the home of the Human Spirit. Until man has awakened this he is not self-conscious, and does not know himself to be "I."

The Human Spirit is correlated to the desire body, where are located the desires and emotions found in both animals and mankind. In man this is the field for the great moral conflict between the carnal and the spiritual minds.

The Life Spirit is essentially divine, but the lower aspect of the divine, that of the Christhood or sonship. As the spirit of the Christ, the spirit of disinterested Love, it represents Unity, for love is the great unifying magnet. This, then, is the spirit of the New Dispensation.

It is from the world of Life Spirit that Intuition proceeds. The mind reasons deductively but it does not see from the center of being; this latter is Intuition, that is, seeing from the Spirit of God within. At the present stage of human

development, mankind as a whole, is yet on the concrete mind plane, mere reasoners, and subject to all sorts of mistakes. Only the very few have reached the Christ-conscious plane where Intuition is a possibility.

The Divine Spirit Plane is that of the Fatherhood, and is the abode of the highest spiritual influence in man. The Divine Spirit once awakened, man consciously realizes that he is one with the Father as the Christ realized this. In his intercessory prayer Christ claimed to be one with the Father, and prayed that we might become one with Him as He was one with the Father. To reach this consciousness is the highest initiation, indeed, Mastership. This was God's idea of man as He saw him in his final

unfoldment, created in His own image and likeness.

Above the plane of Divine Spirit are two higher planes, one, that of Virgin Spirits, and the other, that of God. But these planes can never be reached while in human bodies. They are to be reached at the termination of the present great life wave when all life will have entered into rest, being absorbed into the Absolute to await the beginning of another Creative Day for manifestation.

We have now answered the question proposed by David, "What Is Man?" Should any of the readers of these articles desire to pursue this thought farther, we would refer them to the study of the Rosicrucian Cosmo-Conception, where the subject is fully unfolded.

## How to Fight the Good Fight

DR. E. L. HODGES

**A**FTER the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying 'Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people unto the land which I do give to them even to the children of Israel. Every place that the sole of your foot shall tread upon that have I given you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun shall be your coast. There shall not any man be able to stand before thee all the days of thy life; as I was with Moses so will I be with thee; I will not fail thee, nor forsake thee.' (Joshua, Chapter 1, 1-5.)

This was a magnificent gift coupled with a promise from the God of creation which guaranteed Joshua's success provided he carried out the commands given to him. Joshua looked out over this promised land and saw at a glance its fertility, its tremendous resources, its limitless possibilities—a land indeed flowing with milk and honey. But this was not all he saw. He saw the children of Anak there, men of enormous proportions, men of super-strength, and ever on the alert. Numerous other tribes

also inhabited the land, who were not only men of might but men trained in all the arts of war.

There were also many cities, walled cities, bristling with fortifications; and when Joshua remembered that to possess this land he had to take it by force, and realizing the tremendous task before him and the difficulties to be overcome, the attractiveness of it all dimmed before his eyes. But Joshua did not forget God's promises as so many of today are inclined to do; he remembered that God had said, "There shall not any man be able to stand before thee all the days of thy life; I will not fail thee nor forsake thee." So Joshua went forth to conquer in the strength of his God. In some instances he utterly destroyed all the inhabitants, both old and young, male and female. From an exoteric viewpoint this was a terrible and ghastly work. As we draw the curtain over the horrors of it and turn our faces toward God for a solution of such a tragedy it is then that the light of Cosmic Law begins to break in upon our understanding.

### AN ESOTERIC APPLICATION

The promised land which the children of Israel were to go unto and possess, represents the human body. Joshua symbolizes the ego. The children of Israel symbolize all that the ego has accomplished in its numerous embodiments.

The river Jordan symbolizes separation, in that it separated the children of Israel from the promised land. The priest who led the way, bearing the Ark of the Covenant with God, represents our highest and noblest principles.

As stated later in the Bible version, just after crossing the river a further purification was required in the form of circumcision, in order that all who were not worthy might be removed. And how true it is that a similar purification is required of every individual when he resolves in his heart to "cross the river;" a great test confronts him in which his very heart is made to bleed.

This land with its varied population, its tribes and its clans, its walled and fortified cities, represents our various sins and weaknesses, individually and collectively. How they stand out in defiance of us! We now begin to understand why the command was to utterly and thoroughly destroy all the inhabitants. Those giants of the Anak tribe; it is not difficult to place them. They are those giant sins of ours. How they have hindered us on our way! And the many other sins, some of which are old and gray in the service, how often have they confused us and challenged our right to progress; and after the battle, when the conflict was over, how often have we returned, exhausted and bleeding from many wounds. But when the heart bleeds, then it is that the spirit of Christ rushes in and not only renews our strength but increases it many fold, thereby enabling us to do even greater things.

There is another class of sins which is represented by woman, that class toward which we exhibit a sort of respectful attitude. We do not feel inclined to enter into conflict with them. They do not appear to be doing any harm, and besides we get considerable pleasure from them. Such are the sins of the minor forms of sensuality. They are more or less attractive and we do not feel called upon to be violent with them; consequently we fail to keep the command to utterly destroy "all that are in the city, both male and female," and so spare these sins which increase in strength to our later confusion.

The last sin which I wish to mention is that of the infant class. Here is where so many fail. These infantile sins, like the infants, how harm-

less and innocent they seem. I have heard people say: "Why bless your life, my dear old mother did so and so all the days of her life, and she went home to God, and surely there is no harm in it, at any rate I can see none." Friends, when you come to the end of the way, when the sun has set upon another life's day and you find yourself short of the goal, and you scan the pages of life's book for the cause, you will find it is not the "walled cities" that seemed so impregnable, nor the "children of Anak" with whom you fought so valiantly, but the great number of "infants" you failed to destroy. It is these infantile sins, harmless though they seem, which have dimmed your

*(Continued on page 335)*

### MY FRIEND

The highest apple on the tree,  
'Tis that which I would pluck for thee.

The purest pearl in any sea,  
'Tis that which I would find for thee.

For thee I'd cull the rarest rose  
That bright in earthly garden grows.

For thee I'd be a singing bird  
Of note the sweetest ever heard.

And from a harp with golden strings  
I'd sing to thee of wondrous things.

For thee I'd steal the brightest star  
To light thy path on ways afar;

And all that's best in land and sea  
I'd seek and find and bring to thee.

And all things else of any worth  
I'd seek for thee through all the earth.

And all the gain I'd ask would be  
The precious boon of serving thee.

"And is it for thy love alone,  
One royal heart thou call'st thine own

That thou wouldst spend thy radiant days  
All glorious with prayer and praise?"

Nay, friend where'er in land or sea  
I view God's imaged mystery,

There, hushed, before the shrine I bend—  
*In all God's world I find my friend.*

—Elizabeth Alexander Twigg.

## The Praying Palm

**N**EAR Fairdpur, in Bengal, India, stands a date-palm known there as the "praying palm," on account of its extraordinary behavior. In the evening, while the temple bells call to prayer, this tree bows down as if to prostrate itself. It raises its head in the morning, and this is repeated every day of the year. This extraordinary manifestation has been regarded as miraculous, and pilgrims have been attracted in large numbers. It is alleged by the superstitious that offerings made to the tree have been the means of effecting marvelous cures. The movements of this palm have recently been studied and explained by Sir J. C. Bose, the Hindu physiologist, one of the world's greatest authorities on the reaction of plant-tissue to stimulus. The following account, partly quoted and partly abstracted from *The Transactions of the Bose Institute*, is from *The Modern Review* (Calcutta). We read:

"This particular date-palm . . . is a full-grown rigid tree, its trunk being about sixteen feet in length and ten inches in diameter. It must have been displaced by storm, and is now at an inclination of about sixty degrees to the vertical. In consequence of the diurnal movement, the trunk, throughout its entire length, is erected in the morning and deprest in the afternoon. The highest point of the trunk thus moves up and down through a distance of three feet; the 'neck' above the trunk is concave to the sky in the morning; in the afternoon the curvature is reversed. The large leaves which point high up against the sky in the morning are thus swung round in the afternoon through a vertical distance of about fifteen feet. To the popular imagination, the tree appears like a living giant, more than twice the height of a human being, which leans forward in the evening from its towering height and bends its neck till the crown of leaves presses against the ground in an attitude of devotion.

"A difficulty arose at the beginning in obtaining sanction of the proprietor to attach the recorder to the tree. He was apprehensive that the miraculous power might disappear by profane contact with foreign-looking instruments. His misgivings were removed on the assurance that the instrument was made in Dr. Bose's laboratory in India, and that it would be attach-

ed to the tree by one of his assistants who was the son of a priest.

"From results of observation it is found that the tree is never at rest, but in a state of continuous movement. The movement is not passive, but an active force is exerted; the force necessary to counteract the movement is equivalent to the weight of forty-seven kilograms—in other words, the force is sufficient to lift a man off the ground.

"The special apparatus devised made the tree record automatically its movement day and night. A long course of investigation brought out the fact that the movement was due to variation of temperature. Further research showed that the tree was acted on by only two contending forces, the geotropic action in virtue of which the tree tried to erect itself, and the antagonistic action of rise of temperature which opposed the tropic curvature. The tree was never at rest, but in a state of 'dynamic balance,' which was upset in one direction or the other by the changes of the environment. The fully grown and rigid tree is thus 'sensitive' to the slightest external change, even the passage of a cloud across the sky, and signals its perception by movement. The arbitrary distinction between ordinary and 'sensitive' plants thus disappears; not only this particular palm, but every tree and its various organs are shown to perceive and execute movements in response to the changes of its environment. It is not the *Mimosa* that is alone excitable, but trees also instinct with sensibility. Their rigid trunks perceive and respond to the multitudinous stimuli of their environment."—*Literary Digest*.

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### HOW TO FIGHT THE GOOD FIGHT

(Continued from page 334)

vision and caused you to fall short of the prize. So beware, be not deceived, but utterly destroy *all* sin.

We must cast aside every weight and the sins which so easily beset us and run patiently the race set before us. Then at the finish, having won the race, we can say, "I have fought a good fight, I have kept the faith; I have slain *all* my inner enemies." There will therefore be a crown of righteousness laid up for us.

# Question Department.

## Soul Mates



QUESTION:—

It is stated in the Cosmo-Conception that “each spirit is complete in itself; it takes upon itself a male or a female body at different times in order to learn the lessons of life, and it is only in the present stage of development that there is such a function as sex.” But in other literature I have found it stated differently. Is it so that there is a soul-mate belonging to every soul through all eternity?

ANSWER:—

This is one of the most important of the Rosierucian Teachings, and as far as possible we will quote from the message given to us by the Elder Brothers through Max Heindel, who, as we all know, was after many tests made their chosen messenger to bring to us and to all, the latest and most advanced form of truth that we are capable of receiving.

We read in Genesis, 2nd Chapter, verse 21: “The Lord God caused a deep sleep to fall upon Adam and he slept, and He took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made He a woman and brought her unto the man.” In the revised version we read, “buildded He into a woman.”

