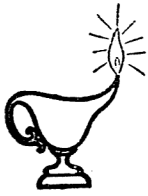


ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross



Edited by Mrs. Max Heindel

VOL. 12

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ROSICRUCIAN FELLOWSHIP

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Prize Competition--

For The Rosicrucian Fellowship Magazine

THE EDITOR OF THE ROSICRUCIAN FELLOWSHIP MAGAZINE,
"RAYS FROM THE ROSE CROSS," OFFERS FOUR PRIZES
FOR THE FOUR BEST ARTICLES, ONE IN EACH OF
THE FOUR DIVISIONS NOTED BELOW, SUB-
MITTED BEFORE JANUARY 15, 1921.

First Prize; Fifteen Dollars

Second Prize; Ten Dollars

Third Prize; Five Dollars

Fourth Prize; Three Dollars

IN ADDITION—All other articles received in this competition which we can use for publication will be retained and one year's subscription to the Magazine given to each of the writers.

CONDITIONS:

Articles submitted must have at least 1500 words. They may be along any of the following lines:

- (1) Occult Stories and Personal Occult Experiences.
- (2) Philosophy.
- (3) Astrology.
- (4) Health and Scientific Diet.

Note: We are not in need of articles on the technical features of philosophy but can use articles on the practical application of philosophy to daily life. Therefore articles submitted in division (2) should conform to this condition.

All manuscripts should, if possible, be typewritten and in double spacing. However, legibly written long-hand will do if typewriting facilities are not available.

We sometimes find it necessary to make slight modifications in articles in order to adapt them to our requirements. We accept literary contributions only subject to this provision.

All manuscripts intended for this competition must be plainly marked "Prize Competition," and number of words stated.

All articles submitted will be examined at as early a date as possible, and the names of the prize-winners announced in the Magazine.

NOTE ESPECIALLY: The object of this competition is to stimulate our readers to literary effort so that they will become regular contributors to the Magazine. As a result, they, we, and our readers, will all benefit thereby.

The Mystic Light.

The Master is Coming

They said, "The Master is coming to honor the town today,
And none can tell in what home the Master will choose to stay."
I thought as my heart beat wildly, that if he called at mine,
How should I strive to honor and please the guest divine?

Straightway I set to working, to make my home more neat,
I swept and garnished and polished and decked it with blossoms sweet.
I was troubled for fear the Master might come before I had done,
So I hastened and worked the faster and watched the hurrying sun.

But right in the midst of my duties a woman came to my door,
She had come to tell me her sorrow and comfort and aid to implore.
I said, "I cannot listen, nor help you any today,
A greater guest is coming." The woman went away.

Soon there came another, a cripple, old and gray,
Who said, "Please let me linger here a while, I pray.
I've traveled far since morning, I'm hungry, faint and weak."
But I said, "I cannot help you; to others you must speak."

The day wore onward swiftly; my task was nearly done.

I worked and prayed in silence that the Master still might come.
I thought I would spring to meet him, and treat him with utmost care,
When a little child stood by me, with a face so sweet and fair,
Sweet, but with marks of teardrops and his clothes were tattered and old,
A finger was bruised and bleeding, and his little bare feet were cold.

I said, "I am sorry for you, you are sorely in need of care,
But I cannot stop to give it, you must hasten away, elsewhere."
At these words a shadow swept, over the blue veined brow.
"Others must clothe and feed you, for I'm too busy now."

At last the day was ended, my labor now was done,
My house was swept and garnished, and I watched in the dusk alone;
Watched, but no footfall sounded, and no one paused at my gate,
No one entered my cottage; I could only pray and wait.

I waited till night had deepened, and the Master had not come.
"He has entered some other door, and gladdened some other home;
My labor has been for nothing." I bowed my head and wept.
My heart was sore with longing; at last I wearied and slept.

Then the Master stood before me, and his face
was grave and fair.

“Three times today I came and craved your
pity and care,

Three times you sent me onward, uncared for
and unhelped,

You failed to receive a blessing and your chance
to serve is fled.

“The poor ye have always with you. They
are ever in need of a friend,

As often as you feed them, those gifts to your
Master you lend.

Whenever you give cold water, or whatever
their need may be,

You are aiding not only my children, but also
helping me.”

“Oh, Lord! Dear Lord, forgive me, how could
I know it was Thee?”

My soul was filled with shame, and sunk in
humility.

Then He said, “The sin is pardoned, but the
blessing is not to thee,

For failing to comfort my least, you have failed
to comfort me.”

—Selected.

The Object of The Rosicrucian Fellowship

BY MAX HEINDEL

Editor's Note: The following is one of Max Heindel's former lessons to students. It is one of a series which we shall publish.

THE OBJECT of the Rosicrucian Fellowship has been clearly stated in the different parts of our literature, as have the means whereby it is hoped to attain the end in view, but in response to requests for a succinct summary we devote this month's lesson to that object.

The world is God's training school. During the past we have learned to build different vehicles, among others the physical body. By this work we are promoted from class to class, each with its particular scope of consciousness. We evolved eyes that we might see, ears that we might hear, and other organs that we might taste, smell, and feel. But not all were promoted at every step. When the mist-laden air at the time of Atlantis condensed and filled the basins of the earth with oceans of water, driving men to the highlands, many perished by asphyxiation because they had not evolved lungs. They could not pass through the portal of the rainbow which was, so to speak, the entrance gate to the new age with its dry atmospheric conditions.

Another great world transformation is com-

ing, we know not when; even the Christ confessed His ignorance of the day and the hour—but He warned us that the day would come as a thief in the night, and He prophesied that the conditions in the world would be similar to those prevailing in the days of Noah; they were living then in carefree enjoyment of life when suddenly the floodgates of heaven were opened and death and destruction spread before them.

Christ told us that it is possible to take the kingdom of God by storm and attain to the consciousness and conditions there prevailing. But Paul informs us that flesh and blood cannot inherit the kingdom of God; he states that we have a soul-body, (*soma psuchicon*—1 Cor. 15: 44), and that we shall meet the Lord *in the air* when He comes. This soul-body is therefore as necessary to entrance into the new age of the kingdom of God, as a body equipped with lungs was to the Atlanteans who desired to enter into the age in which we are now living. Therefore it is necessary that we make our calling and election sure by preparing the golden wedding garment, the soul-body, which alone can secure our admission to the mystic marriage.

The multitude is slowly moving in the right direction as led by the different churches, but

there is an ever-growing class that, so to speak, feels the wings of the soul-body sprouting, people who feel an inner urge to take the kingdom of God by storm. Though unaware of any definite ideal, they sense a greater truth and a more certain light than that which the Church radiates; they are tired of parables and long to learn the underlying facts at the very feet of Christ.

The Rosierucian Fellowship was started for the purpose of reaching that class, to show them the way to illumination, to help them build their soul-body and evolve the soul powers which will enable them to enter consciously into the kingdom of God and obtain first hand knowledge.

This is a large undertaking, none greater, and even under the most favorable existing conditions progress must be slow, but if the aspirant will continue with patient perseverance in well doing, it can be done.

The methods are definite, scientific, and religious; they have been originated by the Western School of the Rosierucian Order, and are therefore specially suited to the western people. Sometimes, but very rarely, they bring results in a short time; generally it requires years and even lives before the aspirant attains, but the following system will in the end bring all to their hearts' desire.

The Tabernacle in the Wilderness was a symbolic representation of the way to God, and, as Paul says, held a shadow of better things to come. Every thing in it had its spiritual meaning. The table of shewbread gives us an important lesson germane to our present consideration. Students will remember that the ancient Israelites were commanded to bring the shewbread to the tabernacle at stated intervals. The grain from which this was made was given them by God, but they must prepare the soil in which it was to grow, they must plant and cultivate, they must weed and water, so as to secure the greatest possible increase; they must harvest and thresh, grind and bake, ere they had the loaves which they brought to the tabernacle as *bread to shew* for their toil. Similarly, God gives to all the grain of opportunity to serve, but it is our duty to cultivate these opportunities and nurse and nourish them in the soil of loving kindness so that they may bring a great

increase. We must always bear in mind the words of Christ, already quoted, that He came to minister and serve. Therefore anyone aspiring to follow His steps and to be great in the kingdom of God must ever be on the lookout for opportunities to serve his fellows. Each day must be studied as closely as possible with kind and considerate deeds, for they are the warp and woof of which the golden wedding garment is woven. Without these "works" no amount of prayer, fasting, or other religious exercises will avail. It is useless to repair to the temple without this *bread, to shew* that we have really worked in the Master's vineyard.

The foregoing is also the teaching of the esoteric churches, but the following is the exclusively Rosierucian scientific teaching and method based upon the deepest knowledge of spiritual facts whereby the aspirant is enabled to draw the maximum soul-growth from each life, so that his advancement in spiritual attainment is accelerated beyond his very wildest dreams. Therefore this is the most important spiritual teaching that has been given to man in modern times, and no one who tries honestly to follow this simple method can fail to be enormously benefited.

Ether is the medium of transmission of light, that which etches a picture on the photographic film. It permeates the air, and with every breath we draw from birth to death ether enters our system and etches a picture of our surroundings and actions on a little atom in the heart. Thus each carries with him a complete record of his life, which is assimilated after death so that expiation of the evil deeds causes pain and anguish in purgatory. They are thus transmuted to conscience to prevent repetition of the same mistakes in succeeding lives, and the good deeds are transmuted to love and benevolence. Instead of waiting for this post-mortem transmutation of the shewbread of life, the aspirant who desires to take heaven by storm may assimilate the fruits of each day after retiring and before going to sleep by running over the deeds done. The events of the day are considered in reverse order, so that that which happened in the evening is taken first, then the happenings of the afternoon, forenoon, and morning. This is important for it conforms to the way the life panor-

ama acts after death, taking first the events of just prior to death, last the events of infancy. The object is to show the effects and then refer them to their antecedent causes.

In this retrospection it will do the aspirant no good to run over the events of the day and mildly blame himself where he did wrong—he is usually sure enough to praise himself sufficiently for his good deeds. But he must remember the altar of burnt offerings where the sacrifices for sin were offered. They were first rubbed with salt and then placed on the altar to be consumed by a divinely enkindled fire. Anyone knows what an intense pain it causes when salt is rubbed into a wound, and this rubbing with salt was symbolic of the pain the aspirant must feel for his wrongdoings. Now mark that it was not permissible to place the sacrifice on the altar until it had been thus rubbed with salt. God would not accept it before, but *when it had been salted it was consumed by a fire kindled by God Himself.*

This tells us that unless we have washed our evil deeds during the day in the salt of our tears and heartfelt contrition, God will not accept our sacrifice of repentance, but when we have really repented, our sins will be washed away and our recording atom will be clean as the driven snow. With respect to our good deeds we may remember that there were two little piles of frankincense on the top of the shewbread. These were offered upon the altar of incense where the smoke

ascended as a sweet savor to the Lord, so different from the nauseating stench that went up from the altar where the sin offerings were burned. Is it any wonder that God took no delight in the sacrifice of bulls and calves, but delighted in a contrite heart and a repentant spirit?

It is this spiritual aromatic extract of our good deeds that builds our soul-body, and in the natural process it takes about one-third as many years of our post-mortem existence as we lived in the body to reap what we have sowed. But when an aspirant has assimilated the fruits of life by faithful retrospection at the end of each day, he is free as soon as he leaves the body and may use the years spent by others in purgatory and the first heaven as he pleases. Furthermore, as he needs neither food nor shelter nor sleep, he may spend twenty-four hours a day doing good, and thus he has practically as many years of service and soul growth after death as the number in his earth-life; and being trained and schooled in this work his attainments are probably greater than could be accomplished in a number of lives lived in the ordinary way.

To aid deserving aspirants, still deeper and more definite teachings are given by the Elder Brothers through the Rosierucian Fellowship, and students who feel the inner urge may ask for information concerning Probationership.

Faith and Prayer

C. W. STILES

ALL my life from earliest childhood I have been accustomed to pray for whatever I wanted or needed. And having been born with an inexhaustible and unquenchable amount of faith which I have never had to work for and acquire but which was apparently bestowed upon me as a free gift at birth for something I cannot remember, done in a former life, I always prayed "in faith believing" and invariably got what I asked for.

Doubt never occurred to me. I always knew the Father would give me the thing I asked for. But I was instinctively careful what I asked for.

My heart's desire, no matter how impossible of attainment it appeared to be, I always besought and received.

I am obliged to laugh yet when I remember a solemn conclave of Presbyterian ministers who happened to be holding a meeting of some kind in the house where I was staying when I was about sixteen years old. Without much thought as to what I was saying, I happened to mention that I always prayed for what I wanted and always got it. A dignified old gentleman directly across the room from where I was sitting sat up very straight in his chair and looking directly

at me asked: "Sister, did I understand you to say that you pray and your prayers are answered?" "Why yes, certainly they are answered," I replied, surprised. First one and then another of those men asked me questions, and all seemed equally surprised to hear me say that my prayers were always answered. It was apparently the first time they had ever heard of the Lord paying attention to His children's petitions. And that let me see that the people who talk most about prayer are not always the ones who pray with most effect.

In this tropic country we occasionally have a six weeks' drought which greatly injures our fruit harvest and dries up the grass on which our animals live. It had never occurred to me to try to control the weather until one day in the midst of a long drought, a friend, whose citrus trees were suffering, asked me to pray for rain. The idea did not especially appeal to me, but to oblige her I complied. The rain came, but it rained too much and too long and it was weeks before the weather became normal again. The same thing occurred several different times. Rain came when I prayed for it, but weather conditions were always upset and took some time to get back to normal. After a while I decided that I was meddling. That job belonged to the angels, and I must follow the rule, "Hands off." So since that time, although often strongly tempted, I do not pray for rain. That was really the first time that I realized there were some things for which I must not ask.

During the war, owing to lack of shipping facilities, insufficient fertilizer, and various other things, we had difficulty several times in taking in enough money to carry us from one harvest to the next. During the very worst year my prayers for success did not seem to reach. The following year, while I was still several hundred dollars short of the amount I needed, my foreman told me that owing to dry weather, my fruit had gone bad in size and the crop was about ended. This seemed a calamity to which I could not possibly submit. So I began to pray frantically that the size of my pineapples should increase so as to make the needed number of crates. The end of the harvest was about four weeks ahead, and to give my prayers time to work, I set the main harvest for three weeks ahead, when I ex-

pected to get the necessary number of pines to give me what I needed.

To my utter amazement the fruit got continually smaller, until at last a good deal of it was unshipable. This condition was so unprecedented that I began to take thought and to wonder if I were doing wrong to pray about my fruit. So I asked the Lord if it were wrong for me to pray as I was doing and to give me a sign so that I would surely know. I put my soul into this prayer for I wanted to know the truth. The next week, while I was drinking my morning coffee, my foreman came in bringing three of the biggest and most beautiful pineapples I ever saw. When I asked him where they had come from, he said they were growing among the others but were a different kind. He also said there were several others which would be ready in a short time. The rest of the fruit was running smaller than ever.

I sat and looked at those great, beautiful pineapples which had grown right in the midst of the stunted ones, and I realized that that was my sign. Two or three weeks later when the others of the same variety were gathered and proved to be dried-up and mal-formed, I knew it. I also was sure that I must not pray for any material thing.

Gradually the conviction came home to me that what I had been trying to do was neither more nor less than Black Magic. Of course I was appalled when I realized it. I at once stopped praying for any material thing.

At first I felt bereft. I had been so accustomed to asking my Heavenly Father for everything I needed that I was like a child turned away from home. But slowly the conviction grew that in spiritual attainment I was approaching womanhood and must no longer depend for material help upon other than my own effort.

I think it is simply a matter of development. What is right for a person a certain distance along the Path may be entirely wrong for another who is further advanced. At any rate, I found out by a series of hard knocks that what had once been right for me to do was now wrong. I must no longer pray for any material thing.

Now, as aforetime, I constantly raise my thoughts to God in prayer and communion. But I no longer ask; I give praise and thanksgiving.

Rebirth

ELLA SUTTON

Editor's Note: This article was obtained through the recent prize competition.

REBIRTH is one of the most beautiful truths taught by the Master. We find it manifest everywhere, both in man and in nature. We find it mentioned in the Bible but often under a veiled reference. It was a subject that was frequently discussed by the Master and his disciples. This wonderful truth as well as many others could not be understood by the multitudes, so we find the Master teaching in parables. The hidden symbols were only given to those who had reached the higher understanding. Those in the lower grades of God's training school could no more understand these wonderful truths than could a child from the kindergarten in our public schools understand the work of the higher grades. Christ Jesus knew that he was planting a seed that would take root and flourish. He knew that the inner perception of the truth of rebirth was a light shining within man and that man comprehended it not. He knew that the time must come when it would be understood by the masses, that such understanding must come through sacrifice and service, and that it must be merited.

Jesus recognized John the Baptist, and knew who John had been in a previous life, for we find him saying, "And if ye will receive it, this is Elias which was for to come." (Matt. 11:14). Again in Matt. 17:11-12 we find him talking with his disciples about John. And when he was reproved by the Jews for vain boasting he proved his own rebirth. Again in St. John 8:2-3, when the disciples asked who had sinned, this man or his parents, that he was born blind, the Master's reply was that neither had this man sinned nor his parents, but that the works of God might be made manifest in him, showing that the blindness was the effect of a cause set in motion in a previous life. We see in this divine love and wisdom, that through his blindness he might become conscious of the works of God in him.

Thus some come to earth life in the slums and others in palaces. God's training school is graded similarly to our public schools, and it could not be possible to work through all the grades in one earth life any more than for the child to work through all the grades in one school year.

Always when the world is ready there appears a great teacher who is sent to meet the need. It could not be possible for such a teacher to learn in one life all the truths that he gives to the people. Jesus could not have learned in one earth life all the truths that he taught. We find him as a child teaching the wise men. After the baptism of the Holy Spirit his teaching was wonderful wisdom, and yet so simple that a child might understand.

We find the law of cause and effect constantly operating within ourselves and all around us. We wonder why we have some great affliction and wonder what we have ever done that such a thing should come to us, when we ourselves sometime, somewhere, have set the cause in motion by word, thought, or deed. As the young birds must be pushed out of the nest that they may learn to fly, so must we be pushed out into matter to learn our material lessons through experience. We must come again and again in the flesh to learn these lessons, just as the child must go to school, year after year until he graduates.

We can also see rebirth in the clanning of tribes and nations. We may frequently find in a tribe or nation one with the characteristics of some other tribe or nation. The occultist can see in this rebirth from one tribe or nation to another. We often find one far advanced spiritually, who has come to a race as a teacher, as Booker T. Washington among the colored race.

Most of us have heard the expression that we bring nothing with us at birth and that we can take nothing with us at our passing. But we surely do bring with us what we learned as we have come down through the ages, and we take with us at our passing what we have learned in previous lives plus what we have learned in this

earth life. Wonderful heritage, is it not?

The law of rebirth generates love and takes away all fear. We do not fear God as we have been taught in childhood and often through bitter experience, for we have learned that God is love, and we have come to the place where we know it. We can then truly say, "Oh death where is thy sting, oh grave where is thy victory!"

Surely we must recognize the divine love and wisdom which provided the training school of earthly life for the advancement of man. God's love is so great for his children that he knew that experience was the only way by which we could reach perfection.

We frequently meet people and visit places that are very familiar, yet we have never met or visited them in this earth life. The spirit within our flesh temples recognizes the friends, foes, and scenes of the past.

All nature teaches us rebirth. It is manifest everywhere. There is a constant action in the universe whereby we see the old dropping off and the new coming forth at the same time. On the same tree we can find green fruit, perfect and imperfect fruit, which is symbolical of the progress of man. We are all a part of God just as much as the leaves, blossoms, and fruit are a part of the tree, all manifesting in different grades toward perfection. Consider the lilies of the field, how they grow, each year coming forth in rebirth from the same root or bulb. And Solomon in all his glory was not arrayed like unto one of these. We plant a seed and there comes forth a plant of its kind. If we open a seed we will find an embryo plant or tree sleeping within the matrix of the seed, exactly as the child sleeps in the matrix of the mother, each waiting for the right conditions to come from within and a beautiful living thing come forth in rebirth. Give an egg the proper warmth and care and in time the shell opens from within and a beautiful living thing comes forth.

We find this difference between plant and man: The plant comes forth in its purity, reaching forth to the light, while man runs to and fro chasing happiness, when all the time it is within him, just as the beauty of the flower lies latent within the plant.

In St. John 1:5 appear the words: "And the light shineth in darkness and the darkness comprehended it not." Man has the key to the whole mighty plan of God within himself, and when he becomes conscious of the light within, he then knows that he possesses the key to that plan. He can see the law of rebirth made manifest in all the earth. He can then feel and hear the finer vibrations of rebirth taking place within the matrix of our vibrating, pulsating mother earth. He becomes so in tune with the Infinite that he feels and sees all the working of God's mighty plan. HE KNOWS.

Man is much like a plant in a jar which must from time to time be transplanted to a larger jar to keep growing. The plant has its rest in the cold months in order to come forth in the spring time in rebirth. Man must have his cosmic rest between lives and then return in rebirth to further earth lessons. In all the universe there is constant action, the constant changing of form, but in all the same life. Wonderful, is it not, to know that there is nothing lost!

Some question why, if we are a part of God, we have to pass through suffering. It is through suffering and mistakes that we gain experience. The child does not know that fire burns until he touches it. It is only through suffering that we learn to be compassionate toward those in the lower grades in this wonderful school.

Rebirth brings us opportunities for advancement. It is a constant stepping up the spiral ladder of attainment, each as he merits. We can hear the voices of the past as we march onward, and they tell us many things. Some ask why, if we have lived in the past, we do not remember it. We do occasionally catch glimpses of our past, but we could not learn our present lessons and remember all the details of our previous lives, any more than the child, as he grows to maturity, can remember all the happenings of his childhood. Yet the happenings are all there, written in God's book of remembrance. Surely we can see the love of the Father in it all.

We find people in all grades of this training school. Some through merit have reached the higher grades. Also somewhere on our journey we have passed through exactly the same les-

(Continued on page 264.)

Conditions On the Invisible Planes

From Talks With Those Beyond

AGNES COOK

PART IV.

CONDITION OF THOSE WHO HAVE EXPERIENCED THE GREAT TRANSITION

NOW we will try to explain the condition in which a soul finds itself when the body is laid down, having fulfilled its expression on the earth plane. So much, of course, depends upon the state of mind and development at the hour of passing, that it is impossible to say exactly what a person will be able to contact of the new conditions in which he finds himself.

Each post-mortem destiny varies with the temperament, just as when a babe is born into your world no one can foresee the kind of life he is likely to lead or how much of happiness or sorrow will fall to his share. But one can foretell with a certain amount of accuracy the conditions which will be common to all. A healthy baby has the usual complement of senses, and according to environment, the circumstances of its parents, and so forth, one can map out the probable course of training and education. So it is over here.

In the case of the developed and awakened man the change called death is a glorious one. He comes fully into the kingdom which he has previously visited at many times while yet in the body. He can now continue any work or line of thought already begun, quite unhindered by physical conditions. Many friends surround him, some of whom he knew when on earth; others who perhaps have been nearer and dearer in the invisible psychic life; and these all throng to him to welcome him to a new life. In all respects he feels happier and more vital than before, and with an intense joy begins a fresh era of existence.

To his delight he makes the discovery that he is not far from his dear ones in earth life, but may be frequently with them to serve in ways which before were impossible. If it is a mother who has left her dear children, she finds that although their physical condition, generally speaking, is beyond her control, still their train-

ing and education, the attitude of the people toward them, kindness of friends, and all pertaining to the soul and its forces may be dealt with by herself, and she gladly avails herself of every opportunity to bring them into line with the highest possibilities of which their several natures are capable. If she has left a loving husband, her love brings him to the next plane of existence during the hours of sleep and they spend many hours of each night in sweet and loving communion. Then he returns to his lonely earth life strengthened and refreshed.

The scientist who leaves earth life regards the new condition as a paradise because of the stores of knowledge at his disposal and the capacity to continue his researches under easy conditions that he had not dreamed of before.

In the case of the musician, not only can he evolve newer and more beautiful harmonies than before, but in proportion as he has cultivated the higher musical sense are the heavenly harmonies ever present with him in floods of glorious sound.

The artist has materials at hand and is able to produce exquisite pictures in color, harmonies which he had not before imagined. His dreams are realized and his beautiful conceptions are imaged without the hampering conditions of physical existence. Thought on its own plane is absolutely creative.

To persons who were entirely devoid of thought-life or imagination while on earth (and there are not so many as one would suppose,) the new condition is one of sleep during which they can only sense a very little of what other more developed individuals enjoy to the full. Their psychic senses have to be awakened, one by one. But fortunately there are many loving helpers on this side whose duty it is to look after these babes in helplessness.

This brings me to a consideration of the children who are sent here at a tender age. What of them? What has the life of heaven to give

these tender souls? As a rule, children are at home at once. They have only recently left their spiritual home and the earth life has been too short to dull their psychic faculties, so they begin again quite easily without the trouble and discomfort an older person frequently experiences.

A person who has lived an absolutely worldly life and been entirely absorbed in earthly conditions is not happy at first because his higher powers are uncultivated. These people are the most difficult with whom to deal. Advancement depends on whether such a man resolutely shuts off all longings for a return to earthly existence. Otherwise he will remain in an unenviable state for some time. The spiritualistic seance does great harm to such a one by attracting him to earth conditions when he should have closed the door of his past life and entered within the new sphere. It is disastrous in ev-

ery respect to his future progress.

Then there are many who by their recent life have created for themselves a condition approaching hell. A victim of sensual desire, drink, lust, or any form of license suffers terribly at first from unsatisfied cravings, but he soon learns to control himself. The fires of passion burn themselves out and he rises purified to higher conditions. It is a temporary purgation but a most necessary one.

The one thing we wish to emphasize is that the abodes of the soul when the body is done with, are dwellings of light and beauty just so far as man has himself created these qualities in his personality. There are few who have not, by their love for dear ones, made a portion of the heaven world ready for their own reception. "In my Father's house are many mansions. If it were not so I would have told you."

(To be continued)

Living The Life

R. T. PANKHURST

WE READ in the Bible that Christ said to His disciples: "I am the way, the truth, and the life."

This has been quoted and discussed for nearly two thousand years but the meaning, to most people, was vague until the Elder Brothers gave to the world in 1908, through the pen of Max Heindel, a definite, logical statement regarding it in such plain and simple language that any one could understand. Since then lessons have been sent out from Mount Ecclesia which are as signs posted along the way to direct and encourage the seeker. We who travel this path and follow these directions know that it is almost impossible to get lost in the by-ways, intimidated by dangers, or discouraged by hardships.

We are on earth to gather experience and knowledge. These two when combined with compassion make wisdom. When we have garnered all the wisdom that many earth lives can give, we will then know "The Truth," the truth that will make us free from rebirth into a physical body with all its imperfections and limitations. Today we know but a very small part of it.

The speed with which we travel along the path depends almost wholly upon the good that we can do on earth, and only as we strive to live the Christ-life of loving, unselfish service to others can we fully realize the truth as He meant it.

One of the best methods of serving humanity is to help heal the sick, as is being done by the Rosicrucian Fellowship. To take part in this great work we must keep our minds and bodies clean, pure, and wholesome, and pray that they may be used as channels for the healing power of the Great Physician,—God. When we feel a great desire to help others (for such a desire is a prayer), we cause this power to spring up within our bodies, this force of love. Then if it is concentrated upon the Rose Cross on the west wall of the chapel at Mount Ecclesia, it will travel to it and be used by the Invisible Helpers to help and heal those who are suffering in body or mind.

Such desire, prayer, and concentration develop the soul, which leads to consciousness of the Ego when it is out of the physical body as

(Continued on page 252.)

Prosperity Versus Compassion

ERNEST HECKLER

WE ARE informed that America, with but 6 per cent of the world's population and 7 per cent of the world's land, is now contributing to the world's supply of commodities as follows: Gold, 20 per cent; wheat, 25 per cent; iron and steel, 40 per cent; lead, 40 per cent; silver, 40 per cent; zinc, 50 per cent; coal, 52 per cent; aluminum, 60 per cent; copper 60 per cent; cotton, 60 per cent; oil, 66 per cent; corn, 75 per cent; and automobiles, 85 per cent.

Basking in the sunshine of prosperity we have no apparent need to be economical and are accordingly spending more than *eight billion dollars yearly* for articles of luxury which are non-essential to life and not necessary for even comfortable living—such as chewing gum, candy, soft drinks, ice cream and sodas, cigars and cigarettes, tobacco, perfumery and cosmetics, furs, luxurious clothing, automobiles, etc. Besides, enormous sums are spent every year for theatres and moving picture shows, of which perhaps 90 per cent are "degenerated art" and a witness to the intellectual poverty of the great mass of the American people.