That is the story of the division of the sexes according to the King James version. In the Rosierucian Cosmo-Conception we read on page 346: “The grotesque and impossible manner in which the separation of the sexes is said to have been accomplished (as described in the common version of the Bible, and in this particular case, in the Masoretic text also) is another example of what may be done by changing vowels in the old Hebrew text. Read in one way the word is ‘rib;’ but in another, which has at least as good a claim to consideration with the additional advantage of being common-sense, it reads ‘side.’ If we interpret this to mean that man was male-female and that Jehovah caused one side or sex in each being to remain latent; we shall not be doing violence to our reason as

we would by accepting the ‘rib’ story. When this alteration is made, the occult teaching as previously given harmonizes with that of the Bible, and both agree with the teaching of modern science that man was bi-sexual at one time before he developed one sex at the expense of the other. In corroboration of this it is pointed out that the foetus is bi-sexual up to a certain point; thereafter one sex predominates while the other remains in abeyance, so that each person still has the opposite sex-organs in a rudimentary form and therefore is really bi-sexual as was primitive man.”

We do not find it definitely stated, but we may reasonably infer that the season of deep sleep spoken of, was one of the periods of rest which occur between the different epochs. We read, page 268: “The man of the Hyperborean Epoch was hermaphrodite—capable of producing another being from himself without intercourse with any other. When the Earth separated from the Sun and shortly afterwards threw off the Moon, the forces from the two luminaries did not find equal expression in all as formerly. Some bodies became more amenable to the forces from one, and some to those from the other.”

Now we have to go back a moment to realize that when as divine sparks we left our Father, God, we possessed within ourselves all the attributes of God, but we had not, as we may say, specialized them. God, the Father, differentiated within Himself the Virgin Spirits which we are.

In Rosierucian “Questions and Answers,” page 169, we read: “In the Hyperborean Epoch the body of man was as an enormous gas bag floating outside the fiery earth; it threw off plant-like spores, which then grew and were used by other incoming entities. At that time man was double-sexed, a hermaphrodite. In the Lemurian Epoch when the earth had somewhat cooled and islands of crust had begun to form amid boiling seas, then also man’s body had somewhat solidified and had become more like the body we see today. It was ape-like, a

short trunk with enormous arms and legs, the heels projecting backward, and almost no head—at least the upper part of the head was nearly entirely wanting. Man lived in an atmosphere of steam which occultists call fire-fog, and he had no lungs, but breathed by means of tubes. He had a bladder-like organ inside which he inflated with heated air to help him leap enormous chasms when volcanic eruptions destroyed the land upon which he was living. From the back of his head there projected an organ which has now been drawn into the head and which is called by anatomists the pineal gland or the third eye, although it was never an eye but a localized organ of feeling. The body was then devoid of feeling, but when man came too close to a volcanic crater, the heat was registered by this organ to warn him away before his body was destroyed. At that time the body had already so far solidified that it was impossible for man to continue to propagate by spores, and it was also necessary that he should evolve an organ of thought, a brain. The creative force which we now use to build railways, steamships, etc. in the outer world, was then used inwardly for the building of organs. Like all forces it was positive and negative. One pole was turned upward to build the brain leaving the other pole available for the creation of another body. Thus man was no longer a complete creative unit. Each possessed only half the creative force, and it was therefore necessary for him to seek his complement outside himself.”

If we have comprehended what has been read we will clearly understand that there is no such thing as “soul-mate” in the ordinary acceptance of the term. Neither the soul nor the body of man-in-the-making has ever been divided. He is still complete and perfect as when he first started on his pilgrimage, but through the cloud of this dense matter with which it has been necessary that for a time he surround himself, he has lost sight of the second side or other side of himself which is not separated from him but still within.

There is no occasion to go through life seeking a soul-mate—a twin soul or other self—it is within and until found *there*, man can never be a perfect being. The Rosicrucians are very definite in this teaching, which has been sadly misinterpreted by other schools with the fatal effect of causing many souls to miss the Path in their eagerness to advance. Man must seek

and find the “woman *within* himself.” He must unite the sex-current which flows to the brain with that which passes through the heart. The two sides of man, the mystic (feminine), and the occult (male), must unite in perfect balance, making the adept as shown on page 475 Cosmo-Conception. To seek outside of one’s self for part of one’s self is more than absurd. The beautiful temple that we have built, and from which we are building soul (the transmuted product of the various vehicles) through experience, is at one time masculine in its outer or dense body and feminine in its vital body. In the next life we add to the soul through experience in a body which is in its dense structure feminine, but with a masculine vital body. Thus are we constantly building within our selves a *sexless*, indivisible soul by the workings of a *sexless* spirit, and it is only during the present stage of development that there is such a feature as sex at all. The Ego was before sex, and will persist after that phase of its manifestation has passed away.

There are some who would say that the teaching has changed somewhat on this subject since the above was written in 1910. But the following are extracts from a letter written by Max Heindel to probationers May, 1918:

“About two years ago a Judge in the United States District Court, wrote me that the leader of an occult society to which he belonged had been forced to resign, and in order to hold the four thousand members together he proposed amalgamation with our society. He did not mention the names of the leader or society, but as the proposition justified investigation by occult means, the names of the society and its leader were quickly ascertained and also the fact that the society taught the doctrine of ‘soul-mates.’ I then wrote the Judge that I had taken the liberty of investigating the matter from the inner worlds and had found the conditions stated above. If these were true, it would be as impossible to amalgamate his society with the Rosicrucian Fellowship as to mix oil and water, for those who believed in unlimited sex-love and the doctrine of affinities would never be satisfied with the teachings of self-restraint and chastity taught by the Elder Brothers. In his reply the Judge admitted the facts I had brought out by occult investigation of his society, but deplored ‘the austerity of the Rosi-

crucian teachings' on this point. In all other respects he found them ideal.

"I have no authority to modify the teachings of our Elder Brothers on this point; I cannot do so without betraying their sacred trust and would refuse to comply if they commanded me to do so.

"This is merely history recounted to give point to the lesson I would like to drive home, that 'as a man thinketh \* \* \* so is he.'

"So long as we think of sex in the privacy of our chamber, we cannot escape the urge in our social intercourse, and we are bound to look at all we meet from that viewpoint. If we were frank and honest with ourselves in admitting this, the danger would soon be over for those who desire to live the higher life but unfortunately we are only too apt to deceive ourselves; sex desire is at the root of the pernicious doctrine of soul-mates which serves to give spurious sanctity to so many clandestine relationships.

"We must eschew the slightest thought of sex in private, we must shun the subject in

public except when necessary to drive home the sanctity of the creative function. Let us laud the love divine, the love of soul for soul, but let us be sure that we make it clear that the love we laud is the love described by Paul in that glorious thirteenth chapter of First Corinthians. Let us take that chapter as a basis for our meditation."

The foregoing extracts are sufficient to show the teaching of the Elder Brothers upon this subject and the deep sacredness which Max Heindel regarded it as possessing. Many young souls are being shipwrecked through dangerous teachings upon this topic, and for those who are now reaching maturity there is grave danger along these lines on account of the position of the planets at the time of their birth. We who know the truth must do our utmost to protect them.

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Matt. 18:6.

## The Elder Brothers and Their Work



QUESTION:—

Who are the Elder Brothers? Are they working in the heaven worlds all the time or do they live on earth? There must be a great number of them from the amount of work they do. What is the best way to get into conscious communication with them? Will they heal anyone who is sick?

ANSWER:—

When long ago God differentiated within Himself those divine sparks which are known as Virgin Spirits, all were created equal. But from the very beginning some responded more quickly than others to the influence of the Lords of Flame, who awakened the divine spirit in each, and gave the germ of a desire body. Since then we have been progressing, first by involution, now by evolution, but not all have used all the advantages presented to them. Some were such laggards that at the beginning of the earth period they had to be thrown off from the central mass in order that the other evolving spirits might not be retarded. Four times this occurred in our solar system, and four planets were born, each making the home for a

number of evolving spirits. A fifth time the same event occurred, and we who belong to the life wave on the earth found ourselves spinning in space. Gradually we formed into the round and crusted earth; but all those whom we had left on the central mass were in the position of Elder Brothers to us. They had made a better use of the opportunity that came; they had not crystallized their vehicles as we did. But a time came when even some of these proved too dense to keep up with the activities of the others. Twice this happened, and the planets of Venus and Mercury were then born. Elder Brothers from these planets at various times visited our earth, to help us, their younger brothers. Now that we have been on the path of evolution for some time, the return journey to our source, we are considered strong enough to stand alone, without their help; and the more advanced spirits among us, who have been instructed by those who came from Mercury and Venus, are now our guides. These are our own Elder Brothers; men, like ourselves, of like experiences, but they seized every chance for loving

(Continued on page 348)





# The Astral Ray.

## Shakespeare in the Light of the Rosicrucian Teaching

*The following is the seventh of a series of articles on Shakespeare appearing partly in the Mystic Light and partly in the Astral Ray Department.*

### VII

#### LEONATUS—THE COMING RELINQUISHMENT OF THE PHYSICAL BODY

MARGARET WOLFF

#### PART III



LIKE unto spirals within spirals are the symbolical aspects assumed by the character of Leonatus. The poet makes him, together with his feminine counterpart, the chaste Imogen, bearer and representative of great evolutionary truths, and the foremost among these leads into the very center of our Christian Religion.

Shakespeare, as an Initiate of the Rosicrucian Order, knew that "The Bible has been given to the Western World by the Recording Angels," and that it contains all the knowledge necessary for our development in compliance with the laws of our evolution.

As was said before, Leonatus means "He who was born of a Lion," and we hear a true echo from the Bible when he is addressed in the words, "Thou, Leonatus, art the Lion's Whelp." In the 49th chapter of Genesis Jacob blesses his twelve sons, the progenitors of the twelve tribes of Israel, and turning to Judah he says: "Judah is a Lion's Whelp." We must remember that the Bible in its historic as well as its prophetic parts is mostly written in the language of astrological symbolism. Bible history and Bible prophecy are the accounts of the phases through

which human evolution has gone in the past, and in order to reach perfection, must go in the future. Human evolution follows the precessional path of the Sun, and depends in its progress on the successive development of certain qualities which are both governed and symbolically depicted by certain signs of the Zodiac and their planetary rulers.

The Sun by precession is approaching the "sign of Man in the clouds," namely, Aquarius, and is already within orb of it; the complement of Aquarius is Leo; the Leonine-Aquarian faculties interblend and are inseparable from each other, as we have seen with regard to the Piscean-Virgo properties, and as is the case with Taurus-Scorpio and with all the signs which never perform their evolutionary mission singly, but always in pairs of opposites, or complements, offering the masculine and feminine aspects, the positive and negative poles of the same principle. Leonatus and "the piece of tender air!"—the masculine fire-sign Leo, is indissolubly united with the feminine air-sign Aquarius. And Leo is governed above all other signs by the central fire of our Universe, the Sun. Leo is correlated with the human heart and with the great cosmic heart of the Sun Spirit. The spiritual fires which we are so eager to light within ourselves have to be kindled at the fire of the heart. If we wish to keep in harmony with the Leonine-Aquarian phase of evolution, the sphere of whose influence we have already entered, we must set our hearts in tune with the heart of our Universe.