Among our people we find an ever increasing number seeking only their own comfort and pleasure, giving only crumbs from their rich tables to the poverty stricken people of Europe. Does this not recall Jesus' parable of the rich man and Lazarus? But mark this the rich man was not justified by Christ for the crumbs which he gave to the sick pauper. No! he should have ministered to the pauper's soul also. He took little or no care for his own soul while feasting in plenty and therefore suffered the vengeance of hell-fire when he had to leave his earthly treasures.

Mohamet said: "If you have two loaves, go sell one quickly and buy a flower, for the soul, too, should be fed." Is Christ not greater than

Mahomet, and are we not abiding in the doctrine of Christ?

If the rich man was not justified by Christ, will not this nation be condemned also? Shall we ever learn to fill our souls as we do our pockets, and empty both whenever we find another in need? Or shall this land of peace and plenty be destroyed by fire, as a seer is predicting? Each may speculate on this for himself. We have learned by prosperity, but in our prosperity we are forgetting the heart-rending misery in Europe where an almost unbelievable percentage of the babies die because the poor mothers are starved? Do we need poverty in our turn to learn again? Poverty! Are we laughing at it? Do we fear it? Are we not reckless to hurl defiance at it? Or are we merely thoughtless, heartless, cold, indifferent?

We read in the newspapers that our country has not money enough to pay the school-teachers well, but statistics show that the average family makes an extravagant expenditure of \$348 per year for the luxurious articles mentioned above. Are we not sitting on a very thin surface which may soon crack and break? In any case a crisis is nearing! Hard lessons in the school of experience will have to be learned.

Mourning angels are walking through our estates taking account of our vast riches. In vain do they look for an earthly soul who can dream a dream like a Pharaoh in Egypt and with small success do they search for an inspired soul who can scheme as Joseph, the son of Jacob, garnering the products of his own land and delivering sacks of corn to his brothers in time of need!

Brethren, do you understand me? Or are you too well fed, saying: He is a dreamer and soothsayer. Let us pray that a Joseph be found, for the crisis is approaching.

(Continued from page 251.)

in sleep. As the Ego does not tire and needs no rest, it will thus live one continuous, conscious existence day and night. This also refines, cultivates, and develops the physical body, so that it becomes more healthy, more easily controlled, and a far better instrument for the ex-

pression of the spirit.

One cannot realize what one gains by this method of unfoldment until it has been tried.

"Seek ye first the kingdom of God and His righteousness and all things will be added unto you."

The Doctor's Dilemma. A Story of the Unknown Realms

PRENTISS TUCKER

CHAPTER VII.

AS we have seen, it was no surprise to Doctor George when his telephone rang the next morning and a familiar voice informed him that Miss Edgerly had returned. He pretended to be greatly surprised, and so well did he carry out his part that she was completely deceived by it and never dreamed that, when he called a few hours later, he had been previously aware of her return.

The Chilean, da Siletra, was there when the Doctor arrived and the two were formally introduced, the Chilean being somewhat stilted and the doctor a little cool. Frances, however, kept up a lively chatter, telling the Doctor of some of the wonders which she had seen on her travels and interspersing this history with bits of comment to da Siletra on some of the characteristics of the United States. No one could sit there listening to the conversation of so pretty and charming a young lady without thawing to a certain extent, no matter how cool he might have determined to be, and the Doctor felt a good deal of his reserve being swept away in the merry chatter. Before long he came to the conclusion that he had wronged da Siletra in ascribing to him any more sinister motives than curiosity with regard to the unseen, and a very adventurous disposition.

Frances, however, disillusioned him before long when she broke into a description of her doings in South America with a little account of the interesting conversations which she had had with da Siletra on the subject of the occult side of nature and continued:

"The Senor, here, has been trying to get me to do some automatic writing. He says it's very easy and wonderfully interesting. What do you think about it?"

"You know what I think, Frances, that it is bad for several reasons. You don't know who is influencing you and you are allowing a stranger to get a certain measure of control over you which grows stronger and stronger until you simply can't break it. Then, besides, you have no possible way to check up the things they give

you and—"

"Ah! pardon," da Siletra's purring voice broke in, "but it is that the Senorita would not be in the dark because those of the other side they are friends of mine. Also I can see—ah, yes—a little, I am not the great clairvoyant but still I can see a little and I would not let those who would do the harm to approach Miss Edgerly. No! No!"

"Yes, indeed, George, you know the Senor has a good deal of clairvoyant power and has told me such a lot of things which he could not have known in any other way; and oh! some of his accounts of his adventures on the other planes are simply wonderful."

"Ah, Miss, I should not—what you say—brag, but for centuries in my family the power has run. Sometimes it is very strong and then for many generations it may be only weak but always it is there. And so it is in me. I have not much power but I have a little; it is enough to see the friends of mine on the other side and they are wonderfully kind. They wish nothing else but to help humanity and they tell me that the best way to do that is to help those who have the power within them to develop it."

"Yes, I agree with them, if they mean that it is a good thing to develop in a constructive way, but all these abnormal ways of development are bound to be negative."

"Negative! Why George, how can you say that? How can it be negative when they are only helping me to develop the power I already have?"

"It's negative because they are getting control of you and the end and object of all really constructive occult development is to make you independent of any outside control. Besides, if you let them start it and keep it up it would not be long before they could make you do anything they wanted you to do, they—"

"Why! They couldn't get control of me! Indeed I have far too much will power for that. I can tell you dad doesn't think I lack will power!" She tossed her head as though the

very idea of any one dreaming that he could control her imperious little will was ridiculous. "Why they *couldn't* get control of me, and besides the Senor here can see them and he knows they are good spirits. Anyhow I can't see why it's any less constructive than it is for a school teacher to help her pupils to learn their lessons."

"The school teacher is not controlling the pupils. They are free agents and when they learn a lesson—"

"Yes, but the one who writes under the direction is free also. I have seen—oh often and often—I have watched these friends of mine when they would be helping some one and always they merely send out their thoughts in the most wonderful ways but always the other is free—oh yes, entirely free. And never have I seen one who had the great development in the spiritual way as has the Senorita here. That is why I have been so anxious to see her try this grand work—she is a soul of the greatest. In her last earth life, so my friends tell me, she was—ah, but I must not tell—no, just in the nick of time I catch myself. See!—it is the forbidden thing—"

Da Siletra ran on and on, being a loquacious sort of chap, and Doctor George had hardly an opportunity to get a word in edgeways. To tell the truth he was a good deal interested in finding out whether the "friends" would come to da Siletra's help this time. And sure enough, before very long he saw one of them standing behind the girl. He did not see the spirit enter but first became aware of his presence when he was standing directly back of Miss Edgerly and evidently critically examining the Doctor. It was this persistent gaze which made the Doctor sure that it was really one of da Siletra's friends. As the Chilean rambled on and the "friend" became convinced that the Doctor was harmless, he moved up close to the girl and directly behind her and began to make passes over her head while da Siletra discoursed on the beauties and advantages of automatic writing. In spite of warnings and in spite of all the experiences which he had gone through, this coldblooded attempt to sandbag the girl into compliance with their wishes angered Doctor George beyond measure. Da Siletra did not see the fourth

member of the party as was evident from watching his expression, but he must have known in some way that help was at hand for he waxed more and more eloquent, painting in glowing colors the beauties of an excursion into the other planes and speaking of the great good which Frances could accomplish by automatic writing, introducing at times very subtle flattery of her powers and the great reward which she would be laying up for herself by putting on paper some of the magnificent thoughts which were the customary mental atmosphere of the unseen "friends."

Slowly the Doctor's vision of the silent member of the group grew clearer. At first only shadowy, the merest dim outline of the human figure, it became more and more distinct until after the lapse of ten or fifteen minutes he could see the features quite as distinctly as those of da Siletra himself. And such features!

The man was handsome in an animal-like way but the sensuality of the face, the thick lips, the indescribable impression of repulsive animal passion and of potential treachery made his features exceedingly disagreeable. The face was intelligent enough and during life he must have been quite prominent in the country and station of life in which he lived. But it was a face which no student of physiognomy would trust for a moment on account of the indelible stamp of cruelty and trickery which the mismanagement of the indwelling spirit had placed there.

The Doctor was uncertain whether the "friend" knew that he could see him or not and so he was wary of looking too directly at him, but he was sure that da Siletra could not see him for had the Chilean been able to do so he would surely have betrayed the fact in some way; or else da Siletra was a wonderful actor. Just which was true Doctor George could not determine, but he made up his mind to find out a few things and incidentally to have some fun with both of them. He was so angry with da Siletra that he would have welcomed a good excuse to quarrel but he knew Frances too well to attempt such a thing; after all, it was to rescue her and not to thrash da Siletra that was his first object. The other could come later and would most certainly come, too, he thought.

So he made use of certain methods which had

been shown him to prevent his mind being read though, of course, he was not sure to just what extent he could protect himself against the gaze of the disembodied entity who was present. There are some wonderful things, however, which are possible to those who are on the right-hand path and particularly so when they are dealing with entities who are not working along constructive lines, but what those methods are, is, of course, not to be described in a story like this. So the Doctor took what precautions he could and left the rest to fate or to the Professor, for there was always the chance that his friend might be in the background somewhere.

Da Siletra, although he had been at the house when the Doctor came and though ordinary courtesy to say nothing of the Spanish punctilio which he spoke of so often would have impelled him to leave, seemed determined to outstay the Doctor, counting most likely on the latter being compelled to leave soon on professional business. But he reckoned without his host for the Doctor not only stayed but deliberately set himself to the task of making the other's life interesting.

"Are you sure that the friends on the other side of whom you speak are as upright as you think them?"

"Oh, indeed so! I have seen them and they are truly of the most advanced spirits."

"I'm glad to know that, for you see I have always been told that this automatic writing business was done by means of a kind of hypnosis, the hypnotist being on the other side."

"Senor! I can assure you that it is not so. Only the purest, kindest thoughts they send out—oh indeed—"

"Well, I'm glad to know that. You see I've been told that they influence others by making passes over them just as a hypnotist does and that by doing so—" (here the Doctor could hardly control himself for the spirit which had actually been making passes over Miss Edgerly's head and attempting to influence her stopped short and looked at the doctor in a way which reminded him of the way a certain elderly and well loved but also much tormented school teacher used to look at him over the tops of his spectacles when he thought he might catch "Georgie" in some mischief) "they tend to ob-

tain control of their victim and in time are able to make a complete slave of him."

"Oh, indeed Senor, but you have been misinformed—"

"I'm glad to know that, really, for I consider that any one, embodied or disembodied, who attempts such a thing is so utterly dishonorable and dispicable that he is beneath the notice of any honorable man. And also I have been informed or else I may have read somewhere that when one tries to do such a thing as that, he must in the end pay the full penalty which the great Law of Nature extracts from those who attempt to destroy their brother man."

"But, George, you have heard the Senor say that his friends are not on the left-hand path at all but are really trying to help humanity as much as they can. Surely the Senor must know because we know that he has seen them."

"Of course, Frances, if the Senor has really seen them we could, no doubt, take his word for that, but I have been told that there are so many ways of being deceived on the other planes that one may often be entirely in error without having the slightest idea of it. And anyhow, what is gained by all this automatic writing?"

The spirit was still looking at the Doctor with an air of considerable distrust while at the same time he was making passes over Frances' head in a desultory sort of way. The Doctor was finding himself in a much better humor as the result of the evident surprise of the "friend" and the baffling of the Chilean who began to see visions of his pet schemes going awry, and who attempted to encourage Miss Edgerly.

"Ah—Miss Edgerlee—you must not be in the least discouraged by our good friend's doubts. They are the most natural and in truth in the beginning I had them all myself and more—ah, so many more—I was just as—what do you call it—skip—skip—"

"Skeptical" suggested the Doctor.

"Ah, yes, that is it, skeptical—the word slipped me for the moment. I am not so used to this great, expressive language of yours as I shall be—yes, I was skeptical and I can understand it full well and indeed I honor the Doctor for it does him great credit."

The venom in the veiled look which da Siletra shot at the Doctor would have disclosed very

little of that same "honor" could it have been caught and analyzed. The Doctor pursued his inquiry.

"But tell me, what good does all this automatic writing do?"

"Oh the most wonderful—truly the most wonderful service!"

"Well, Senor, I'm afraid I don't agree with you. I've read a lot of the things which have been "given out" as they call it and I have never yet read anything that was worth the paper and ink it consumed, apart from the one fact which such a communication proves in the rare cases when it is genuine that life continues after death. That's the only thing that it teaches and that is only indirect teaching—"

"But it must be that you have not yet inquired to the great extent. I have known of wonderful things being revealed. Once I know a friend of mine—he had lost a most valuable article—he was in despair for it was not possible to be replaced and yet it was found and entirely by one who was a writer of the automatic. Was not such a thing wonderful?"

"Yes, it was in a way, but that was a local thing and of interest to but one person or at least to but a very few." The Doctor set the story down, mentally, as a lie, and determined to remember the matter for future use, and went on. "But I mean something of universal value, something which would teach mankind to live better lives, to be purer, truer, kinder—not just something that will affect only one person. I mean something of general application as a great principle of morality. By the way, Senor, are you able to ask questions of your friends?"

"Indeed yes, I fear that sometimes I almost weary them with my great curiosity. I am continually asking them questions."

"And do they ever come around during the day time, or is it only in the evening? I've heard that they do not like to come in the daylight."

The spirit who had apparently satisfied himself that the Doctor had meant nothing by his former remark and who had renewed his attempts to influence Frances stopped again at this and looked suspiciously at the Doctor who, however, maintained a perfectly bland and innocent expression. Then the spirit tried to at-

tract the attention of the Chilean but that gentleman was no more responsive than on the previous evening and the attempt was unsuccessful. The Doctor went on:

"There are so many things I would like to ask them about if you are able to communicate with them, apart from the automatic writing, and would be willing to put my questions. I would so like to ask what is known on the other side about (here the spirit began to show signs of considerable interest) the really important things—about the Christ, for instance.