We do not pretend to have any knowledge of the myriads of solar systems outside our own, but we know that in our solar system there pre-

vails the law, "As above so below." The microcosm, that is, the small world of man, corresponds to the macrocosm, that is, the large world of our stars. The Sun is the heart of our solar system, whose pulsating forces, whose circulating streams of life are regulated by this Great Heart, distributed by it, nourished through it, called back into it and sent forth from it again into all the parts.

Man feels his heart-beats in his pulse; and in the pulse of life which throbs through our earth there beats the cosmic heart, the Sun. The zodiac is called the "Grand Man of our Universe," and this Grand Man has his heart in Leo; that means that the functions of the Sun as the cosmic Heart are in correspondence with the forces of cosmic life working through the sign of Leo. Likewise our human heart, as the microcosmic representative of the Sun, cannot but be connected with Leo. The Sun, or macrocosmic heart, the human or microcosmic heart, and the sign Leo form a trinity; and the spiritual principle which underlies each of the three aspects is unifying love. The Spirit of the Sun is the Christ, and the key-note of the Christ is love; when therefore the Sun by precession goes through Aquarius-Leo, we must attune our hearts to the Christ-love, and the tremendous rate of the love-vibrations generated within the human heart will then liberate it from subjection to the will of matter, convert it into a voluntary muscle, and make it the master of the perfected body.

Each of the twelve Israelitic tribes represents a sign of the Zodiac and the specific evolutionary properties to be developed under it. In the center stands Judah, the Lion, Leo, and receives a promise in addition to the blessing which the Father, Jacob, bestows upon all his sons. Each of the twelve is blessed; that is, each sign has its particular importance in the process of evolution, but for humankind this process culminates in Judah, Leo, the sign of the heart.

"And Jacob called unto his (twelve) sons and said, gather yourselves together that I may tell you that which shall befall you in the latter days \* \* \* Judah, thee shall thine enemies praise, thy father's sons shall bow down before thee; \* \* \* *Judah is a lion's whelp* \* \* \* he stooped down, he crouched as a lion and as a lioness \* \* \* the sceptre shall not depart from Judah, nor the ruler's staff from between his feet until the Prince of

Peace (Shiloh) come, and unto Him shall the obedience of the people be." These words, often quoted, seldom understood, are the greatest among the so-called Messianic prophecies; namely, those passages in the Old Testament which refer to the coming of Christ Jesus, to His return, and to the Leonine-Aquarian Age.

The evolutionary task of mankind during this age which we are soon to enter is to *perfect* the physical body and to *overcome* the physical body, so that the Ego may lay it aside forever and function in the etheric body. To perfect a thing means to finish it, to complete it. Our physical body is not yet finished; the crowning feat in its development still remains to be accomplished, and the requirement for its perfection to be fulfilled under Leo-Aquarius is the *conversion of the heart from an involuntary into a voluntary muscle*.

We know that man's constitution is sevenfold, consisting of the threefold spirit, namely, Human Spirit, Life Spirit and Divine Spirit; the threefold body, namely, the dense or physical body, the vital or etheric body, and the desire body, and the connection between spirit and body made by the link of mind. The threefold spirit is the Ego, and controls, or should control, the threefold body through the mind, but unfortunately the body has a will of its own which it asserted in the "Fall," and this lower or desire will, which is centered in the desire body, superimposed itself upon the higher will of the mind. As we read on page 395 of the Rosicrucian Cosmo-Conception, "The mind is bound up in desire; is enmeshed in the selfish lower nature, making it difficult for the spirit to control the body. The focusing mind, which should be the ally of the higher nature, is alienated by and in league with the lower nature—enslaved by desire."

If the spirit or Ego wanted "to become master of the body and to secure its willing co-operation, it had to find in the body a point of vantage which was not under the sway of the desire nature. All voluntary muscles are expressions of the desire body, so the Ego must control a muscle which is involuntary and yet connected with the voluntary nervous system. Such a muscle is the *heart*. \* \* \* The involuntary muscles are formed in lengthwise stripes and are connected with functions not under the control of the will, such as digestion, respiration, etc. The voluntary muscles are those which are

controlled by the will through the voluntary nervous system, such as the muscles of the hand and arm. They are striped *both* lengthwise and crosswise. The above is true of all muscles in the body *except the heart*, which is an involuntary muscle. Ordinarily we cannot control the circulation. Under normal conditions the heart-beat is a fixed quantity, yet to the bewilderment of physiologists, the heart is *cross-striped* like a voluntary muscle."

"The occult scientist knows that when the Ego first sought a stronghold in the heart, the latter was striped lengthwise only, the same as any other involuntary muscle; but as the Ego gained more and more control over the heart, the cross-stripes have gradually developed. They are not so numerous nor so well-defined as on the muscles under the full control of the desire body, but as the altruistic principles of love and brotherhood increase in strength and gradually overrule desire, so will these cross-stripes become more numerous and more marked," until they prevail, and the heart, liberated from the selfish desire-will, shall act entirely at the dictates of the loving Christ Will.

When the threefold spirit or Ego sought a stronghold in the heart, it did so by means of its second aspect, the Life Spirit, which has its bodily counterpart in the vital body and its cosmic counterpart in the Christ. Here we have another trinity, the vital body, the Life Spirit and the Christ, and again we have the same principle underlying each aspect, namely, unifying love.

"The active work of the Ego is in the blood. Now, if we except the lungs, the heart is the only organ through which all the blood passes. The heart is the gateway of the blood that nourishes all parts of the body." And this nourishing blood which feeds and sustains the life of the whole physical organism is, in the words of Max Heindel, "the highest expression of the vital body." *Life Spirit* and *vital* body! Their names are indicative. The vital body governed by the Life Spirit is the medium for the functioning of life in the human organism. "As the blood passes through the heart, the dwelling place of the Life Spirit, cycle after cycle, hour after hour all through life, it is always in closest touch with the Life Spirit, the spirit of love and unity, therefore the heart is the home of altruistic love" which, by means of the blood,

it will gradually impart to every cell of our organism.

Max Heindel says: "Physiologists note that certain areas of the brain are devoted to particular thought activities, and phrenologists have carried this branch of science still further. Now it is known that thought breaks down and destroys nerve tissue. This and all other waste of the body is replaced by the blood. When, through the development of the heart into a voluntary muscle, the circulation of the blood finally passes into the absolute control of the unifying Life Spirit—the spirit of love—it will then be within the power of the spirit to withhold the blood from those areas of the brain devoted to selfish purposes. As a result, those particular thought centers will gradually atrophy."

"On the other hand, it will be possible for the spirit to increase the blood supply when the mental activities are altruistic, and thus build up the areas devoted to altruism, so that in time the desire nature will be conquered and the mind emancipated by love from its bondage to desire. It is only by complete emancipation through love that man can rise above the law (of dense matter) and become a law unto himself. Having conquered himself, he will have conquered all the world." And as soon as he has become conqueror of the physical world by mastery over the physical body, he no longer needs the physical world as a field, nor the physical body as an instrument for evolutionary experience.

The perfection of the heart qualities in Leo-Aquarius is correlated with the elevation of our bodies into the air where we shall meet Christ at His second coming. To perfect and to relinquish a body is the same evolutionary fact stated in its two phases. As soon as one of our vehicles is perfected it is also relinquished; that is, destroyed forever in its form; and its essence is incorporated into the following vehicle. When humanity has perfected its dense bodies they will be laid aside forever; they will then have served their evolutionary purpose and be no longer needed. This perfection must be accomplished during the so-called Mercury half of the Earth Period and in which we now are; in the next higher period, the Jupiter Period, we shall then function in etheric bodies.

"The evolution of the Jupiter Period has its field in the etheric region. It would therefore be impossible to use the dense physical vehicle

there, as only a vital body can be used in the etheric region. \* \* \* Nothing in nature is wasted. In the Jupiter Period the forces of the dense body will be superimposed upon the completed vital body. That vehicle will then possess the powers of the dense body in addition to its own faculties, and will therefore be a much more valuable instrument for the expression of the threefold spirit than if built from its own forces alone." (Cosmo Conception, page 422.)

This transmutation of the physical into the etheric body will be accomplished by liberation of the heart during the precessional age of Leo-Aquarius, and though no definite information is given out, it is hinted at that we shall enter the Jupiter Period through the gates of Capricorn-Cancer.

How wonderfully the laws of evolution operate! While we are perfecting the one vehicle, we are at the same time preparing the next higher one for the use of the Ego. Purity, temperance, selflessness, service, refine my dense body and work toward the liberation of the heart; simultaneously they build the vital body, so that when I step out of my physical body for the last time I may have the new garment ready with which to clothe myself. This explains how futile all those precepts are which teach how to develop the etheric body and its centers of consciousness, while grievously sinning against the laws of purity and selfless service which govern the perfection of the physical body.

When we are able at the dictates of the liberated heart to send Christ love into every cell of the body, and through this Christ faculty to transmute every cell of the body, then we have indeed the *Christ within*. \* \* \* The first physical body which achieved the feat of voluntary heart action was that of Jesus whom therefore the Apostle calls a first-fruit. His father and mother were the lion and lioness of the tribe of Judah, the tribe representing the sign Leo. Joseph, the pure Man, evolved through the influence of Leo, united with Mary, the pure Woman, evolved through the influence of Aquarius. Free from sex passion, they gave their chaste selves in the spirit of service and sacrifice, so that the great Ego called Jesus might have material wherewith to fashion his perfect body. From them sprang the Lion's Whelp, the true Leo-Natus, the young lion of whom the psalmist sings. Young with the youth of a new

epoch, strong with the love that filled every fibre of his radiant body, thus did Jesus triumph! And triumphantly he broke the seven seals of which the Book of Revelation speaks. The seven seals are the seven vehicles of man. Unless the first seal were broken; that is, the dense body cast off, human evolution had to remain a closed book. For ascending human evolution symbolized in the breaking of the seven seals is the successive perfection and relinquishment of the seven vehicles, until the essence of each is drawn into Spirit and the Spirit is drawn into God. The prophecy of Genesis finds its fulfillment in Revelations where we read in the fifth chapter, "behold, the Lion which belongs to the tribe of Judah has triumphed and will open the book and break its seven seals."

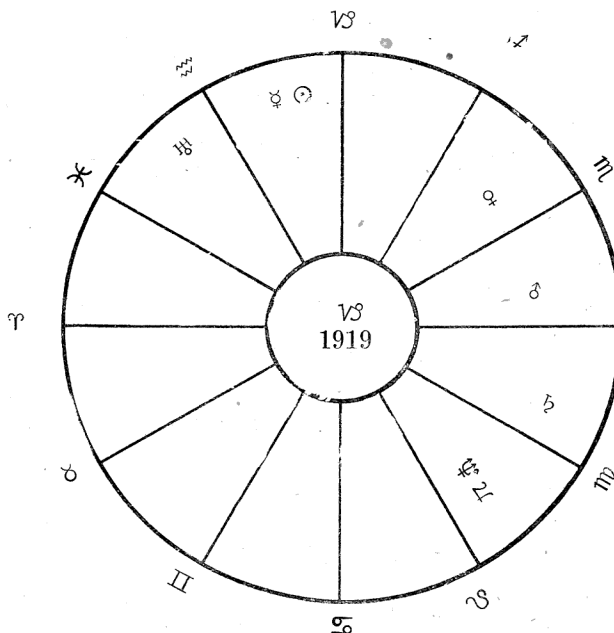
"As above, so below"—the Christ, the Sun Spirit who came from the heart of our Universe, had to function in a dense body if He wanted to fulfill His redemptive mission on earth; but the dense body to be able to contain this great Spirit and to hold together under His powerful vibrations, had to be attuned to them. This was possible only at its highest stage of perfection which is represented by complete control over the heart action and over the circulation of the blood. The heart of Jesus had to beat in tune with the Sun Spirit if it wanted to continue beating under the impacts of the tremendous rate of vibration peculiar to the Christ. The vibrations within which met the Christ Spirit had to be of the same pitch with those from without which the Christ Spirit brought, else the dense body of Jesus, instead of receiving the Christ at the baptism would have crumbled to pieces at the contact with Him, like unto the walls of Jericho. How did Jesus achieve this absolute perfection? How did he free his heart? Not by concentrating on the perfection of his body, but by renouncing his body in ultimate willingness for service and sacrifice. And the Christ Spirit who came to inhabit the body of Jesus which, though perfect to humans, was a prison to Him, had in His turn left worlds of untold bliss and paths of untold glory to serve and to save us. Both the Sun Spirit Christ and the man Jesus had the same keynote; with the one it sounded from the heart of the solar system, with the other from the heart of man; transcribed into human language it is *service*. Purity and compassion, service and self sacrifice

(Continued on page 356)

# The Children of Capricorn, 1919-20

Born between December 23rd and January 20th, inclusive

**EDITOR'S NOTE.**—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign 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.



**T**HE children born when the Sun is in the sign Capricorn, the sign ruled by the serious and obstructive planet Saturn, are usually a problem to their parents, for they are very timid and require urging to meet people. They are always suspicious of the intentions of others, and ready to suspect intentional wrongs done them.

As Capricorn is the natural tenth house sign, the sign of authority, these children want to dictate to their parents, sisters or brothers, and will resent all efforts of others to lead them. They will be domineering and severe if the planets show afflictions, especially if Capricorn, Taurus, Leo, or Scorpio is on the Ascendant. This, however, can be determined only by the day, hour and place of birth of each child. They make most faithful and loyal friends, but if betrayed or injured, also relentless enemies. They find it most difficult to forgive; they brood over injuries and seek revenge. If, however, their love and confidence is won, they will be faithful to death and will never betray a trust. They are remarkable for keeping secrets.

The Capricorn children must receive commendation. If their services are not recognized, they quickly become discouraged. Love them and encourage them and you will bring out their

best qualities. They are born leaders, and make splendid managers as they have good executive ability, but they also make severe task-masters.

With Mercury in this sign between the 8th and 20th of January, children born during this time will be very studious. Their minds will be deep, and they will cling persistently to any subject in which they may become interested.

Venus the planet of love will be in the Martial sign of Scorpio until January 4th, and giving a desire for worldly things. The love nature will be strong, but will express itself in lower desires if the horoscope is afflicted. These children have the ability and should be encouraged to express through music and art, for Venus, the planet of music and harmony, is in mutual reception with Mars in Libra, the natural house of Venus, while Venus is in Mars' home of Scorpio; we also find Neptune and Jupiter in the sign of Leo, the heart, also a very harmonious sign, giving talent for music, especially for inspirational composition.

Saturn the planet of obstruction is in the sign of Virgo, ruling the small intestines, and we would therefore advise parents to teach these children to eat moderately; for Saturn here tends to bowel trouble and poor assimilation.

## 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, we are giving the cusps of the houses and the planets' positions below, so that anyone can set up the following horoscopes without mathematical calculation.*

JESSIE W. Lille, France  
Born Sept. 1, 1911. 1:30 P. M.

Cusps of the Houses:

10th House, Libra 5; 11th House, Scorpio 1; 12th House, Scorpio 21; Ascendant, Sagittarius 6:48; 2nd House, Capricorn 13; 3rd House, Aquarius 27, Pisces intercepted.

Positions of the Planets:

Moon 17:35 Sagittarius; Uranus 25:53; Capricorn, retrograde; Saturn 20:14 Taurus; Mars 28:6 Taurus; Neptune 22:57 Cancer; Sun 7:59 Virgo; Mercury 22:41 Virgo, retrograde; Venus 28:27 Virgo, retrograde; Jupiter 9:40 Scorpio.

Jessie is a young miss whose home is in a country that has just passed through the war. Her relatives have suffered much, but this young lady will be sheltered, no matter how close she may be to misfortune or unhappiness. She will always find the smooth places and friends ready to help and shield her. The ruler of her Ascendant, Jupiter, is in the House of friends, making a sextile to the Ascendant and the Sun. This will always bring her generous friends.

By nature she will be restless, idealistic and dreamy. The changeable Moon on the Ascendant, square to the versatile Mercury which is intercepted in its own sign of Virgo in the 9th House and sextile to Neptune and trine to Uranus, will make her a sensitive mystic, one who is developed beyond the average spiritually. But she will not care to apply herself mentally; she will always absorb ideas easily, and with her natural intuition she will know without making mental effort. She is wonderfully gifted spiritually, for in addition to the above, Neptune is in the watery and occult sign of Can-

cer in the 8th House, making a good aspect to Mercury and also a sextile to Saturn, the balancing planet. Mars gives her energy and desire to progress. Uranus is well fortified with a trine to Saturn and Mars. She will live more in the spirit and the dream world than in the material.

But there is also a side to her nature through which she may have to learn a few lessons. She will be very fond of pretty things; the artistic nature is sufficiently indicated to make her want beauty in the home and also in the clothes she wears. This will make her somewhat reckless in her expenditures, and she will not understand the value of the dollar. With Saturn and Mars in the 6th House in Taurus, and Mars trine to Venus which is close to the cusp of its own sign, Libra, and near the Midheaven, she will want to be admired and will want people to take notice of her and her pretty clothes; with Uranus in the 2nd House, finances, in opposition to Neptune, she will be reckless and will spend her money for unpractical things. If the parents will begin while she is young to teach her modesty in dress, give her an allowance and train her to use it for practical things only, it will be of the greatest value to her as she grows to young womanhood.

As to her health, we would caution the parents about her diet. With Uranus in opposition to Neptune in Cancer (the stomach), she should be given the very simplest food, as her digestion may be poor. With Saturn and Mars in Taurus, she may also have trouble with the throat, adenoids and swollen tonsils, especially if her digestion is impaired, and there will be a tendency to painful menstruation.

ELLEN J. Winifred, Mont.  
Born February 7, 1917. 6:00 P. M.

Cusps of the Houses:

10th House, Taurus 20; 11th House, Gemini 27, Cancer intercepted; 12th House, Leo 1;

Ascendant, Leo 28:33; 2nd House, Virgo 20; 3rd House, Libra 16.

Positions of the Planets:

Moon 28:36 Leo; Dragon's head 18:19 Capricorn; Mercury 23:12 Capricorn; Venus 29:28 Capricorn; Sun 18:43 Aquarius; Uranus 19:41 Aquarius; Mars 23:17 Aquarius; Jupiter 29:22 Aries; Saturn 25:26 Cancer, retrograde; Neptune 3:4 Leo, retrograde.

This young miss has the royal sign of Leo, the sign of the heart, on the Ascendant. The love nature of the Leo people is very strong. We find the Moon, which stands for the common people, the masses, on the cusp of the Ascendant and in trine aspect to the opulent and benevolent Jupiter in Aries in the 9th House. The ruler of the Ascendant, the Sun, is in conjunction with Uranus, the ruler of the 6th and 7th Houses, in its own home of Aquarius, and also conjunction Mars, the planet of dynamic energy, and the ruler of the 4th and 9th Houses. These three mentioned planets are all in conjunction in the 6th House, labor, and in the humanitarian sign of Aquarius. Hence Ellen will be deeply interested in the welfare of the common people, those struggling in subjection, suffering in poverty, and her heart will be filled with compassion. Mercury is intercepted in the 5th House in the Saturnine sign of Capricorn and the only aspects it makes are the opposition to Saturn, intercepted in the 11th House, and the conjunction with Venus. Ellen will, therefore, not take readily to mental work, the brain will tire quickly, and we would advise the parents against forcing her to study. As she grows to womanhood, encourage her in social service work, but care should be taken that she does not develop radical tendencies, for with Mars and Uranus conjunction, she may want to fight for the rights of those who she feels are not being treated with consideration. If she can be taught to work through the benevolent Jupiter and realize that more can be accomplished through love than force, and thus develop diplomacy and patience, she can be of great value in the upliftment of humanity. Her friends will never be of great benefit to her, as we find Saturn retrograde and intercepted in Cancer in the House of friends in opposition to Mercury and Venus in the House of pleasures and worldly desires; hence her friends will tend to be treacherous and may cause loss in speculation.

In health, we would caution the parents as to her diet, for with Saturn in Cancer she should be taught to chew her food and masticate it well; Saturn has a restricting influence upon the stomach juices, and therefore it is necessary that the salivary glands in the mouth should furnish much of the fluids for digestion. We would also caution the parents never to allow the doctors to operate on the tonsils or for adenoids as it would interfere greatly with her health at puberty.

JACK McN.

Georgetown, B. G.

Born August 10, 1913.

12:30 A. M.

Cusps of the Houses:

10th House, Aquarius 23; 11th House, Pisces 24, Aries intercepted; 12th House, Taurus 1; Ascendant, Gemini 7:47; 2nd House, Cancer 3; 3rd House, Cancer 27.

Positions of the Planets:

Mars 7:48 Gemini; Saturn 15:53 Gemini; Venus 4:39 Cancer; Neptune 26:33 Cancer; Mercury 7:44 Leo, retrograde; Sun 16:55 Leo; Moon 29:35 Scorpio; Jupiter 8:59 Capricorn, retrograde; Uranus 5:5 Aquarius, retrograde; Dragon's head, 26:0 Pisces.