An expression as of pain passed over the face of the disembodied man and for an instant his features were contorted by a kind of spasm. The Doctor was afraid to look directly but got a fairly good glimpse out of the corner of his eye, enough to convince him that the subject of the great Redeemer of the world was an uncongenial one to the Chilean's friend. He had, of course, known as much before, but he had not expected that the mere mention of the great Name would produce so acute an effect. It removed all doubt, if any had been left, that the spirit was distinctly on the left-hand path and that his influence would be a bad one wherever exercised. The Doctor was just congratulating himself that he had gotten the best of the interview when another person came to join the company and the Doctor knew that the real power behind the Chilean was now facing him in the fight for the safety and happiness of his sweetheart.

(To be continued)

TO SEE OURSELVES AS OTHERS SEE US.

To "see oursels as ithers see us,"

Prayed Bobbie Burns,—

Not so pray I;

These mostly see the faults

I too decry.

This is the vision I would pray,

Nor for myself, but every "ither";

To see the good that in each lies,

But only seen by eyes of "Mither."

—Earle Hemington Hines.

The Mysterious Svastika

By J. H.

(Continued from October.)

WHEN ADAM "knew" Eve, his wife, they became aware that every birth is followed by death and every death is followed by a new birth. This they expressed by lines in the form of a cross representing two human figures, the one standing upright and erect, the other lying dead on the ground. As their memory developed during the Atlantean Epoch, they also learned to count and to use numbers. All man counted at first was his wife, his child and himself, each of them containing the other two, making 3×3 or 9 in all. Beyond this number he could not go, for no matter how many children were born to him, every time he added one at a new birth, he had to subtract one at death, thus keeping the number of humanity eternally the same, unchanged either by over population or by race suicide.

According to Professor Wilhelm Branca of Stuttgart, the human race is 30,000 or more years old, judging from certain remains found. The number of men living upon the earth today is about 1,500 millions. At the present rate of increase in population this number would grow in 200 years to 6000 millions, and this would be about the highest number that our Mother Earth could nourish without artificial means. Taking this same rate of the present increase of population and counting backward, we would come to the first pair in a few thousand years, while our records prove that the human race is much older. Therefore it must have increased much more slowly in the past than it does today. However, the sum total of life is the same today as it ever was and ever will be. And that is the answer to the question, why there are not more than 12,000 saved out of each tribe, and also why there are not more than 12 Brothers in the Order of the Rose Cross. In this Order, when one passes on, another takes his place, and so the number is kept unchanged from the 12 sons of *Israel* to the 12 apostles, sitting on 12 thrones as mentioned in the Revelation.

At the beginning of the Atlantean Period man was very different from anything existing on earth at the present time. The spirit was not

quite an indwelling spirit; it was partially outside, therefore could not control its vehicles with as great facility as though it dwelt entirely inside. His powers of perception and vision were much keener in the inner worlds than in the dense physical world, obscured by its atmosphere of thick, heavy fog. He could see his inner or higher vehicles and their relation to the planets and to the higher worlds with the same clearness and distinctness with which we see objects in the physical world.

The most wonderful and the most powerful of all the occult formulas, which is represented in a diagram facing the title page of the *Cosmo-Conception* and which was taught in public by Christ Jesus, was not unknown to the early Atlanteans who still retained their inner vision, and saw man as a threefold body, a threefold soul, and a threefold spirit. But here again they found that the number 9 is all inclusive and that they could not go beyond this number. And when the mind was given to them by the Lords of Mind and their consciousness was enlarged, they still divided the universe into 9 regions, beyond which there was merely repetition upon the spiral path of progress.

Counting from (1) the Chemical Region, upward, they found (2) the Etheric Region (3) the Region of Desire, (4) the Region of Concrete Thought, (5) the Region of Abstract Thought, (6) the World of Life Spirit, (7) the World of Divine Spirit, (8) the World of Virgin Spirits, (9) the World of God. There they had to stop, for the World of God contains all the lesser worlds, just as the number nine contains all the lesser numbers and is also their sum when added, which is 36, and 3 plus 6 equal 9. Again, when they counted the planets in the heavens above, they found that they were 9: Saturn, Sun, Moon, Mars, Mercury, Jupiter, Venus, Uranus and Neptune. And as there are an infinite number of planets and worlds contained in the World of God, so there is an infinite series of numbers contained in the number 9.

The connection of all this with the Svastika

may not be apparent at first, but if we multiply the four sides or the four feet of this figure with the number of the planets or of the Worlds, we will find that it is itself composed of the number 9, the number of humanity. The different Worlds are represented by the 8 lines of the Svastika as proceeding from one central point, the World of God. They also represent the vehicles belonging to these Worlds. The four dead horizontal lines represent the dense, vital, and desire bodies, plus the lower mind, while the four living perpendiculars represent the Higher Mind, the Human Spirit, the Life Spirit, and the Divine Spirit, all connected and controlled by the Ego in the center.

In the last third of the Atlantean Period man became fully awake in the physical world, but at the same time that the dense, foggy atmosphere cleared and that the full sight and perception in the physical world were gained, the capability of perceiving the inner worlds was gradually lost to most of the people. This inner sight cannot be fully regained until we reach the 'New Galilee' through the sixteen races.

The original Semites, who were the fifth and most important of the seven Atlantean races, could see objects clearly which had sharp, well defined contours. They wrote their words in pictures, like the Egyptians, and from these pictures they gradually developed an alphabet which was at first a combination of a picture and a letter. The Hebrew alphabet consisting of 22 letters is made up of pictures, and therefore the letters are called according to these pictures, ox, house, camel, door, etc. These letters are also used as numbers.

The first Hebrew letter, Aleph, looks similar to the right armed Svastika. The word Aleph is translated as meaning ox, showing that it denotes strength and power. In Egypt this letter was pictured as an eagle (love), a feather (wisdom), and an arm (activity). The Aleph combines these three (number 111, one in three and three in one). It is the first letter of the word Elohim, God, and denotes love, wisdom and power; or wisdom, strength, and beauty; or Father, Son, and Holy Spirit.

Since the Hebrew letters are also used as numbers, Aleph is one. Now the Hebrew word

for one is Echod, and the numeral value of this word is 13, and 13 is 1 plus 3 or 4. When we read, "Hear, O Israel, the Lord our God is Echod," we are taught much more than that Jehovah is one. This one is also 13, and 4. This one is the Tetragrammaton, the four lettered name, Y H W H, or Jehovah, and Jehovah is the highest initiate of the Moon Period. Now it just "happens" that 1 year is made up of 4 times 13 weeks, and that there are about 13 moons in 52 weeks making one year. We need not wonder, therefore, that the highest initiate of the Moon Period, Jehovah, is Echod, or One, and that the numerical value of Echod is 13 and 4.

One of the greatest secrets of the Jews was the true pronunciation of the Tetragrammaton, Y H W H, which is written Jehovah in our Bible. But the pronunciation *Jehovah* is arbitrary and dates from the beginning of the Reformation; the true pronunciation has been entirely lost on account of the very great punishment connected with the vain utterance of this name. It was commanded "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain." (Exodus 20:7; Leviticus 24:16). Those who know that life or death may depend on the right or wrong pronunciation of a word and that the success or failure of any great important undertaking may be determined by the mere inflection of the voice, will see the reason for the commandment not to take the name of the Lord in vain.

According to Jewish tradition the Tetragrammaton was pronounced but once a year by the High Priest on the Day of Atonement when he entered the Holy of Holies. It was thought too awful or portentious for common utterance, hence in reading the Hebrew text it became customary to substitute Adhonay (Lord), or Elohim (God), wherever Y H W H occurred. The Masorettes in the seventh century vocalized the Tetragrammaton with the vowels of *Adhonay*, thus producing the pseudo-word *Jehovah*, which passed into English and other languages in the 16th century. Some think that the word should be pronounced *Yah-weh*, but the true pronunciation as well as the origin and the significance of Y H W H are known only to the initiate.

This word was first used after the birth of Enoch, the son of Seth, who was a son of Adam. (Genesis 4:26). To the patriarchs, Jehovah was known as *El Shaddai*. In Genesis 6:3 we read: "And God spake unto Moses and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac and unto Jacob as El Shaddai; but by my name Jehovah I was not known to them." (Gen. 6:3). Secret tradition enlightens us as to how the name *Shaddai* is contained in the names of the three patriarchs. If the last letters of these three words, B, C, M, are transformed by the Atbash, they become Sh, D, I, or *Shaddai*.

As a symbol of the Tetragrammaton the Svastika is made up of 4 Daleths joined together. Daleth, which means a door, is the fourth letter in the Hebrew alphabet, and its numerical value is 4. This gives to the sign the number of 4 times 4, or 16. Daleth is also a symbol of initiation. "I am the door; by me if any man enter in he shall be saved." John 10:9. This letter gives a special meaning to the Hebrew word for one, Echod, the first two letters of which, Ech, mean *a brother*.

In this connection it would be interesting to study more thoroughly the very first word with which the original Bible begins and in which the whole Old Testament is contained as in a nutshell; but this would lead us too far from the subject. However, the word *Bereshit*, "in the beginning," has exactly the same numerical value as the word Echod, that is, 13 or 4, and indicates at once the four ways of reading the Sacred Scriptures, which are Pshat, Ramaz, Darash, and Sud—the initials of which lead us into PaRaDiSe. It also reminds us of a big "house" built upon a square base with the sides pointing to a common "head" or vertex, where the writer of Genesis, Moses, the Egyptian prince and magician, had learned many things which he did not write, but communicated to his disciples from mouth to ear.

The Great Pyramid of Egypt is not a dead pile of stones but a living thing for those who have eyes to see. From it went forth the secret teachings of the Jews and the mysteries of the Greek. It is a symbol of the greater world as well as of the lesser world, and its Greek name, *Pyramis*, has therefore the same numerical

value as the word *macrocosmos*, also the word *microcosmos*, namely 831, or 4 times 3 equal 12. The twelve signs of the zodiac, the twelve months of the year, divided into 4 seasons of 3 months, and the measures of the whole universe are built into the Pyramid, from which also originated that mysterious breastplate of the Jewish High Priest, made of twelve stones arranged in 4 rows of 3, which later became the foundation of the New Jerusalem. And if we multiply the number of the Pyramid with itself, 12 times 12, and add to the number of the elect, 144,444, the number of humanity, we get the same number which Simon Peter found when he counted the fishes in the unbroken net, "an hundred and fifty and three."

The Greeks wrote the fourth letter in their alphabet in the form of a triangle representing divinity. They had learned much from the Egyptians and also from the Hebrews. The New Testament was written in Greek, and John begins the fourth Gospel with the same word, "In the beginning," as the writer of Genesis who wrote in Hebrew. "In the beginning was the Word." The Greeks also taught more in the mysteries than they did in public, and they, like Pythagoras, expressed their wisdom in numbers, for numbers constitute a universal language. They are understood in all languages in all parts of the world. Studying mathematics also has the advantage that it keeps one "dry;" we do not get excited over it as we do over a political platform.

(To be continued.)

STEADY LIKE THE STARS

Steady, like the Star
That shines afar,
Without haste
And without rest,
Let each man wheel with steady sway
Round the task that rules the day,
And do his best. — Goethe.

INCREASE IN PRICE OF BOOKS

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Questions and Answers\$2.00

We regret that the high cost of labor and material makes this increase necessary.

Question Department.

Jesus and Christian Rose-Cross

QUESTION:

In what manner are Jesus and Christian Rosenkreuz connected with the Elder Brothers and their work?

ANSWER:

There are on earth seven schools of the Lesser Mysteries, each one presided over by a conclave of twelve Initiates who have passed through the nine Lesser initiations. One of these seven conclaves or orders of Initiates is the Order of the Rosicrucians. Each of the seven orders is constituted of twelve Elder Brothers who are under the leadership of a thirteenth or Eldest Brother. He remains invisible at the nightly Temple Services but is the inspiring power upon which the order depends for guidance. The august head of the Rosicrucian order, the eldest of our Elder Brothers is Christian Rosenkreuz of whom Max Heindel says, "He is incarnate today, an Initiate of high degree; an active and potent factor in all affairs of the West although unknown to the world. . . . He is a representative of the *Central Conclave* of the Elder Brothers of humanity."

The Elder Brothers of the minor conclaves presiding over the Lesser Mystery Schools have received the nine lesser Initiations; the thirteenth however is an Initiate of the Greater Mysteries and forms "the link with a higher Central Council composed of the Hierophants of the Greater Mysteries, who do not deal with ordinary humanity but only with graduates of the Lesser Mysteries."

We are told that there are five schools of the Greater Mysteries and consequently five orders of Greater Initiates, each likewise composed of twelve Elder Brothers and a thirteenth or Eldest Brother. The thirteen Brothers are "the

links between the different schools;" and the seven Heads of the Lesser Mysteries, together with the five Heads of the Greater Mysteries "compose what is ordinarily known as the White Lodge, namely, a supreme conclave of the Eldest among our Brothers, who are now in full charge of human evolution and plan the steps we are to follow in order to advance. The whole is grouped under one Central Head who is called the Liberator."

The Elder Brothers and Eldest Brothers possess physical vehicles, although they can function at will in their higher bodies and the larger part of their work is done from the inner worlds. But Jesus, whom we assume to be the illustrious and most holy head of the Central Conclave, perfected and relinquished his physical body 2000 years ago. He was the first human being to receive all thirteen initiations and thereby to liberate not only himself from the shackles of physical matter and the bondage of death, but to set the supreme example of how by a life of perfect purity the resurrection body is built and liberation made possible. The Bible calls him the "first fruit" of perfected mankind. He was "obedient unto death" and by perfect surrender to the Christ Spirit, worthy to receive the Christ Spirit. Therefore "God has highly exalted him," and functioning in a celestial body of the most rarefied desire matter, he is The Eldest Brother, the Liberator alluded to in the Cosmo-Conception, and forms the link between the Supreme Council on our planet and the Cosmic Hierarchies.

"An Elder Brother will only grasp my extended hand when I extend my other to the younger ones coming behind me, in order to lead them to the Temple door. This will open to them if they seek prayerfully, if they knock persistently, and if they labor manfully."

SOUL AND SPIRIT.

QUESTION:

What are the Rosicrucian Teaching regarding the difference between Soul and Spirit?

There seems to be some confusion on this subject in the minds of many students.

ANSWER:

“Never the Spirit was born!

The Spirit shall cease to be never!

Never was time it was not,

End and beginning are dreams,

Birthless and deathless remaineth the Spirit forever.”

First the spirit, then the body emanating from the spirit, and lastly the soul extracted by the spirit from the body it has built.