Astrologers have attributed to the Gemini a restless nature, and with the Mercurial nature we do find this changeableness. In this nativity which we are about to read we find a wonderful configuration. Mars, the planet of dynamic energy, is rising in Gemini on the exact degree of the Ascendant, trine to the inventive Uranus in its own home, Aquarius, and in the 9th House, and sextile to the ruler of the Ascendant, Mercury, in the 3rd House of writing; Mercury is also trine to the Moon in the 6th House of labor. Jack will make his mark in the world, and will at some time in life do a wonderful work with the pen. We find Saturn in the 1st House, in sextile to the vital and venturesome Sun which is at home in its own sign Leo, the natural 5th House sign of publications; the Sun is also posited in the 3rd House of writing. With all the above good aspects we find wonderful talent for writing. With all these pronounced aspects, Jack would allow impulse to rule and run away with him were it not for the serious and cautious old father Saturn who is near the Ascendant and who will make the mind deeper and more serious; he will steady Jack and give him a wonderful power of expression. The parents should give this boy every opportunity to develop this



side of his nature. He will take to mysticism naturally and should some day be able to write along occult lines. The writing of scenarios would give him an opportunity to exercise his literary ability and also to express some of his intuitively mystical ideas.

He will be above the average in health, but with Venus in Cancer in opposition to Jupiter, it will be well for the parents to teach him moderation in eating and drinking.

Jack will never follow; he will be a leader. With the restless Gemini and dynamic Mars on the Ascendant in good aspect to Uranus and Mercury, he will also have the power to stir others to do things; he will have wonderfully persuasive powers; he is a born politician, but always for public improvement and betterment of the public service. His ideals will be high, and his friends will always be ready to follow him, for Mars, very favorably aspected, is the ruler of the 6th House and co-ruler of the 11th; friends and fellow workers will be loyal to him and ready to do his bidding.

#### VOCATIONAL READING

CARL S. Creston, Iowa  
Born April 8, 1896. 10:00 A. M.

Cusps of the Houses:

10th House, Pisces 16; 11th House, Aries 21, Taurus intercepted; 12th House, Gemini 1; Ascendant, Cancer 8:16; 2nd House, Cancer 28; 3rd House, Leo 19.

Positions of the Planets:

Jupiter 29:25 Cancer; Uranus 23:49 Scorpio, retrograde; Saturn 17:44 Scorpio, retrograde; Mars 27:26 Aquarius; Moon 0:28 Pisces; Dragon's head 1:18 Pisces; Venus 25:7 Pisces; Mercury 9:18 Aries; Sun 19:18 Aries; Neptune 15:48 Gemini.

This young man has some unusual aspects in his horoscope which are somewhat difficult to judge. Four planets are in their exaltation signs, Venus, Sun, Jupiter, and Uranus; and Uranus and Mars are in mutual reception, with Venus accidentally dignified.

The Cardinal sign of Cancer is on the Ascendant. Its ruler, the Moon, in the 9th House in conjunction to Mars, together with the strong positions of the other planets, will give energy and great endurance to the rising sign. Uranus exalted and conjunction to Saturn in the watery sign of Scorpio, trine to Venus from the watery sign of Pisces in the Midheaven, and trine to

Jupiter in another watery sign, Cancer, in the 2nd House, Jupiter also being ruler of the 6th House of labor, indicate that Carl will be very successful financially in some business dealing with liquids. With Uranus conjunction to Saturn in a martial sign, in mutual reception to its ruler, Mars, even though they be square, this young man would do well to study chemistry. The strongest aspects are from the 5th House of publishing, hence if he would learn the art of steel-engraving or electrotyping where chemicals are used, or electrical engineering, he would be very successful financially.

We find the Sun exalted in Aries in the 10th House, sextile to Neptune in the mystical 12th House, and Moon conjunction to Mars in the 9th House of religion. Hence Carl will be deeply interested in occult studies, but probably later on in life when he has had more experience.

There is also a point which we feel it necessary to mention, and that is that the conjunction of Uranus and Saturn in Scorpio, the sign of the generative organs, in the 5th House of pleasures and lower desires, square to Mars, indicate that Carl would enjoy the pleasures of the world; especially as we find Venus, co-ruler of the 11th House, exalted in the Midheaven and trine to Jupiter in Cancer (the stomach); also Mars being the ruler of the 11th and 5th Houses his friends will wine and dine him, and may also lead him into evil company. If he does not exercise self-restraint, he may contract venereal disease, which would be the cause of ruining his health and interfering greatly with his financial success.

#### YOUR CHILD'S HOROSCOPE FREE!

We do not cast horoscopes for adults on any consideration: but *children are unsolved problems!* They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore *we will give each month a short delineation of character and tendencies of four children under 14 years of age* in the Ray department of this magazine. *Parents who wish to take advantage of this opportunity must be YEARLY subscribers.*

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

# Studies in The Rosicrucian Cosmo Conception

## The Rosicrucian Catechism

ALFRED ADAMS

### DEATH AND PURGATORY

(Pages 96 to 112 Cosmo-Conception)

(*Eighteenth Installment*)

- Q. Why does occultism hail with joy the discoveries of modern science?
- A. Because they invariably corroborate what occult science has long taught and what trained clairvoyants had seen, for many years previous to Dr. McDougall's discovery.
- Q. Is this invisible "something" which the scientist weighed, the soul?
- A. The soul belongs to the higher realms and can never be weighed on physical scales, even though registering one-millionth part of a grain.
- Q. How do the ethers add to the weight of plant, animal or man?
- A. A certain amount of these ethers is superimposed upon the ether which envelops the particles of the human body and is confined there during physical life, which adds in a slight degree to the weight of the dense body. At death it escapes, causing a diminution of weight.
- Q. Do the above facts apply equally as well in the case of animals?
- A. They do. A kitten used in another experiment, by Prof. La V Twining, lost one hundred milligrams while dying and at its last gasp suddenly lost an additional sixty milligrams.
- Q. What teaching of occult science do the above facts vindicate?
- A. That animals have vital bodies, though they are porportionately lighter than in man.
- Q. Why should the relatives and friends not give expression to loud grief and lamentations over a dying person?
- A. Because when the "silver cord" has been broken in the heart and man has been released from his dense body, a moment of highest importance comes to the Ego. (This will be made clearer when we come to the description of man's life in the desire world.)
- Q. Why is it a crime to administer stimulants to a dying person?
- A. It has the effect of forcing the higher vehicles back into the dense body with a jerk, thus imparting a great shock to the man.
- Q. Is there any torture at the time of passing out?
- A. There is none, but it is torture to be dragged back to endure further suffering, and some have told investigators that they had been kept dying for hours in that way and had prayed that their relatives would cease and let them die.
- Q. When man is freed from the dense body, which was the heaviest clog upon his spiritual power, what happens?
- A. His spiritual power comes back in some measure and he is able to read the pictures in the negative pole of the reflecting ether of his vital body, which is the seat of the sub-conscious memory.
- Q. What do these pictures portray?
- A. The whole of his past life passes before his sight, but in reverse order. The incidents of the days immediately preceding death come first and so on back. Everything is remembered.
- Q. Does man have any feelings about these pictures as they pass?

- A. He stands as a spectator before this panorama of his past life and the pictures impress themselves upon his higher vehicles, but there is no feeling. That is reserved until the time when he enters into the Desire World, the world of feeling and emotion. At present he is in the Etheric Region of the Physical World.
- Q. How long does this panorama last?
- A. From a few hours to several days, depending upon the length of time the man could keep awake if still living.
- Q. To what is this feature of life after death similar?
- A. To that which takes place when one is drowning or falling from a height. In such cases the vital body leaves the dense body and the man sees his life in a flash, because he loses consciousness at once.
- Q. Is it possible for a person to be resuscitated after the "silver cord" is broken?
- A. It is not.
- Q. When the endurance of the vital body has reached its limit, what happens?
- A. It collapses in the way described in the phenomenon of sleep, when the collapse terminates the waking hours; after death the collapse of the vital body terminates the panorama and forces the man to withdraw into the Desire World.
- Q. What important difference is there between the division made during sleep and after death?
- A. The vital body returns to the dense body after death, but it no longer interpenetrates it, but simply hovers over it.
- Q. Why do trained clairvoyants uphold the practice of cremation?
- A. Because they can see the nauseating sight of the vital body hovering over the grave, and decaying synchronously with the dense vehicle. Cremation restores the elements to the primordial condition without the objectionable features incident to the process of slow decay.
- Q. When man enters into the Desire World, what does he carry with him?
- A. The life forces of one seed-atom are taken, to be used as a nucleus for the vital body of a future birth.
- Q. If the dying man could leave all desires behind, what would happen?
- A. The desire body would very quickly fall

away from him, leaving him free to proceed into the heaven world.

- Q. Why is this condition not generally the case, especially if death occurs in the prime of life?

- A. Because most people have many ties and much interest in life on earth; they have not altered their desires with the loss of their physical bodies; their desires are often augmented by a very intense longing to return. This acts in such a manner as to bind them to the Desire World. Old and decrepit persons, and those who are weakened by long illness and are tired of life pass on very quickly.

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### THE ELDER BROTHERS AND THEIR WORK

(Continued from page 338)

service, while we through self-indulgence failed to keep up with them. Life after life they returned to earth, taught us, the ignorant younger brothers, helped us, the indolent ones, and tried by every means they knew to love us back from evil and awaken the longing within us for our Father's Home. Thus they continued serving till they had freed themselves from the earth life, and could, if they desired, remain in the heaven worlds until we slowly reached the same stage; but their choice was to return here and help us. Their love was so strong that they would not leave us to fight alone. There are many such spirits, but in the Rosicrucian order there are only twelve in the first rank. Of these twelve, five never leave the Temple, but the other seven work in the world when needed, guiding the affairs of states and countries, assisted in their efforts by the lay-brothers.

How to get into communication with the Elder Brothers is a question often asked. There is but one answer,—If a man has traveled a certain road and you desire to speak to him, will you take a road in a different direction, or will you take the same path and travel toward him as quickly as possible? We must through loving, self-forgetting acts of helpfulness follow the "path," and when through service we have caused our light to shine forth, the attention of the Elder Brothers will be attracted to us, and we will receive the help we deserve. If we ask for health we may receive it if we conform to nature's laws, but the Father is the Great Physician and only ultimate source of health.

# Children's Department

## Though Christ a Thousand Times Be Born

LADY JANE

**I**T WAS growing dark on the evening of Christmas, and Grandma sat near the open fire. The younger members of the family were getting tired and drew around her, and when she began to sing softly,—

“Once in royal David’s city,  
Stood a lowly cattle shed,  
Where a mother laid her baby,  
In a manger for His bed;  
Mary was that mother mild,  
Jesus Christ her little child,”—

the little ones joined in with her for they all knew the Christmas hymns.

“Grandma,” said Charles who was twelve and quite “grown up,” “I don’t think our Sunday School teacher knows much, for last Sunday she said that ‘Christ must be born right inside of us.’ Just fancy that! One of the boys asked her something about it and she answered,—‘Though Christ a thousand times in Bethlehem be born, and not within thyself, thou art indeed forlorn.’”

“It certainly does sound very strange, Charles, if you have not the explanation.”

“Why, Grandma, do you think there is any sense to it, Some of the boys laughed about it.”

“If you wish, I will tell you what I think it means,” said Grandma.

“Oh, I know,” Grace called out from the couch where she was fondling the kitten. “Miss Brown, who takes the big girls’ class, said last week that Christ and Jesus were not the same, though we often confuse them. Jesus was the son of Mary and Joseph, and because they were the best man and woman of that time, the angel told them they should have a little son come to them. He would grow into a wonderful man, but he was to be born in a manger.”

“Grace, that does not help it one bit,” interrupted Charles, “you are not making it any clearer.”

“The angels all sang ‘peace on earth,’” said little Ellen from Grandmother’s side.

Grace continued,—“Jesus was the best and most holy man who ever lived, and when he went to be baptized by John in the River Jordan, he was thirty years old. He knew that he had prepared his body for the Christ, and when the people around saw a beautiful dove fly down on Jesus’ head, he had already left and gone up to the heaven world. That,” added Grace in a hushed voice, “was when Christ, the Son of our Father, took the body of Jesus, and He lived in it for three years.”

“Grace, your teacher has told you all the facts very clearly,” said Grandma, “but that does not quite answer Charles’ question, ‘how can Christ be born in us?’ When we are *trying* as Jesus did from a little boy, to do just what we know is right,—when we keep bright and happy and do not let things or people vex us,—when we *try* to do whatever we see and we know we should do, and when we try to love everybody, even the mean and cross folks, then we are like Jesus and we are getting our bodies ready for the Christ love to be born within us. None of us could contain all the love of Christ, but each may have a little part of it placed within, which will grow just as a baby grows into something strong and beautiful. And when we are ready to stop saying ‘I don’t want to,’ or ‘I won’t,’ and let Christ come and guide us, He will enter our heart. He will be born there and teach us to love as He does. Christ, you know, is not a person but a Spirit, and can easily enter this temple that we are building for Him which we call our body, whether it is a big body or a little one. When He is born inside us we feel so happy and we try to love everybody.”

“Just like Grandma does,” said Charles, as he reached up and kissed her.

“Oh, I wish I could be like that,” said Grace thoughtfully.

“Do let us sing ‘Hark the Herald Angels,’” begs little Ellen from her place by Grandma’s knee.

## The Return

ELLA VAN GILDER



ANY centuries ago in a quiet little Belgian town close to the border of France, there lived a burgomaster and his good wife. One child had come to bless their home, little Gretchen, the idol of their hearts. She lived and grew and spent much of her time in the big garden at the back of the house, with its shell-bordered walks and rows of tulips and cabbages. And no flower in the garden was half so fair as little blue-eyed Gretchen as she clattered about in her tiny wooden shoes, gathering flowers to carry to the sick or less fortunate whom her mother visited in the village. They called her the "little flower girl," and she was the idol of their hearts as well as of her parents.

Best of all she loved to mount behind her father on his splendid black horse and ride with him all over the country-side, sometimes over the border into France and see the vineyards lying in the sun. And as her big blue eyes saw all the beauties around her, her heart would swell with love for it all; love for the acres and acres of blowing grain, the fields of poppies and hyacinths, the singing birds and the floating clouds; and the people, they were her people, they loved her and she loved them with all the passion of her young soul.

One afternoon as she was in her garden listening to the whispering tulips as they offered their cups of honey to the bees, and to the sleepy song of the bees as they thanked them, she fell asleep and dreamed that dark clouds were over all the land, the poppies and the cabbages were all shriveled up, her home and the homes of the neighbors were burning and a terrible menace threatened the people, her dear people, for whom she would rather die than see them harmed; and she awoke feeling that she must never, never let this terrible thing happen. She ran into the house and her mother, gathering the frightened little girl in her arms, told her it was nothing but a bad dream. But she never forgot the dream.

Many years later, one of the descendants of the burgomaster brought his bride with him to America, settling in one of the rapidly growing towns where they worked and prospered. Their descendants were among the wealthiest and

most influential people in one of the largest cities in the United States.

In 1914 the beginning of the Great War sent a shiver of horror throughout the civilized world, and in 1917 the United States voluntarily joined the suffering peoples of Europe to slay the monster of materialism.

It was then that one of the great masters of finance reminded his son that as he was not of age he need not enlist, and that their business being essential for the carrying on of the war he could be of great help to the government by working at home; also as he was their only child, on whom their hopes and hearts were centered, it would kill his mother should anything take him away from them.

"I'm sorry, Dad, but I've got to go," was the answer he gave his father. "I never could bear to think of those women and children suffering and homeless without going to try to help them."

At the close of one of the fiercest battles fought in the northern part of France, a captain in the United States army and nine of his company were cut off from their regiment and surrounded by the enemy. No thought of surrender entered the minds of these brave soldiers as they lay waiting for the night, that under cover of darkness they might try to find their lines again. And as they lay there a sense of something familiar came to the captain, a feeling of being at home, and when at last they dared venture out, he led them intuitively by a circuitous route back to the American troops.

Just as they were making the last lap, one of the men, overcome by fatigue, fell, and the captain turning back lifted him to his shoulder and started on; in that moment he came within range of a German bullet. As his spirit poised a moment over the blood-stained battlefield and saw the waste and devastation made by the war, he seemed to see acres and acres of blowing grain, fields of poppies and hyacinths, singing birds and floating clouds, and a garden with shell-bordered walks and rows of tulips and cabbages.

"Why, of course," he said, "how strange that I didn't know."

## Nursery Chats

NORMAN McCLEOD.

Part 9—(Continued from December)



OVE the glass up your arm and follow one of these red rivers for awhile," said the motherly friend.

"Oh! I see my heart pumping the red river full of nice little lively things that came in from my lungs; down they go to some little streams running all around my stomach, and, ugh! there is an awful mess there. My stomach is still full of that meat, all mixed up with other things, and it looks as though a lot of these dirty little fellows are fighting and wrangling for some of the nasty old stuff; then they jump in the river and sail away."

"My dear little girl, you have now seen how you made your clumsy hands; let us go now and I will show you how to make a beautiful hand, a beautiful face or a beautiful whole new body, and then you will be able to make these pretty dresses just as well as any one else. Let me have the glass please. Here is a lovely girl making a beautiful dress; let us stand behind her. Now take a peep at her stomach and see how it looks. Don't be afraid of her hearing us because I can put a little screen between her ears and us."

"Why I only see a little fruit and bread and butter, and there doesn't seem to be any quarreling over it, but each little fellow comes, takes a bite and away he goes. I will follow one to her hand; Oh, what a beautiful hand, and such lovely little workers! Why the workers seem to line right up in her fingers and bow and bend and twist and turn just as if some one were giving them orders, and they obey quite willingly."

"Let us go to another," said the motherly woman, "and tell me what you see."

"I can only see a few fresh green peas, green beans, very, very little potato, and a little whole wheat bread and butter. I know it is whole wheat because it looks just like some we had at a picnic once. It's funny these girls don't drink with their meals; it must be pretty dry eating."

"Drinking with your meals makes your stomach messy, and the workers do not like to work in mushy things," said the motherly woman.

"Now let us go and look at the stomach of an

old grouchy bachelor. What do you see?"

"I see a stomach full of what looks like animal feed—there are coffee, beans, meat—ham and eggs I think, cabbage and vinegar, bread and butter, mince pie, and what looks like tobacco off a cigar; and his whole stomach seems to have a yellow lining separating it from the little workers."

"Now put the magnifying glass to his face, and tell me what you see; do not be afraid, I won't let him see us."

"Why the face looks a whole lot like the stuff in his stomach," said the little girl.

"Yes my dear, that is the truth; his face has been made by what he has eaten and thought and done; and what he has eaten has helped to make him think thoughts as unclean as his stomach."

Now the lesson is this: If you wish to make a beautiful hand or face or body, you must feed these little workers in the body with clean, fresh foods; you must eat fresh vegetables, bread and butter, delicious fresh fruits and nuts, and mild toasted grains of wheat or oats.

Just then our little friend woke up and found her mother standing beside her little bed, telling her breakfast was ready; the smell of their morning meal was in the room.

"Why Mother," she asked, "how did I get in here?"

"I found you in the attic, little girlie, when I came home from work, and carried you in here without waking you."

"Mother, I had a wonderful dream, and I know it was true, just listen!" After the story was told, the mother kissed the darling of her heart and said she believed it was true, and that she would try to live only on clean pure foods henceforth.

And it wasn't very long before a wonderful change came over each of these people; the neighbors said: "Isn't Mrs. Comely getting to be a real motherly looking woman, and her daughter Dorothy is actually the best dress-maker in the whole town."

"There, Marjorie, is your answer to why some women are so mean and ugly looking, and others so motherly and lovable."

# Nutrition and Health.

## Temple Building

LIZZIE GRAHAM

**W**HEN we are building our Temple, the body, we are very likely to take the nearest and most attractive material. Our temple is built by the food we eat and the thoughts we allow to enter the mind.

The building materials were beautiful when collected, the fruits, the green herbs, the grains, the oil and honey, but we often mix and compound them until the life and vitality have left, and then use them in a haphazard manner. What would we think of a builder who would dump a wagon-load of stones into his mortar trough, then a load of wood, some glass, some iron scraps, and who would then say to his men, "I have provided everything for a fine building, now build something beautiful. I have spent a great amount of time preparing the materials. Be quick and get to work."

Can you imagine the workmen going about in feverish haste trying to segregate the materials and place each where it belonged, wasting a great deal of time and energy, the builder becoming anxious and worried, and all the time persisting in bringing a little more of this or that material to add to the general confusion.

This is just the way we usually go about our temple building. What wonder that it soon gives way in places and has to be patched up almost before it is finished. We are not nearly so wise as the Indian who carefully selects the best skins and strongest poles for his tepee. It is sad to see the temples used by little children breaking down before they are finished because of the inferior materials supplied by the parents, and the unscientific way in which new material is added. Some insist that the more material used the stronger will be the structure. This is a false idea. See that long bone in the thigh, the femur; how little bone is used in its composition, how delicate and seemingly slight is its fabric, yet it bears the weight of the body. The point to aim at is to select your building material not merely for its looks but for its suitability for forming the particular parts to be constructed. We cannot build a comely liv-

ing temple from bodies of dead animals, wilted vegetables or badly cooked food. We should use certain reliable materials (food,) at stated periods, in tested quantities. The object of this is to build toward spiritual and physical perfection.

Let us compare the mystery "Tabernacle in the Wilderness" with the living temple we now build. In the tabernacle there was a stated quantity of each material needed, and each had a special use at a certain time. On entering the gate of the tabernacle at the eastern side we first come to the altar of burnt offerings on which a sacred fire burned which came down from heaven. The object of this fire was to purify through sacrifice all who entered.

Next we approach the laver where all must wash before they proceed further on the path. This is the laver of consecration. We then enter the Hall of Service where the seven branched candlestick burns with pure vegetable oil, and there we place upon the table twelve cakes of shew bread which we have toiled to prepare and bake from the God-given grain of opportunity. Now we extract therefrom the frankincense which we offer to God as a sweet savor on the altar of incense. In this hall of Service opportunities are numerous, for having purified ourselves at the altar of Justification and washed in the laver of Sanctification, we are making our living temple a fit dwelling place for the living God; and by the purer light given from the golden candlestick whose seven lights show the seven day phases of the moon, we begin to perceive the chances we have for service while the moon moves through each of the twelve houses of our horoscope every month. Sometimes the opportunities come to us in our homes or at work. We may find them among our neighbors, our friends, or the public, according to which house the moon is in. If we have prepared the ground and planted well, used good seed of spiritual thoughts, words and deeds, we may reasonably expect to see growth, but we must water and tend the crop, and carefully



harvest it. Then, when made into living bread, it becomes spiritual food wherewith we may feed the hungry, whose gratitude ascends as incense to heaven in their prayers and blessings.