The Rosicrucian teachings are that man is a composite being at this stage of his evolution. Before evolution began he was an all-conscious part of God, having within himself all the potentialities that were possessed by God, his Father, in whom he was differentiated as a conscious spark. When later separated from his creator his vibrations became gradually lowered. Various hierarchs, advanced spiritual beings not of our stream of evolution, worked upon him from without and succeeded in awakening the Divine, the Life, and the Human Spirit within him, and also gave to him the germ of the three bodies, dense, vital, and desire. These bodies gradually developed, and after aeons of time the beginning of the Earth Period was reached. Man had then a three-fold spirit, each aspect of which emanated from itself a body, and these vehicles of lower vibration were gradually connected with the three-fold spirit by the link of mind.

Bodies which are composed of crystallized spirit fall away, but the quintessence of all the experiences had in these bodies is extracted as a principle called soul. This is not a tangible, visible substance, but a force which is accumulated life after life, and is finally absorbed by that aspect of the spirit from which the corresponding body emanated. As there are a trinity of spirit and a trinity of bodies, so there is also a trinity of souls, and these together with the link of mind form the tenfold constitution of man.

Soul only comes into existence after involu-

tion is ended for a person and will all be absorbed into the spirit before his evolution is completed. The soul which is extracted from the dense vehicle is built by *right* action and called *conscious soul*. *Memory of actions* works through the vital body and forms an *intellectual soul*; and the highest *desires and emotions* of the desire body build the *emotional soul*. This emotional soul when absorbed in the Vulcan Period will add the knowledge it contains to the Human Spirit. The intellectual soul will be absorbed by the Life Spirit during the Venus Period; and the experience gathered through the dense body and stored in the conscious soul will be built into the Divine Spirit during the Jupiter Period.

Teachings given later than those contained in the Cosmo-Conception are brought out in the “Web of Destiny.”

AS A MAN THINKETH

QUESTION:

Is it really possible to control our thoughts, and have they any great power in our life? Please explain the effect which our thoughts have upon us.

ANSWER:

“As a man thinketh in his heart, so is he.” We all realize in our present environment the advantage of being in the presence of jovial and happy people. How their thoughts make them happy and content, how that happiness and pleasantness radiate from them, and how beneficial it is for us to be bathed in those vibrations!

If we think evil thoughts we become evil, for by the law of attraction we draw to ourselves the evil thoughts generated by others of the same mind and thus we become immersed in evil. It has been said, “Sow a thought and reap an action, sow an action and reap a habit, sow a habit and reap a character.” Thought is first a principle without form in the Region of Abstract Thought, which is the home of the Human Spirit. Thence it descends into the Region of Concrete Thought by the power of will, where it takes concrete shape as a thought form by drawing mind stuff around itself. Then the thought form is clothed with desire stuff from

(Continued on page 269.)



The Astral Ray.

Restrictions Imposed by The Planets

LIZZIE GRAHAM.

THIS is a problem frequently discussed at Headquarters—what restrictions do the planets place upon us, and can these be called good, or evil? Various opinions have been expressed, and from them we glean the following along the lines of health. Saturn being recognized as the planet of restrictions, we will chiefly consider his influence:

Saturn governs the skeleton and bony parts of the body; among these are the teeth. When Saturn is found in that part of a horoscope controlled by Cancer, we may look for something beneficial or detrimental in the corresponding part of the body according to the nature of the aspecting planets and of the aspects.

Max Heindel on page 257, "Message of the Stars," gives a splendid reading of this position. In the following paragraphs the effects of the aspects are noted.

Saturn in Cancer shows that, as Cancer governs the stomach, there must be an obstruction in that organ. If the stomach is full of food and planetary aspects are such as to put Saturn in an obstinate mood, he may be a very long time before he opens the gate into the intestines; the food may then ferment and be forced upwards, and if that gate is tightly closed the resultant gas may distend the stomach till it presses upon the heart, lungs, and liver, hindering the functioning of all three, particularly of the heart.

We know that the natural outcome of fermentation is acidity. Is it strange that many have acid stomachs? This acid ferment is taken up by the blood and carried to all parts of the body with disastrous results.

Saturn in Cancer will not only close the gate, but he may close the tiny doorways through which the gastric juice flows into the stomach and meets the incoming food, thus retarding its digestion. A craving for liquor may result.

We regard the stomach as the main organ of digestion, but it is not the only one. If as soon as the food is taken into the mouth, we begin to treat it to a thorough course of mastication with our teeth (which are under the rule of Saturn), turning it over and over until it is reduced to small particles and thoroughly mixed with the saliva, which will flow plentifully while we exercise the tongue and teeth, then we will find that no matter how disagreeable Saturn may be about opening the gates, a great deal of the trouble will be prevented, for all food that could be digested in the mouth has been attended to and less work has to be done in the stomach.

It may be that through an afflicted Saturn you have lost your teeth, but even if you have not been able to replace them, your gums and tongue will do very good work. Remember that one of the great sins of age, that of over-eating, will be largely under control if time is taken to thoroughly chew the food. Do not flatter yourself that you can overcome the difficulty of poor teeth by eating *soft* food. You will produce stomach trouble thus, for the food, hard or soft, wet or dry, should be thoroughly mixed with the saliva before it leaves the mouth.

Our troubles are not yet over when the food has left the stomach. Saturn gives the bile, gall duct, and gall bladder, which are connected with

the liver. We learn in the "Message of the Stars," page 541, that the upper lobes of the liver are ruled by Cancer, therefore Saturn in Cancer meets us here again.

There are certain constituents in a balanced ration that can only be digested in the small intestines, and if Saturn refuses to allow the bile to flow and mix with the descending food stream as it leaves the stomach, there are still more troubles in store for us.

We have heard of gifts and sacrifices being offered to appease the gods. It will be well to get on friendly terms with Saturn as quickly as possible, for it is through the digested food that we build and repair our bodies, keep them in health, and make them a safe dwelling-place for the Spirit. Let us appease him with gifts of suitable, healthful foods. Let us sacrifice all our desires that are destroying our bodies, and we will no longer find the gates locked and the gate-keeper frowning, but instead a wise and cautious Janus, watching both ways that no harm may come to us.

So much for foods, but we find that Cancer also has rule over the breasts. In the mother it is necessary that the flow of nourishment for the babe should be both plentiful and of good quality. The first step towards this is good food, carefully masticated, and properly digested, together with perfect elimination of waste material. Then the fluid carried to the breasts will be healthful, for it will always carry with it part of all the food of which the mother has partaken. Here a well aspected Saturn will be a great help: cautious, deliberate, methodical, thrifty; no wasted efforts, no overflowing glands, no crude and harmful manipulating. But if Saturn in Cancer is afflicted or a planet in Cancer is afflicted by Saturn, then the mother will need to use every precaution to prevent producing unwholesome milk through disturbance in stomach and intestines; it is likely to be of the nature that will cause the babe to suffer from acidity and colic; the flow of milk may be obstructed or restricted, causing much worry to the mother; and a melancholy temperament may result instead of the joy and happiness that should surround the little visitor from the heaven worlds. When you find an unhappy babe and a nervous mother, correct the trouble

through the food if the mother has Saturn in Cancer.

But what of the liver? What part does that largest of all glands play when linked up with Saturn? When the venous blood which is being carried from all parts of the body towards the lungs for purification reaches the liver, it makes a halt and sends a special vein to that gland. This vein carries blood filled with certain products of digestion. From these is manufactured in the liver the animal starch, coming from the excess of sugar in the blood, and upon which the body may "live" for a time in case of starvation. The bile, which is secreted by the liver, is collected in the gall bladder and poured into the duodenum by means of the gall duct when the process of digestion is going on. The well aspected Saturn is very useful here, for the seat of the desire body is in the liver, and the cautious, thoughtful, deliberate Saturn keeps a hold on our desires and makes us think before we act. Therefore he exerts a favorable influence upon all the processes noted above, because digestion is greatly influenced by the thoughts and emotions. But if Saturn is afflicted, our desires may be malicious and avacious, which will interfere with these processes, causing disease. If the desires and impulses are extreme and if they are repressed by Saturn with his cold, unsympathetic touch, instead of being transmuted, it may bring on a case of gall stones. Love and big-heartedness form the best way to counteract this.

Still another viewpoint from which to regard Saturn in Cancer: Cancer is naturally associated with the fourth house which represents the home, old age, the end of undertakings. When you have this position of Saturn you will have great caution in everything connected with home life. You will be careful, economical, and frugal, your friends will be entertained in a sedate manner, and noisy frivolity will not be allowed; the old folks will be revered, the young restrained. But if Saturn is so unfortunate as to be badly aspected, the frugality may become niggardliness, sedateness may turn to cold indifference, the old people may be merely tolerated, and the young placed under rigid rule. For old age, Saturn may show life at its end in a sheltering home or in loveless surroundings, according to aspects.

Seasons For Planting

By A. F. H.

“**T**O EVERYTHING there is a season, and a time to every purpose under the heaven: A time to be born and a time to die; a time to plant and a time to pluck up that which is planted.” Ecclesiastes 3d Chap., 1st and 2nd verses.

It is truly said that there is a time to plant and a time to reap, and the wise man is he who works in harmony with the laws of nature and who familiarizes himself with those laws so that he may plant at the right time and reap the benefit of his knowledge by a full crop.

Our forefathers were much more familiar than we with the science of planting according to the moon and the signs, and they were guided by the moon in their sowing of seeds.

When we started in the fall of 1911 to cultivate the ground on Mount Ecclesia, the writer had a fair knowledge of planting vegetables, acquired in a little home garden in the State of Ohio; but when it became necessary to start farming on a larger scale and in a different climate such as is found in southern California where climatic conditions are so different from those of Ohio, she often inquired of the neighbors when to plant certain crops. One day she asked an old gentleman who lived near, when he planted his melons. “Well, Mrs. Heindel,” he said, “I never put my corn or melons in until the sun is in the sign of the feet.” When asked to tell why he planted at that time, he replied that he could not tell; he had received that information from farmers who looked in the calendar each year to ascertain the time when the sun entered the sign of the feet or the fishes. They could not explain why, but they had for years observed that crops planted during that month were always a success.

Astrologers usually advise planting when the moon is in a watery and fruitful sign. If the sun is also taken into consideration, in localities where the spring season is as early as in this Western part of the country the watery or fruitful signs of Pisces, Taurus, or Cancer are the best. Seeds planted while the moon is passing through these signs will germinate more

quickly and if the moon is between the new and the full, or as it is astrologically termed, the light of the moon, the plants that grow above the ground will grow to a greater size and the blossoms and fruit will be larger. But the tubers, such as beets, potatoes, onions, the vegetables that grow under the earth, should be planted in the dark of the moon, that is, between the full and the new moon. Taurus, which is the home of Venus, a moist planet, fruitful and earthy, is also a good sign for planting.

The best time to harvest, also to cut down weeds or noxious plants, is while the sun is passing through the fiery and barren sign of Leo or the sign of Virgo. The fiery and airy signs are best in which to harvest. Potatoes or tubers that are dug in the light of the moon will not keep; they should be harvested between the full and the new moon.

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, in the Astral Ray department of this magazine, a short delineation of the character and tendencies of three or four children. However, we cannot guarantee a reading in every case, since the number of names received usually far exceeds the number of readings to be given. *Parents who wish to submit the names of their children must be YEARLY subscribers.*

(Continued from page 249.)

REBIRTH

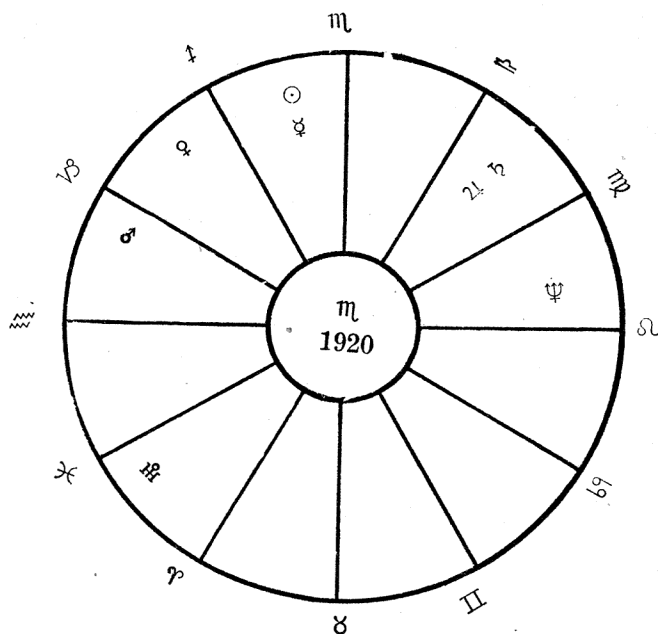
sons that our weaker brothers are now passing through but perhaps in a different way, and which we may have forgotten.

The Master was all compassion. He spent his time in teaching those less learned than himself. His life was one of sacrifice and service, and if we would be like him we must do likewise.

The Children of Scorpio, 1920

Born Between Oct. 23 and Nov. 22, Inclusive.

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign in which they are during that month. This will give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25c each.



The children born while the Sun is passing through the martial sign of excesses Scorpio, the sign ruled by the planet of dynamic energy, Mars, will be less forceful, less severe, this year than usual, and will be able to use the energy of Mars more constructively than is usually the case. For we find Mars exalted in the saturnine sign of Capricorn, hence the Saturn influence will subdue the martial energy and direct it into more constructive channels, bringing out the very best of the Scorpio nature. When this great force is used in a constructive manner people can be a power for good, just as they can be a great danger to the community if their energy is used destructively.

The children born while the Sun passes through Scorpio this year will also have high ideals, they will aim at great things, for we find Neptune, the light bearer,—as Max Heindel calls it, “the planet of the gods”—situated in the noble and lofty sign of Leo. This sign will bring out the higher ideals of this spiritual planet, and with a mundane trine to the musical and artistic Venus, which is placed in the sign of Sagittarius, this latter sign also one of

high ideals (the archer who aims his bow very high,) we will find that these Scorpio children, will aim high and rise above the average. They will also be frugal. Saturn, the planet of method and thrift, is with Jupiter in the mercurial sign of Virgo, the sign ruling labor, and these planets are also in mundane trine to the energetic Mars, hence these children will be workers who will also accomplish their aims. They will make splendid managers and will be able to rule others, but they are apt to be very severe when aroused or crossed and will speak sharply. Mars is in a saturnine sign, Saturn in a mercurial sign, and Mercury in a martial sign; sharply. Mars is in a saturnine sign, Saturn in Mercury give a very cruel nature. The parents should at all times teach these children to speak lovingly, to develop the mystical side of their nature, for Scorpio is an occult sign, and this together with Neptune in the sign of the heart, and Uranus, the planet of mysticism, in the Neptunian sign of Pisces, will soften and hold their more severe side in check.