Thus day by day and month by month we continue living and serving in our purified temples, and if they have been well and carefully built, or scientifically repaired, we may live for many, many years in them, as in the house of the Lord. But a poorly made habitation may cause us endless trouble and cripple our opportunities for service so seriously that life after life we may advance no farther than this Hall of Service. But if we are faithful, the time will come

when we will be permitted to pass behind the veil which separates the West Room from the Hall of Service. Then we shall find within it that sacred, invisible fire which ever abides above the mercy-seat, and we shall learn how to live in the West or East room at will. We shall be as the High Priest who carries the sins and the troubles of others to the mercy-seat, who bears their griefs and makes all their trials his own, making himself a *living* sacrifice, counting not even life dear if he may bring others to see the light which is within every man, that divine fire which burns within us in the medulla, and which by its singing tone keeps all the tiny cells of our bodies in harmonious activity.

## Activity, the Keynote of Health

S. T. EREIG

**I**NDOLENCE is an ugly word. It is closely associated with stagnation and decay, and these are repulsive words to the healthy mind. Indolence is the forerunner of decay and death. Activity is the promoter of growth, development and strength. This is true of the muscular system, of all the organs of the body and of the blood, which is the life. It is also true of the brain; a brain cannot be fed on slumber and be healthy and strong; to triumph, it requires even more exercise than the body. Inactivity is the degeneration of mind and body.

The human body is made to be active, and the welfare of the body requires it. Nature serves as the best example of activity. Nature never slumbers in the sense of wastefulness or unproductiveness. In the cold months, nature is busy storing energy for the productive months.

The big and little dumb creatures live active lives, teaching man the value of time and the brevity of life. Who has not observed the birds as they come to the northern climate in the spring? Scarcely has the snow disappeared before they start nest-building; for the earth keeps moving, never losing a second of time, and thus the days will soon come when they must seek warmer climates. The bee has long been held before man as a creature of activity and industry. The bee is the very embodiment of activity; it cannot tolerate indolence. It adheres to the Biblical dictum: "If any will not work, neither shall he eat;" but with the bee it is, "neither shall he live."

Man's whole environment speaks of activity, development, usefulness; it teaches him that he must utilize time; he must heed and respond to the monitors and sirens of activity around him. Indolence is a crime nature never forgives. Man must bear in his body the marks of inactivity. For by it, he robs his body and brain; his body cannot be strong and healthy, nor his brain developed. The body grows strong by exercise, just as the brain grows strong and expands by thought.

Does nature forgive this crime of indolence? No! You must confess your sins; you must resolve to be obedient; you must cleanse your temple for Doctor Nature knows best. Nature is the only true doctor; you must then obey and get to work.

Exercise keeps the body young by promoting flexibility in every muscle and joint. Exercise keeps the body healthy by preventing stagnation and by ejecting foreign matter from the body. To enjoy the greatest degree of health, every organ, muscle and ligament in the body must be exercised, not only the limbs, but the internal machinery. This is where real exercise counts. When we cease exercising, old age creeps in; flabby muscles and stiff joints are the result and penalty.

The brain must have its regular exercise to develop and keep it young. It requires but a short time for body and brain to become weak if neglected. Surely it is a crime to starve the brain, to enfeeble that wonderful organ with which God has so highly blessed man. Just as

the body becomes weak without exercise, so the brain becomes weak unless kept active. So important is the proper exercise and use of the brain, that each person must give an account at the great judgment for the use of time and talent. We will be held to a strict account for the condition of the temple of the body. A reward can only be bestowed upon the clean temple, including body and brain.

But there is another side to the well-rounded, active life. As health of body and mind cannot be enjoyed in the absence of an active life, so happiness and contentment cannot exist in an environment of idleness. It seems that inactivity fills the body with a foreign matter that poisons happiness, for the idle man cannot be happy. We see another example of this again in nature. Birds in the mating season, when they are most active, are happy and full of song. Misery and idleness go well together; happiness and contentment accompany an active life. If all who are tired of the humdrum of existence would emerge from luxurious idleness, life would have a charm, and the days would be only too short instead of too long.

There are penalties for idleness which affects the very existence of man. Action is the law of our being; it is the law of growth. Idleness is weakness, and is as conducive to physical and mental growth as the mere sleeping in a gymnasium would be to the strength of an athlete. Work generates power, while idleness is loss of power. Even the smallest talent will melt away if not used. The power to do things deserts one when he fails to act. When the power is shut off, the machinery will stop; when man becomes idle and shuns his responsibility of working, power leaves him. Mental power must never be allowed to abate. Loss of energy, lack of confidence and deficient executive ability are the penalties.

The idler is a misfit, because he remains stationary in an active world; he becomes impotent because nature takes from him the talent he possessed. He who gives up an active life for retirement, presents a sad spectacle, for unhappiness and not pleasure is the inevitable result. The idle class presents a sorry sight. The industrious person may be poor, but happy; the idle may be rich, but miserable. He does not fit with nature; he is out of harmony with God and man. The secret of health and happiness is activity.

The path that leads upward is hard to climb. It means hard work; but in the climbing, strength, energy, courage, persistency and consistency are gained, success waits ahead, and pleasure in the climb is the daily companion.

“Whatsoever thy hand finds to do, do it with thy might.” There is power in work. He who does not work with his heart in his work, does not work well nor act well.—*Herald of Health*.

The lesson taught by the greatest moralists from Marcus Aurelius down to Maeterlinck, is that happiness springs not from pleasure nor the avoidance of discomfort, but from self-mastery and the unfolding of the inner powers. There are still and probably always will be, those who can conceive of human progress only as a gain in material welfare; but on the whole the consensus of feeling seems to be moving more and more toward a moral and idealistic interpretation of life, and men are slowly learning that it is possible to be happy without being comfortable.—*Daniel Gregory Mason*.

If thou wilt make a man happy, add not to his riches, but rather take away from his desires.—*Epicurus*.

## Valuable Literature

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

- Prayer, A Magic Invocation. (In 2 parts.)
- Our Invisible Government.
- The Mysterious Magnum of the Rose-Cross.
- The Lock of Upliftment.
- What is Spiritual Work.
- Easter.
- The Death of the Soul.
- The Philosophy of War.
- The Sermon On the Mount.
- Mystic Light on the Great War.
- 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.

## Menu from Mt. Ecclesia

—BREAKFAST—

Apple Sauce      Puffed Rice  
 Potato Pancakes with  
     Maple Syrup  
 Milk or Cereal Coffee

—DINNER—

Cream of Carrot Soup  
 Baked Macaroni with Cheese  
 Baked Cauliflower with Tomato  
 Whole Wheat Buns  
 Milk

—SUPPER—

Tomato Nut Sandwiches  
 Sweet Potato Pie      Fruit Salad  
 Milk

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## Recipes

### *Carrot Soup*

Wash, slice, and boil six large carrots and one medium sized onion. Press through a colander. Make a cream sauce on the side with one tablespoon of butter, one-half tablespoon of flour, browned, and slowly stir in one pint of scalded milk. Add the carrots and season to taste.

### *Baked Macaroni with Cheese*

Drop one-half pound of broken macaroni into three quarts of boiling salted water, boil ten minutes, drain and hold under faucet to allow cold water to run over same a few minutes. Allow to stand and drain a few minutes, place in oiled baking dish, season with a little paprika, sprinkle over with a half cup of grated cheese, adding one cup of milk. Bake one-half hour.

### *Baked Cauliflower and Tomato*

Prepare one large head of cauliflower by cutting into pieces, washing carefully. Boil in hot salted water until tender. A little milk added to the water will keep the cauliflower white. Drain and place pieces in oiled baking dish. Prepare on the side one small can of tomatoes boiled with onion and a small clove of garlic; season with salt and paprika. Pour this over the cauliflower, sprinkle with cracker crumbs, adding two tablespoons of butter. Bake until browned.

### *Fruit Salad*

One cup each of chopped oranges, bananas, and pineapple, and one-half cup each of dried figs and dates. Place on lettuce leaf and sprinkle with chopped nuts. Pour over the top the juice of the pineapple.

### *Tomato and Nut Sandwiches*

Boil one-half can of tomatoes with one small green pepper finely chopped, adding enough cornstarch to thicken. Place in icebox to cool. Take thin slices of white bread, spread with

mayonnaise dressing, laying one crisp lettuce leaf on each slice of bread, and spread on the lettuce leaf the cold boiled tomato. Sprinkle with chopped nuts.

### *Sweet Potato Pie*

Peel and boil six large sweet potatoes, mash and add two cups each of sugar and sweet milk, one large tablespoon of butter, and two well-beaten eggs; add nutmeg. Bake in one crust, putting the butter on top of the pies.

### *Potato Pancakes*

Peel and grate enough raw potatoes to make one pint. Add one teaspoon of salt, two well-beaten eggs, one-half cup of milk, two teaspoons of baking-powder, and enough flour to make as thick as pancake batter. Fry the same as pancakes until they become a rich brown.

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## Astrology by Correspondence

To us, Astrology is a phase of Religion. We teach it to others on condition that they will not prostitute it for gain, but will use it to help and heal suffering humanity.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge may be admitted to instruction in either the Junior or Senior correspondence course.

There are no fixed fees for instruction. At the same time it cannot be given "free," for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and *unless you contribute your share, someone else must pay for you.*

*Address,*

**ROSICRUCIAN FELLOWSHIP**

**LEONATUS—THE COMING RELINQUISHMENT OF THE PHYSICAL BODY**

(Continued from page 342)

must be learned through Virgo-Pisces, as the only factors which can accomplish the liberation of the heart. Jesus was not Christ, but he was Christ-like, and therefore attracted the Christ Spirit to himself.

Let us be very clear on these all important points! The evolutionary *task* of the New Age is the perfection of the dense body, the evolutionary *requirement* is the liberation of the heart, and the evolutionary *method* is Service.

Act only on that maxim whereby thou canst at the same time will that it should become a universal law.—*Kant*.

*Rest* is valuable only in so far as it is a contrast. Pursued as an end it becomes a most pitiable condition.—*David Swing*.

*I will never leave thee, nor forsake thee.*—*Heb. xiii. 5.*

So let us walk in the sunshine. About us, invisible, ever is a ministering host of angels. Close to us ever is the benignant Master. Why should we hurry, or strive or be vexed?—*Margaret E. Sangster*.

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## The Rosy Cross Healing Circle

Hazelton, B. C., Sept. 14, 1919.

The Rosicrucian Fellowship,

Dear People:—I received your expected letter last night and was very glad. I am certainly assured of the Helpers' assistance and my feelings towards all may be better sensed, than explained by me. I am one who does not give in very easily, so when I wrote my first letter that was lost, I confidently expected you or at least the Helpers to get my mental appeal anyway. And sure enough, after I had come through the operation, my weakened body caused me to be sensitive to what is unseen and for some time I watched those dear, dear beings surrounding me and making me happy. Since then till now (excepting for the second operation, a few hours,) I have been in what feels to me to be good health. I could write describing these Helpers' appearance and also some of their actions, but you people know all about such benevolent gatherings, so I will not pack this letter.

My mother, who passed out last October, was with me, but she was in back of the Helpers like an onlooker.

The doctors have been surprised at my good spirits and health and no trouble in the crisis.

The drainage has decreased considerably; when it is dry I shall be on the direct road to the work I have had to leave. But on the whole I am glad for this experience, although it's hard on finances which were little to start with. I shall certainly do what I can for the work when able.

I know the Helpers will see me through the worst of this. You may use your own knowledge as to when to discontinue aid.

I am gratefully a loving student,

—H. J. G.

Tower, Minn.

Rosicrucian Fellowship,  
Oceanside, Calif.

Dear Friends: I am so much improved in health that I do not think it necessary to be on the healing list any longer. I wish to thank you for the help I have received and I shall be ever grateful to you.

Sincerely your friend, —H. P.

Edmonton, Alta., Sept. 15th.

My Dear Friends: I am pleased to write you and let you know I am feeling fine, and I think I can keep well by loving the good which means doing the will of God and not misdirecting my efforts. I thank you for the help you have given me. May the Lord bless you in all your good work.

Sincerely yours,

Mrs. J. J.

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### HEALING DATES

January ..... 5—11—18—26  
 February..... 5—11—18—26  
 March..... 6—13—20—27

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### 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.

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Men believe readily what they wish to believe. It is a demonstrated psychological fact that reason is not the captain of the mind, but an engineer which does the individual's bidding—keen to argue for whatever course the inherited disposition directs it to pursue.—Prof. Percival Lowell.

# Echoes from Mt. Ecclesia.

## THANKSGIVING THOUGHTS

**T**HANKSGIVING day broke clear and bright, although a bit cold and "snappy." The first thing as usual was the Service at the Pro-Ecclesia, from whence we went to the dining room. In accordance with Mr. Heindel's custom, before being seated at the tables all sang,—“Praise God From Whom All Blessings Flow.”

After breakfast a scattering, each to some little task that had been laid aside for a holiday morning. At one o'clock all again repaired to the dining room, a happy, jolly assembly. The tables had been joined in the shape of three sides of a square; they were covered with the good things which Mrs. Heindel and some of the workers had prepared. We were thankful that the life of no animal or bird had been sacrificed to provide our dinner. The only regret was that some one had to do the work of preparation while others only waited to be entertained. It was an enjoyable feast. We felt that the cooks honored us by dining with us, for they had been serving while we busied ourselves with our own affairs.

Then followed a number of speeches relevant to the day. But while the fun and laughter went on, one was looking back in thought five years to when the dining hall had first been opened, and to Mr. Heindel's pleasure over it; also to the making of the corner-stone for the Ecclesia proper, in which all who were present at that time joined. We could not help but think of Mr. Heindel's wish regarding the building of the Ecclesia before the time is up in December, 1920. We could look ahead to the future and see the Ecclesia, and the sick and suffering coming from many lands for the *panacea* which is for the healing of the nations. The formula for this and the way of preparing it was shown to Mr. Heindel when he was taken to the Temple in Europe by the Elder Brother several years ago. He saw a vision of thousands of people coming to this Mecca of healing. This was to be in the future, and we could not help but wonder how far in the future.

We silently echoed Mr. Heindel's wish that more of the worthy ones would renounce self

and come here to prepare for this great work, to make it possible in the *near* future; for as he always said,—“When we are worthy, and a sufficient number are ready to give themselves, the Ecclesia will come.” How we long for the day, especially when we see the thousands of calls on Headquarters for the help of the Elder Brothers; the pitiful letters that come from all over the world. God speed the day when He in His wisdom will touch the hearts of those most worthy who *could* come and take a hand in the work, that that may be made possible for which we have prayed so long, namely “That Mt. Ecclesia may become the strongest spiritual healing center in the world.” May God fill their hearts with the Christ spirit that they may do this through *love*, and not merely because they feel that it is the proper thing to do.

We can picture Mr. Heindel's joy in the Heaven world that will come from fruition of his hopes and wishes. Methinks we can see the look that will come into his wonderful brown eyes when the results of his labor are realized.

—A Student.

## DO YOU WISH TO HELP?

We want all our members to help lighten our labor by observing the following suggestions:

In ordering books, write your orders plainly on a separate sheet of paper.

If the money enclosed is for contribution, kindly state so at the top of the letter.

We would advise sending all money from foreign countries by postal money order, as the exchange on checks is very heavy. We would advise all domestic money sent through the postal service.

If your letters or books do not reach you on time, please do not write to Headquarters until you are positive that they will not come, for the rush in the postal service during the holiday season often causes delays.

A man needs philosophy more for the common-places of the world than he does for the miseries—*ennui* being a steadier foe than pain.—*Frank Moore Colby.*

*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 ways 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.*

August 1, 1919.

Rosierucian Fellowship,  
Mt. Ecclesia.

I realize that you have enough to do at Mt. Ecclesia without any complaints from me, and I have tried to get along without bothering you very much, but I do feel at times as if I would like a little communion with some one "higher up."

I have been quite busy with my practice especially since the "flu" epidemic, but for all that I feel exceedingly *dissatisfied with my work*; it does seem as though my incompetence is more in evidence than anything else, strive as I may. Oh, if I were only able to do more for the sick and afflicted, to be of greater service! I honestly do not care so much about how much money I can make in this work as I do for the ability to be of service and to relieve and help the sick. As I read the article in the magazine regarding the Panacea, I thought that if I could only develop sufficiently for service in that connection, I am certain I would not abuse the power.

Of course I realize that such power is not given one until he has proven his worth, and I understand that must be done partly by the development as brought about by the persistent performance of the exercises. I have tried time and again to do them and with every effort I seem to go to pieces, that is, my nerves will commence twitching and jerking and I seem forced to give up; this applies to the evening exercises. On account of not being able to do them, I have thought it not best to try the disciples' exercise. Am I right in thinking that I should become proficient in the evening exercises before at-

tempting the disciples'? It seems strange to me that when I was first admitted to discipleship I appeared to be going along pretty well and to be making progress, but for the last two years I seem to be making no headway.

I wish you would advise me in the matter for I do desire greater development that I may become of greater service. *Dr. G. R. W.*

(Reply to the above)

August 23, 1919.

Dr. G. R. W.,

Dear Friend:—Replying to your letter of Aug. 1st wherein you say you are dissatisfied with your work and do not feel pleased with your progress:—Discontent is one of the stepping-stones that lead to success. If we were perfectly satisfied with our progress, we should retrograde. Satisfaction with self means retrogression. Your great love and desire to help and to heal the sick will bring you greater results than if you were practicing the discipleship exercises. These stir the atoms of the body so that there is a tendency to exhilaration bordering on great nerve strain, that is, this is the case with some, especially with the very active man whose life is filled with the cares of the world. All effort towards spiritual development does create a change in the body with either probationers or disciples. Very few pass through this stage without suffering physically. We must pay the price. To just merely step out of the physical into the spiritual is rarely accomplished by man; he must work for it and sometimes there is a high price demanded. But it is well worth working for. As Mr. Heindel has stated in much of his literature, initiation is most likely to come to one who is stricken physically and who is weakened; then the spiritual nature can express itself and the spiritual planes can be contacted much easier than when in robust health.

As to the Panacea: You understand that this is not yet ready for the world. The Elder Brothers have promised it, but there are certain restrictions. A Temple must be built wherein this is prepared under the most spiritual vibrations. Only probationers and disciples can help in the preparation, and the meetings are to be attended only by these. Up to the time of Mr. Heindel's passing out the probationers were very few at Headquarters. "Many



were called but few were chosen." If we ever accomplish this great work there must be more probationers ready to sacrifice their personal comforts in the world, and come to Headquarters to help. Mr. Heindel's life could have been longer in the physical body if more probationers had been ready to serve and thus save him physical strain. But since his passing it is wonderful how they are being attracted. We are gradually getting the very best workers, and the past three months we have been more encouraged and feel that there is still hope that the Temple will be forthcoming. We have only until the last of 1920 to erect it, that being the time limit.

Do you realize, dear friend, what a wonderful work you are doing on the invisible planes, how active you are among the Invisible Helpers? Do you know that you are at the head of a band of workers who are working under your instructions? Whether you know it or not, it is so. And the cures that are being effected through our healing department are really wonderful. It may interest you to know that we have now over three hundred patients on our healing list. Two thirds of them are of the hopeless type that have been turned away as incurable by the doctors. The majority of them were without funds; they come to us as their last hope; they are taken care of without contributions, and no matter how poor they are they are not turned away. Many of them are responding to our healing methods; some who have been hopeless cripples are now able to get about. Although we do not claim to cure all, yet the large percentage of our patients respond and are cured.

So even though you may not receive initiation or be able physically to stand the discipleship exercises, do not become discouraged, but go on with your probationer's work, sending in your report blanks each month written in pen and ink; this is the means through which you keep in touch with the Invisible Helpers.

Sincerely yours,

*Esoteric Secretary.*

#### LETTER FROM A MILITARY HOSPITAL

July 10, 1919.

I am very grateful to those dear invisible friends who though unrecognized by most of us are often near, all eager to render most loving aid to those in distress. As the stone flung

into a pond affects every molecule of water in it, so every kind action of each individual affects for good the whole human brotherhood.

To-day is the first anniversary of my stay in bed, and in retrospect I truly believe that I am a better man physically and spiritually than I was before. There have been vicissitudes and crises which have at times tried me sorely but I come up as it were with "head bloody but unbowed" for the next test to fight a winning fight on the strength of the encouragement and moral support received from the Rosicrucian Fellowship.

Again a kind friend has gathered a magnificent bouquet of wild roses from the surrounding woodlands and with loving thoughtfulness placed them near my bedside. Although but wild roses, and far surpassed in beauty and size by the cultivated varieties, their odor is exquisite and unexcelled. These wild roses impress one profoundly as being an exposition of the deathless life cycle, a symbol of the grandeur and sublimity of being,

*E. R. Syrett.*

On a recent trip to San Diego, Cal., the Editor of the "Rays" visited "The Occult Book Shelf" at 955 Eighth St., Mrs. Maude J. Beane, proprietor, and was very agreeably impressed by the large variety of occult books on sale there. We would recommend our readers in this vicinity to this shop whenever wanting occult literature of any sort.

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—*Bacon.*

#### POCKET EDITION OF COSMO- CONCEPTION

Many have expressed a wish for a pocket edition of the Rosicrucian 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.

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