These children would make successful nurses or drugless healers.

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.—We give below the cusps of the houses and the planets' positions so that anyone can set up the following horoscopes without mathematical calculation.

RUSSELL LAVERNE P.

Born May 24, 1914.

11:47 P.M.

Lat. 44 N., Long. 86 W.

Cusps of the Houses:

10th House, Sagittarius 5; 11th House, Sagittarius 25; 12th House Capricorn 16; Ascendant, Aquarius 13-44; 2nd House, Aries 5; 3rd House, Taurus 10.

Positions of the Planets:

Uranus 11-35 Aquarius; Jupiter 21-51 Aquarius; Dragon's Head 10-45 Pisces; Sun 3-9 Gemini; Saturn 19-13 Gemini; Venus 28-47 Gemini; Neptune 26-4 Cancer; Mars 12-13 Leo; Moon 4-34 Gemini; Mercury 12-32 Gemini;

Later in this section we come to the vocational reading of two young men where the webs of destiny are similar in several particulars yet their lives as a whole are very different. We have here another boy whose horoscope proves to the investigator that God would be unjust to give to one the wonderful opportunities shown in his figure, while He gives to another a combination of planets so unfortunate that we often set it aside, not having the heart to predict what is shown. If there is any doubt in the mind of the student of Astrology regarding rebirth, to read a number of horoscopes should quickly remove that doubt.

The Rosierucian Teachings state that man is the maker of his own destiny; that when the Ego has assimilated in the heaven worlds its experiences gained in one life, and when it is again ready to take another dip into matter, it is then shown a number of lives available from which it may choose. These different embodiments pass before it like a moving picture, where the Ego sees the lessons it has learned in its previ-

ous embodiment and is given the choice as to which lesson it wishes to learn in the coming earth life.

This soul, whose life we will endeavor to read, has woven a most beautiful pattern in his past. He has brought into this embodiment a horoscope showing that he did not waste his opportunities, that in his previous lives he built a beautiful foundation upon which this life rests. We find the advanced and humanitarian sign of Aquarius on the Ascendant, with the ruler, Uranus, near the cusp, and the reverent and benevolent Jupiter, the ruler of the Midheaven and also the ruler of the House of friends, in conjunction with Uranus and in the 1st House. This will bring Russell many friends and those who have influence and are of a generous, advanced, and benevolent nature. Uranus is also trine to the Sun, Moon, Mercury, and Saturn, all situated in the 4th House and in the intellectual sign of Gemini. This gives this boy a quick, keen and well balanced intellect. The mind will be drawn towards scientific research, and with Jupiter and Saturn giving their combined influence, he will not jump at conclusions but will prove all things and hold fast only to that which is good.

With Uranus on the Ascendant, opposition to Mars in Leo, there is a tendency to impulse, but the serious and well balanced Saturn is trine to Uranus and sextile to Mars, acting as a balance wheel, and instead of this opposition being an affliction, as is often the case, its energy will be used constructively. Since both Mercury and Saturn are so well aspected they will guide the mind and help to control what would under other conditions be uncontrollable impulse.

The influence of the home life will be very strong. From indications of the many well aspected planets, the home environment will be of the best, and this boy's parents will do their utmost to give him mental and spiritual advant-

ages. There may be, however, slight differences in religious opinions between the parents, for Mars, the ruler of the 9th House, religion, is in opposition to Uranus, showing friction, therefore he might not be successful in law and marriage.

As a vocation we would advise science or electricity. He will be very extravagant in his expenditures, and we would advise the parents to teach him the value of the dollar.

VOCATIONAL.

MANLEY H.

Born March 10, 1901. 2:00 A. M.

Lat. 44 N., Long. 78 W.

Cusps of the Houses:

10th House, Libra 15; 11th House, Scorpio 11; 12th House, Sagittarius 2; Ascendant, Sagittarius 20-20; 2nd House, Capricorn 27; 3rd House, Pisces 10.

Position of the Planets:

Jupiter 9-12 Capricorn; Saturn 14-40 Capricorn; Venus 5-50 Pisces; Mercury 13-53, retrograde, Pisces; Sun 19-2 Pisces; Neptune 26-27 Gemini; Mars 27-3, retrograde, Leo; Moon 13-16 Scorpio; Dragon's Head 26-11 Scorpio; Uranus 16-50 Sagittarius.

This young man has the joyful and energetic sign of Sagittarius on the Ascendant, with the ruler, Jupiter, in Capricorn in the first House. Jupiter is also in conjunction with the cautious, serious Saturn. This last named planet is in its own home of Capricorn and is in sextile aspect to Mercury, the planet of reason, also sextile to the Sun and the Moon. As Saturn is the most strongly aspected planet in this horoscope, we would consider that it should have the strongest influence on Manley's life. It will be the one to influence the mind, giving him a deep, clear, and active mentality, and with the conjunction of the opulent and benevolent Jupiter, also with the noble and generous Sun in conjunction with Mercury and sextile to Saturn, the mind will be directed along benevolent and humanitarian lines.

We find Mars in the heart sign of Leo. Leonians must always do things in a big way. Mars is sextile to Neptune in Gemini, which is the sign of the hands. This young man will be very apt with the hands. As Mercury is the ruler of the 6th House, labor, and as Mercury is so well

aspected, making a conjunction with the Sun, a sextile to Saturn and Jupiter, and a trine to the Moon, his energies should be directed towards clerical work where he uses both the hands and the brain.

We find Venus, the ruler of the 5th House, publications, also ruler of the 10th House, in conjunction with Mercury and in the 2nd House, money, indicating that if Manley would learn some branch of work where he might be employed in a publishing house, be it writing, proof-reading, type-setting, or as a linotype operator, he would find his greatest success; he would acquire wonderful speed as a typist or linotype operator. Neptune wherever placed expresses things out of the ordinary; in this young man's case he is ruling the hands and is sextile to the dynamic and active Mars, showing that Manley will be unusually successful in whatever line of work he may do with the hands.

VOCATIONAL.

EDMUND K.

Born March 4, 1897. 3:00 P. M.

Lat. 40 N., Long. 80 W.

Cusps of the Houses:

10th House, Aries 23, Taurus intercepted; 11th House, Gemini 0; 12th House, Cancer 5; Ascendant, Leo 5-35; 2nd House, Leo 27; 3rd House, Virgo 22, Libra intercepted.

Positions of the Planets:

Jupiter 4-6, retrograde, Virgo; Uranus 29-3, retrograde, Scorpio; Saturn 0-45 Sagittarius; Mercury 22-39 Aquarius; Dragon's Head 13-50 Aquarius; Sun 14-32 Pisces; Venus 0-1 Taurus; Neptune 17-32 Gemini; Mars 22-28 Gemini; Moon 29-54 Pisces;

Here we have a young man who has the fixed and positive sign of Leo on the Ascendant, and the ruler, the Sun, in the sign of Pisces the same as in the previous horoscope of Manley H. But this planet is in the 8th House and afflicted by a square aspect of Neptune, which is in the sign of the hands as in the previous reading. We find Mercury in the mental and fixed sign of Aquarius, a sign in which Mercury is exalted, keen, and scientific; Mercury is trine to the inspirational Neptune. This last named planet, being the higher octave of Mercury, is also in a mercurial sign and in conjunction with

(Continued on page 269.)

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 113-121 *Cosmo-Conception*.)

- Q. From where does the painter draw his inspiration?
- A. Chiefly from the world of color—the nearer Desire World.
- Q. Why is music different from and higher than all the other arts?
- A. This can be understood when we reflect that a statue or a painting, when once created, is permanent, while music is more elusive and must be re-created each time we hear it.
- Q. Can music be imprisoned by mechanical devices?
- A. Yes, but music so produced loses much of the soul-stirring sweetness it possesses when it comes fresh from its own world.
- Q. Which is the most perfect sense organ in the human body?
- A. The instrument through which man senses music.
- Q. Why is the ear more perfect than the eye?
- A. Because the ear hears every sound without distortion, while the eye often distorts what it sees.
- Q. In addition to the musical ear, what else must the musician learn to build?
- A. A long, fine hand with slender fingers and sensitive nerves.
- Q. Why can no one inhabit a more efficient body than he is capable of building?
- A. Because he first learns to build a certain grade of body and afterwards learns to live in it. In that way he learns to discern its defects and is taught how to remedy them.
- Q. At what does man work unconsciously during ante-natal life?
- A. At the building of his body.
- Q. When does he work consciously?
- A. When he has reached the point where the quintessence of former bodies, which he has saved, is to be built in; then he works consciously.
- Q. What gives man power to build for a new life?
- A. The more a man advances and the more he works on his vehicles, thus making them immortal, the more power he has to build for a new life.
- Q. When does the advanced occultist commence to build for himself?
- A. Sometimes as soon as the work during the first three weeks (which belongs exclusively to the mother) has been completed.
- Q. When does “Epigenesis” begin?
- A. When the period of unconscious building has passed the man has a chance to exercise his nascent creative power. Then the true original creative process begins.
- Q. Where does man learn to build his vehicles?
- A. In the Heaven World.
- Q. And where does man learn to use his vehicles?
- A. In the Physical World.
- Q. What does nature provide and teach us?
- A. It provides all phases of experience in such a marvelous manner and with such consummate wisdom, that as we learn to see deeper into her secrets we are more impressed with our own insignificance and gain an ever-growing reverence for God.

Q. What can be deduced from the great complexity of nature?

A. The fact of an intelligent Divine Author of the universe.

THE THIRD HEAVEN.

(Pages 129 to 133 Cosmo-Conception.)

Q. Where is the third heaven located?

A. In the lower region of the World of Thought.

Q. What does the spirit gain here?

A. Here it is strengthened for its next dip into matter.

Q. What is brought forth here?

A. The desire for new experience and the contemplation of a new birth.

VOCATIONAL.

(Continued from page 267.)

the constructive Mars. Mercury in Aquarius is very practical, therefore this young man should be able to use his hands, but only as a means of expressing his intuitions. With Saturn, the ruler of the 6th House, labor, in conjunction with Uranus, and Venus, co-ruler of the 3rd House, indicating writing, in the Midheaven in its own sign of Taurus and also trine to Jupiter in the House of money, we would advise Edmund to express his intuitions in writing. The products of his pen will find their way into the hands of the publishers, for the ruler of the 5th House, publications, is in the 2nd House, trine to Venus in the Midheaven, showing that the public will be attracted favorably to his publications.

AS A MAN THINKETH.

(Continued from page 261.)

the desire world; finally as a result of that clothing of desire we perform actions which result in good or bad according to the nature of the thought. These actions mold our life and character, so one can readily see that what we are is the result of past thoughts.

If we had not the power of thought, which is one of the greatest privileges of man, we would be like the animals, controlled by a group spirit, and not be a separate, indwelling, individual spirit. By thought the spirit is able to connect with its various bodies and reap the result of their experiences in the different worlds and so evolve to higher realms. Thought

is man's creative power which shapes his life, for he creates conditions by the power of thought along the line of his desires. The thought precedes the act, therefore it is most important in our lives that we think rightly. If we think of good things we become good, if of evil things we become evil, for our life and character are built up of actions, and actions are the result of thoughts. They may not necessarily be our own thoughts but may be those of other people. Thoughts are also responsible for the development of soul, which the spirit extracts from the bodies.

By the power of will we can choose to think what we like. By our thoughts we choose our associations and make our environments. If we love music we associate with musicians; if we are religious, with Christian people; if we are of a scientific mind, with the scientists. By directing our thoughts along the lines of purity, wisdom, and goodness we show forth the Christ spirit which is within every one of us. The spark is there and all that is required is to fan it into a living fire of wondrous power by right thinking.

"Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for those who love Him," and think His thoughts.

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Children's Department

Nursery Chats

NORMAN McLEOD.

XVIII.

THE POWER OF THOUGHT.

HOW GOLDEN LOCKS and Dimples got there they could not say, except that they had wished very much just before going to sleep to learn more about the power of thoughts and here they were listening with Mother to the gardener tell about the wonderful and tremendous power of people's thoughts; of how golden haired dollies, shiny red bicycles, pretty white houses, tall gray buildings, powerful steam engines, islands, continents, and in fact everything we have or know of on earth are made and fashioned according to the type and form of thought which preceded them.

Pointing to the first petal in the third rose he said, "Watch it closely." As they watched they saw within the rose things of earth being made, growing, changing, growing larger or smaller and more beautiful, as swiftly as one could change a thought. Suddenly out of the rose came a voice:

Who would see on earth a form,
Let him build me as a norm.
If you mar me with a thought,
Behold! On earth there comes a blot.

If in sin I am conceived,
Thus on earth I'll be received.
But if to me clean thoughts are fed,
In purity I shall be bred.

If you wish that I be brown,
In that color I'll go down.
Banish me without a thought,
Then the earth shall know me not.

Who in faith would move a hill,
First must move me with his will.
Kill the image, earthly warm,
Bring again by thought the form.

On land, on sea, and in the air,
Below the earth and everywhere,
In every kind of work or thing,
I wield power and am a king.

If on earth I manifest,
In your thoughts my life I rest.
I am a part of all that's born,
A Living Archetype of Form.

"Oh! that must be why the graves we saw to-day had fallen in," said Dimples.

"Yes, Dimples," the gardener replied, "the boxes and coffins were made of wood, and no one gave them much thought to make them durable so the archetype here in the world of thought withdrew for want of strong lasting thoughts. Then the boxes fell together and the earth settled, taking the form of the archetype of an abandoned, neglected grave.

"If we wish to build a cosy little house for our home, we must first think out or look for a plan, and as we think, each thought flies to the world of thought to find a picture of the house we wish to build. Humming and singing as it goes it wakes up a little seed in the seventh region of the World of Thought, which begins to grow and thrive the more we think about it, until suddenly it pops right into our heads just the way we think it ought to be when finished. When we see this cosy little house in our thoughts, we see what is called a Concrete Thought Form in the Continental Region, which is the lowest region of the seven in the World of Thought. Our thought house then lives here, growing more beautiful upon the pretty thoughts we send it.

Sometimes others want a house just like ours and then their thoughts help to build this living picture-house, and perhaps improve it or even make it ugly. So also it is with inventions and story pictures; many people see these things in

dreams and think they have invented something new—but something which perhaps is only new to them, because people often only see the blurred reflection of such ideas down in the Reflecting Ether of the physical world. The real inventors have to search sometimes for years among the tiny seeds in the seventh and highest region of the World of Thought, to find something new to men.

So you see with this glorious power to send

out in our thoughtful prayers those beautiful pictures of things we should like every little boy and girl to think about, we really help to make the world in which we live. Some day we shall only look for the good and beautiful things in our work and play, and shall then build our homes in The City Beautiful in a world of beauty. Then in those blessed days, "God with man shall dwell."

(To be continued.)

The Story of Gypsie

ANITA RAU

NEW HOMES VII.

IN the large room into which our little travelers were marshalled, several grave gentlemen were sitting around a table, evidently much interested in the topic they were discussing. At the entrance of Mr. Meier, the president of the orphan committee, they turned around and a look of disappointment passed over their faces at seeing the two small children who stared wonderingly at them. Gypsie could not understand what their wise speeches were about; she only felt that she and her little brother were the subject of them.

When Mr. Meier called her to come to him she went obediently and allowed herself to be picked up by the kind gentleman who had inspired her with confidence. She answered his questions clearly, read for him out of her primer, recited and sang to him all the pieces she knew, instinctively feeling that he was taking her part. The others listened disapprovingly. "The child knew altogether too much for her age; who would want her? She was sure to give a lot of trouble to any honest farmer's wife," so they thought. Mr. Meier eyed her pityingly; at last putting her gently down, he addressed the committee in a clear, firm voice:

"Gentlemen, I think it is very sad to have to barter for these poor little ones. That little girl seems very bright; neglected as she looks, she seems to have some good qualities in her; she is certainly too weak to be put on a farm to work in the fields, and looks as if she needed the care of a mother very much. My children are grown up. My son is in Europe on bus-

iness; tomorrow morning my only daughter leaves for France to finish her education according to the fashion of the day. My wife has been sad for weeks thinking how lonesome our house will be, and I think it will be a blessing for both the child and my wife if I take the little girl home. She will have a good mother and I will try to be a father to her; my wife will then have no time to feel lonesome. I ask no pay for board or clothing, so the commune will be relieved of the expense. The little fellow will not feel it so keenly if he is placed in the orphan asylum until he is strong enough to work." After this long speech he sat down again, replacing Gypsie upon his knee.

Now arose Mr. Smith, a stout gentleman; he was the teacher of the little commune and also held in high esteem:

"Gentlemen," he said, "the decision of our friend is very praiseworthy. Certainly that little girl was born under some lucky star, and I am sure we are thankful and wish only that Mr. Meier may not rue the day when he brought her into his house. Now it does not seem well to let the little fellow go to the orphan asylum; he ought to have a chance too. I have been married fifteen years. My wife brought a cradle with her trousseau, which has never been occupied. Mr. Meier has two children of his own and thinks he can take a third one. I have none, so the boy shall find a home with me. I will do my best to make him useful, and so we will save the commune the additional expense which he would have incurred."

(To be continued.)

Brothers-- A Plea For The Animal World

MARGARET WOLFF.

IN THE third chapter of second Corinthians we read:
 "When the heart of the nation shall have returned to the Lord, the veil will be withdrawn."

My thoughts go back to the night when for the first time I heard Max Heindel speak from this pulpit. His subject was Parsifal, the drama of the spirit. Calmly, serenely, his voice rose and fell in simple cadences of a pure and dignified beauty; his manner was quiet, unassuming; he stood here as the messenger of One greater than he. Every word carried conviction. He did not sweep his hearers away with brilliant feats of oratory; through the greatness of his very simplicity he convinced them that they were listening to one who *knew*.

By what right had he obtained this knowledge so far advanced beyond that of his contemporaries? Among all men living the Elder Brothers, who are the guides of our evolution, had chosen him that he might receive and proclaim the Rosicrucian Teaching which is the message of the New Age, the gospel of the returning Christ. What qualities in him had determined their choice? Why was he before all others entrusted with such priceless information? What had made him worthy to have the veil withdrawn from his eyes and to be shown the mysterious workings of the laws of life?

Had his unusual psychic faculties commended him, or his power of intellect, or his learned mind?

Hark, a new note becomes dominant in his voice! He describes the scene in which Parsifal kills the swan. He speaks of man's cruel indifference to the sufferings of the animal world; of the crimes committed against our dumb and gentle brothers through man's selfishness and man's ignorance. The horrors of slaughter-houses and vivisection chambers arise before our vision; we feel the agony of the trapped and hunted creatures gripping our hearts.

The speaker's voice vibrates with pain; it swells with a passionate appeal; it is dark with tears, golden with sympathy; far beyond the

confines of this chapel it rings out into the world; it pleads with all human kind; it sounds forth as a trumpet to awaken in the heart of man the slumbering quality of mercy. His face is illumined. Max Heindel, the calm exponent of the spirit's pilgrimage as portrayed in Parsifal, is transformed into a harbinger of light and love who, with the irresistible radiance of compassion, dispels the gloom of the slaughter house, penetrates the darkness of the arctic night hovering over the steeltrap, and effaces the inferno of the vivisection chamber. Into the hopeless agony of the tortured dumb there sounds the promise of liberation.

"I am the voice of the voiceless,
 Through me the dumb shall speak,
 Till a deaf world's ear
 Shall be made to hear
 The wrongs of the wordless weak.

The same force formed the sparrow
 That fashioned man the king,
 The God of the Whole
 Gave a spark of soul
 To furred and feathered things.

And I *am* my brother's keeper,
 And I shall fight his fight,
 And speak the word
 For beast and bird,
 Till the world shall set things *right*."

Ella Wheeler Wilcox.

Like unto a solemn vow these words fall from his lips. Breathless silence reigns in the chapel; his hearers sit spellbound,—and the spell that holds them is the magic of love. Through him, our Master's messenger, we see revealed the all-encompassing love of the Christ Spirit to whom the suffering of the least amongst His brethren is as His very own.

And the rhythm of Max Heindel's voice seems to merge with the sublimest strain of music ever sent forth from the compassionate heart of genius as a pleading with the hardened heart of man.

Throughout Wagner's music drama, Parsifal, there runs a melody in which the suffering of all creation cries out; it returns again and again in all the keys of exquisite pain until it disappears in the final chant of love's redeeming triumph; it moans and weeps when Parsifal kills the swan; it is like a sigh from the depths of the cosmos, like a wail from the heart of the universe; it is called the Saviour's Plaint. It is the rendering in music of our Master's words "whatever you do to one of these little ones, you do it unto me." From the maimed body and frightened soul of every tortured animal our Saviour cries out. He, the Sun Spirit, is the heart of the universe, and by the force of His universal love His great heart suffers the pangs in every little heart, be it despised as never so small and never so dumb by man's cruel conceit. With the countless millions of His younger brothers waiting the day of liberation from slaughter house and vivisection table, from the hunter's gun and the trapper's device, the Master waits; by the love tie of Universal Brotherhood He finds Himself bound to this earth as long as His last little brother suffers. They were all given to Him by His Father whose children they are, and not until He has redeemed them all may He forever return to His glory by His Father's side.

But he can only redeem them through man. "The eager expectation of all creatures" looks towards man, "waiting for his manifestation as a Son of God." (Romans 8:19).

To manifest as sons of God is to proclaim our kinship with all things created by Him.

"The ranks of living creatures thou dost lead
Before me; teaching me to know my brothers
In air and water and the silent wood."

(Goethe, "Faust.")

Until man extends the protecting hand of brotherhood to every God-made being and reverences the sacred unity of all God-given life, the liberation of the animal world cannot be accomplished. For it is through man's fault they suffer, through man's distorted sense of mastery, man's lack of love; it is to man's greed that they are sacrificed, to his vanity, his lust of gold or fame, to his appetite, his pleasure, his cowardice, his ignorance.

Under the relentless rulership of man the animals are utterly forlorn and forsaken, without right, without escape, without succor, without a claim to justice or to mercy. Fashion covets their coats of fur and feather; trade enriches itself on their murder, and the animal industry is the most powerful in this country; their pursuit on the hunting field is considered a pastime; appetite feasts on their flesh; the festive boards of banquets are set with their dead bodies; and their living bodies are torn from them limb by limb.

Do you see the marching multitudes on the Via Dolorosa, the long, terrible, bloodstained road of pain? It encircles the globe; stockyards and vivisection laboratories mark the stations where scenes of martyrdom are enacted, the hellish monstrosity of which is undreamt of in Dante's Inferno.

Do you see the endless tragic procession of your younger brothers marching, marching without pause? Innocent, docile, faithful, obedient, they come along at the call of man in whom they trust, to be slain by his treacherous hands or nailed to the cross of lingering torture. The fearful road is bordered with crosses, black and scarlet, large and small. Millions upon millions of crosses! And on each cross there hangs a God-made form, once beautiful with a God-given loveliness, now maimed, defiled, mutilated, a blood-soaked heap of quivering nerve and writhing tissue, living still, yet without semblance to any living, God-created being,—a victim of the scientific assassin who in unholy curiosity vainly attempts to tear with blood-drenched hands the shrouding veil from the sanctuary of life.

"There is no creature so small and abject that it representeth not the goodness of God." (Thomas A. Kempis.)

And only to the *goodness* of man does the good God reveal the mysteries of His handiwork. Max Heindel held knowledge which the vivisection scientist never attains; Max Heindel saw what the materialistic investigator would give his soul to see,—had he not lost it long ago. Max Heindel *knew* because he was good, Max Heindel saw because his heart was *pure* and his eyes had been laved with the tears of *compassion*. "Blessed are the pure in *heart*, for they

shall see God." Not to the cruel intellect but to the loving heart is the knowledge of God-made life revealed.

Do you see our Saviour's outstretched arm pointing to the sorrowful road of crosses and then to the cross which He Himself carries? The collective pain of His crucified younger brothers is felt by the Master Himself, sharp and piercing as the death pangs of His own crucifixion.

Two thousand years ago He renounced His heavenly glory and came to this earth that He might show mankind how to conquer sickness and death by conquering sin. He taught man how to preserve his temple, the body, by a life of simplicity, purity, temperance, harmlessness, sympathy and self-restraint in obedience to the law of His Maker. Had man heeded the Divine Teacher there would be no illness amongst us, no deformity, no affliction; our bodies would retain their youthful splendor; our span of earth life would measure hundreds of years; and the change called death would be a conscious, painless transition into the higher realms. But man prefers to continue in disobedience, to indulge his passions, to gratify his desires, to poison himself with uncontrolled emotions, to make a god of his appetite, to gorge on unclean food obtained through killing, and thus to wreck his living temple with his own sinful hands.

Then, cowardly, he shrinks from the consequences of his transgressions, and crazed with the fear of death he drags the innocents to the sacrifice in the mad superstition that with their life blood he might cement the crumbling structure of his body. Into the pure bodies of the animals, wholesome through obedience to the laws of nature, he injects the poison taints of his own diseases; from their running sores and festering ulcers, from the decaying particles of their fevered blood, he distills serums and vaccines so that the filth may be transfused into him, and by a feat of black magic he may destroy evil with evil and imbibe the elixir of life from the virulent essence of death. Poor deluded, frenzied coward! Into what depths of hatred and superstition heartless science has led him! How he must hate his brothers in order to sacrifice them for his sins! How the vainglorious boasts

of the materialists have benumbed his reasoning power to make him believe that healing could come through hating!

To heal is to construct; to hate is to destroy. The supreme constructive force of the universe is *love*,—and "love never faileth." If we send out love vibrations, they carry healing unto others and return to us laden with the balm of health. Christ Jesus was the perfect healer because He was perfect in love. The heartless ambition of the vivisector labors in vain. Not in sinister laboratories echoing with the wails of the innocents will the panacea be found for "the healing of the land." It will be given to *him who loves best*. It was promised to Max Heindel on the strength of his great love; it will be entrusted to his followers, providing that they love well enough.

If man would but relinquish his morbid research in the mire of destruction and with heart attuned to the love vibrations study the glories of life, what healing wonders would be revealed to him! Love gives health. From the happy animal, the grateful plant, secure under our protection there radiates a joy of living, an exuberance of love, a vital magnetism marvelously conducive to health. On the holy mountain where the knights of the Grail dwell, all animal life is sacred.

"From the grove's pious peace
There come trotting the friendly beasts;
Gently greet they the guest.
On the branches the birds bid him welcome."
—(*Parsifal*.)

And each day when the sick king is carried to his bath in the lake, he waits for the swan to fly over the waters and to stir them with the breath of healing.

When we establish unity with all things living and their brother love merges with ours, then from the vast reservoir of love and by the white magic of "true spiritual fellowship" we shall compound "the balm of Gilead, the only panacea for the world's woe."

The peace of the holy mount is broken by Parsifal's childishly murderous bow. In grieving tenderness Gurnemanz, the venerable teacher, bends over the lifeless body of the swan; sternly he holds Parsifal to account:

“Broken the eye,—seest thou the dying glance, art thou repentant of thy sinful deed?” And Parsifal falters, “I did not know.” He had ridden, fought, and hunted by the side of men in armor who had taught him to use weapons of destruction; he took it for granted that man might do as he pleases with the inferior dumb creatures; the world-wide custom to destroy them for sport, for food, for gain, seemed self-evident and natural to him. He “did not know” that the divine law which governs the universe bids us love every living creature. He was only a boy. There is small difference between him and the boy scouts of today who are taught to trap, or the young people in our colleges who are taught to vivisect. And the men who skilled his foolish young hands in the arts of destruction and left his eager young heart untutored in the graces of love,—the men encased in the armor of habit, custom, and indifference are sadly alike to many appointed instructors of our young generation.

It was among the very young that the solicitors of signatures to the anti-vivisection petition met with frequent rebuffs. Many a time we heard from the lips of young girls, apparently gentle and sweet faced, the *terrible* reply, “I am a college graduate, I believe in vivisection.” When remonstrated with they remained unmoved; they even assumed a supercilious air; they had a college education, they were champions of science, and they knew better. Why should they concern themselves about the animals, what did mere brutes matter! The armor of selfish indifference and vain superiority into which deluded public opinion and orthodox methods of scientific education had forced these young people and their tutors before them was impenetrable. As we looked more closely we found that the sweet young faces which had deceived us were only pretty in feature, but there was no gentleness of expression; the eyes were shallow, cold, and hard; no depth of thought, no warmth of feeling was reflected. These young women, the mothers of the coming generation, had paid a high price for their college education, they had paid with their souls. And we then understood why the Elder Brothers of humanity took such elaborate precautions to counteract the deadly influence

of materialistic science; for “what shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul!” (Mark 8:36-37.)

How different Parsifal! When by Gurnemanz his eyes are opened to the heinousness of his offense,—killing for pleasure—and to the God-made beauty of the swan’s gentle, innocent life, while in the orchestra wails and pleads the Saviour’s *Plaint*, the boy is so stricken with grief, so overwhelmed with remorse that he breaks his bow and arrows. Never will he kill again nor tolerate the slaughter of the innocents, and in his heart at this moment there is kindled the first spark of that universal knowledge which later qualifies him to become a saviour of mankind,—the knowledge born of *compassion*. “A guileless fool, *knowing through compassion*,”—thus had he been heralded to the suffering king whom he was to redeem.

In the beginning Parsifal is a foolish boy who “speaks as a child, understands as a child, thinks as a child,” and with childish vision perceives the world “as through a glass darkly;” but when compassion has changed his folly into wisdom, he sees the mysteries of life “face to face” and is found worthy to become the king of the Holy Grail.

“No one can be truly compassionate and a helper in evolution while he kills,—either in person or proxy. The harmless life is an absolutely essential prerequisite to the helpful life.”—(Max Heindel’s *Lecture on Parsifal*.)

Whosoever knowingly partakes in the killing of his younger brothers, either in person or by proxy, or tolerates their oppression, or fails to work for their liberation in thought and word and deed has his judgment spoken by the Master who said; “he who hateth his brother is a murderer, and you know that a murderer has not the life of the Ages abiding with him.”

The New Age with its new and elevated aspect of life is approaching, the Age of universal brotherhood which is universal helpfulness. In this new Age one shall stand for all; each one shall be his brother’s helper and keeper. He who has not learned to be harmless will lack the requirements for the new life under the new co-operative conditions; he will fall short of the

new standard and will find the gates of evolution closing before him. Intuition which divines the other's need, compassion which identifies self with the *other* are the qualities on which the life of universal brotherhood must be built up.

Whoever shall not have developed these qualities will be unfit for the life of the Aquarian Age and all his learning will profit him nothing.

Universal brotherhood! Not one little brother shall be excluded. But he who knows not how to love will exclude himself.

Because Max Heindel possessed the *heart* qualities was he appointed to herald the New Age and to preach the New Gospel here on this West Coast where the New Race shall appear, the race which shall "manifest as Sons of God," harmless and helpful, redeeming all the waiting brothers, liberating the imprisoned Savior. What a challenge to the American people! "When the *heart* of the nation shall have returned to the Lord, the veil will be withdrawn. Now by the Lord is meant the Spirit, and where the Spirit of the Lord is, *Freedom* is enjoyed."

Menus from Mt. Ecclesia

—BREAKFAST—

	Grapes	
	Puffed Rice	
Soft Boiled Egg		Corn Bread
Cereal Coffee		Milk

—DINNER—

Puree of Peas		
Vegetable Roast	Browned Turnips	
Whole Wheat Bread and Butter		
Milk		

—SUPPER—

Mt. Ecclesia Sandwiches
French Combination Salad
Milk and Honey

Recipes

Puree of Peas

Soak two cups of dried split peas over night. Boil slowly in one quart of water for two hours. Add one clove of garlic, one onion, and a bunch of celery leaves. Rub through colander. Add enough water to make thin puree, re-heat, adding two tablespoons browned butter. Season with salt. Serve with croutons.

Vegetable Roast

Take cold left-over vegetables, also potatoes, beans, rice, or spaghetti, and grind through a vegetable grinder. Short ends of raw vegetables can also be mixed with them. This roast is best made when the cook has many left-overs from the day before. Also pieces of toast and dried bread may be ground with a clove of garlic and one large sized onion. Have a hot frying pan ready with two tablespoons of oil. Fry the ground vegetables until brown, slowly adding seasoning of salt, celery-salt, paprika, and sage. Form into a loaf and bake in bread pan

for one hour. Slice and serve hot or cold with tomato or browned sauce.

Browned Turnips

Peel and cut in half fresh, crisp young turnips. Boil for 20 minutes in salted water. Drain and dip into sweetened milk. Place in oiled baking pan and brown in oven, adding a little milk from time to time.

French Combination Salad

One cup each of chopped cabbage, celery, ground carrots, and turnips. Mix with French dressing. Place on garnished plates, placing on top finely chopped hard-boiled egg and olives.

Mt. Ecclesia Sandwiches

Take one cup of cottage cheese, one small clove grated garlic, a few slices of boiled or canned pimento, and a dozen pitted and chopped olives. Work well together with a spoon until of the consistency of soft butter. Season with salt and spread between thinly sliced whole wheat bread.

The Rosy Cross Healing Circle

Seattle, Wash. Sept. 26, 1920.

Dear Friends:

I can truly say this week that I have been feeling fine. I really do not know when I have had so much ambition and really enjoyed my work so much. My nerves seem to be much steadier, and oh! I am so thankful. One really appreciates good health after such a severe case as mine. I sincerely hope I will never have to undergo another operation, and almost know I shall not as I am going to do all in my power to keep in health.

In reading your magazine I used to wonder if really the Elder Brothers and Invisible Helpers helped and did for people as it said, but now I no longer wonder; I know and I am really thankful for their help. They certainly did wonders for me as they would do for others if they only knew. But I find it very hard to convince my friends. They all think it wonderful that I recovered so soon and so completely, but they are careful not to say much.

I believe I would like to be on the list a week or so longer as I'm starting to the dentist this week and will feel safer and better if I know I am under your care.

With sincere and best wishes,
Mrs. N. M. C.

Nalsea, N. Bristol, June 21, 1920.

Dear Friends:

Since my last report I am much improved; the skin is clearer and I am pleased to state that I feel stronger internally. How much I have to be thankful for! May I never forget the debt I owe to Humanity, and please God, I will endeavor to do my part.

I wish more would be willing to cast their cares and anxiety regarding their ill health into the hands of our Healers at Headquarters. I know all would be well. With every good wish for those who send health to the sick, I remain

Yours in Fellowship.

E. J. W.

Spokane, Wash., Jan. 25, 1920.

Dear Friends:

I notice a wonderful change in comparison to last fall. I have no more pains now. I eat well and I am sleeping well at night. I am very grateful to the Invisibles for their wonderful help. My boys are getting along finely.

Sincerely yours,
Mrs. H. O.

HEALING DATES

November.....7—14—21—28

December.....4—11—19—25—31

January7—15—22—28

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 Sign 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 or 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.

Echoes from Mt. Ecclesia.

Our Material Activities And Environment

By A. F. H.

STUDENTS and friends in the world have frequently asked for more news of the activities and the life of the workers at Headquarters. We think that the trouble in the past has been that we have been so busy we could not realize that many were hungry for this personal touch, so we will this month give a few notes from Mount Ecclesia.

The beautiful fall weather has set in, and we can now expect continuous sunshine until after the first of January, when the rainy season is due to commence. The most beautiful months of the entire year are those of October, November, and December. At this date of writing, October 1st, we are sitting at an open window with the bright sunshine pouring in. Looking over towards the west we see a field of peas, string beans, onions, lettuce, beets, cauliflower, and cabbage, all growing beautifully, maturing for our supply of fall vegetables. Blackberries and strawberries are beginning to bloom. The California poppies are peeping out of the ground with their little gray-green leaves, preparing to blossom. They are the most grateful of all flowers, blooming all the year round if they are kept trimmed and watered, and Mount Ecclesia is covered with this golden blossom from October until the latter part of June.

As usual every room and tent is filled, and oh! how we long to build more rooms. But we fear that the materialization of this wish is yet a long way off, for the tremendous drain on our funds for paper, covers, and labor to print and bind our books is making a serious problem for the treasurer. It may interest you to know what we are doing in this department: We are now finishing the binding of 5500 Cosmo-Conceptions; 5000 copies of Simplified Scientific Astrology are just off the press awaiting covers from Chicago; 4000 copies of our new book, "The Web of Destiny," are now going through the press, covers for which are also expected from Chicago. The lynotype is setting the type for our

November magazine; this takes from the 28th of the month until the 10th to type, print, and stitch ready for mailing. We feel quite encouraged at the growth of our subscription list. We are hoping soon to be able to start on our new Christmas booklet, consisting of a number of student lessons written by Max Heindel for Christmas. These we are hoping to print and bind in a very beautiful paper volume, especially suitable for gifts, and to have them ready by the early part of November.

In 1918 we paid 11 $\frac{3}{4}$ cents per pound for paper for the books and magazine; today the price has risen to 31 $\frac{1}{4}$ cents per pound. Also in 1918 we paid 7 cents for each book cover; today we are paying 20 cents. The price of labor in our printshop has nearly doubled. So you can see that all this makes it difficult for us, especially as we must pay cash for material and labor, while it will take a long time to dispose of all the books, tying up money which we could use so well for building cottages to accommodate a number of friends who have expressed a wish to come here but whom we could not take care of for lack of room. In the month of August we paid \$1165.00 for paper, in September \$1234.00, and the covers which we are expecting almost any day will cost us \$1600.00 without the freight. You can now realize what a tremendous expense is incurred in printing and binding our books.

Mrs. Wolff's class in astro-diagnosis and dietetics is becoming more interesting each week. The Cosmo class, presided over by Mrs. Cramer, is also very interesting and well attended. But the most interesting of all is the expression class on Friday nights; a number of the pupils attending are really becoming quite proficient as lecturers; they have now begun to use the stereopticon, and each week one of them gives a twenty minute talk with the slides.

A raw food epidemic has broken out among the workers and reached such a stage that Mrs.

Heindel has been called upon to prescribe for the patients, who could only be cured by an entire diet of raw food. A disease which calls for this cure is welcomed at Mount Ecclesia. We are in hopes that more will join this raw food club, for southern California is ideal for green vegetables, and the delicious salads placed on the tables would tempt the most carnivorous to give up his fleshpots.

From the writer's widow we can see the new Ecclesia. The roof of the building is now be-

ing outlined by the steel trusses, which give the shape of the dome. We are hoping in a few days to begin to pour the concrete for the dome, after which the entire building will be inclosed. This building stands on a beautiful promontory, called Inspiration Point, and will be in plain view from points on the state highway for thirty miles to the north, and to the south as far as San Diego, forty miles away. Up the San Luis Rey Valley to the east, this beautiful white building will stand out as a beacon light, pointing the way to GOD.

An Isoteric View of The Ecclesia

ASA THURSTON HEYDON.

THE Spiritual Significance of the Ecclesia", also "A Vision from Victoria, B. C." published in the October number of this magazine appeal to me especially.

The "Vision" was an actuality, for in their exaltation the watchers registered the higher vibrations which, reflected from force center to force center, brought to them the *cosmic movie* of what was occurring upon Inspiration Point, even as mirages are in lower series. What they saw was the charging and awakening to life of the spiritual series of the natural Force Center upon which the Ecclesia is being built. This was accomplished by the combined thought, desire, consecration, and concentration of all present and of those absent who were interested in that Temple of Healing. Even as the rays of that influx of power reached Victoria, so did the power of all interested and sincere souls converge upon that Force Center, and throw into circuit that higher series which inheres in it.

None of them know the Force Center organization as such, although parts are visible in aureolas, halos, and rainbows. Yet the writer accurately described the portion of the Force Center whose vibrations were within the registry of the observers. In the horizontal plane there was the Central Light, beyond their registry. This was the same size as the lights seen, 12 inches by 3 feet. Next (on a radius 3½ feet from center) was the circle bounding the Innermost, the Holy of Holies, wherein abides Divinity. In this circle, oriented by the base meridian of the solar system, were the four auxiliary

centers of power, 90 degrees apart, as seen in the phantom suns of halos.

As in Lodge the Gods sit upon the north side and abide in the High Heaven above the altar, so at the appointed moment their power flamed from the northern center like a search light. It depends upon series as to which flames next, the East or the West, but in this case the East flames next. It is answered by the flame from the West (The Master and Senior Warden of that force center, communicating the commands from on High), then the response from the South (the Junior Warden calling the workmen from refreshment to labor), completing the circle in inverted order. (The pillar beside the Senior Warden was horizontal, the Junior Warden's perpendicular). The labor began. The hollow sphere of white light (150 feet radius) was the charging from the assembling of the whole, and that Light illumined all. Then came the specialized Rays of Power forming the golden cloud, tinting all with the coloring of that series.

The rainbow was the outer boundary of the complete initial Force Center Series, material, dynamic and mento-spiritual. (Its rays are at right angles to the vertical plane so its seried vibrations are clearly distinguished.) This is formed by overlapping lights like the four at the Center. This, the spectrum bounding *The Clairum*, completed the ground work of preparation. Then came the cloud of blue, the vibrations of the mento-spiritual domain where abides all healing, "The Ray of the Father." That is the ray of the Ecclesia, which it is to radiate

to all the world; which it will radiate so long as sincerity and spirituality abide at Mt. Ecclesia. The All-Seeing Eye symbolizes the Force Center, (Clairum or cosmic mechanism) complete in all series. The work of the Ecclesia will be complete and completed, but ages will pass.

One of the meanings of the foregoing is that all series will be used there. The mento-spiritual will dominate all, but material means will be used to ameliorate ailments of material origin, the dynamic, those of dynamic origin, and the mento-spirit those arising therein. The mento-spirit currents can be stepped down to the dynamic and material voltages, but it is a waste of power to do that when the currents of these three domains are correlated, and permanent healing is complete in all three, even as ailments affect all three.

The currents seen in that vision are flowing and charging the Ecclesia as it is being built. At present the material series dominates. At Christmas, as by precession, the domination will pass to the next higher series, but the third can only be placed upon the throne of power therein by the fruits of the labors of the devoted, who alone can prepare it for the consecration from on high which is to make it a world healing center. Step by step, degree by degree, unseen by men, will the labors of love prepare the Ecclesia for its real consecration, when the Divine will descend and abide to bless earth and all mankind.

I am glad that the walls have been raised and that the trusses are being placed for the roof. The building of the Ecclesia illustrates what Christ meant by the faith that would move mountains. Know that it is necessary and for the best to move the mountains, and then get in and move them. No matter how sheer and impossible seems the wall that looms in the way, go ahead and the sheer momentum of Will and Faith will cause it to recede when disastrous collision with it seems unavoidable. It is the "hang-to-it" that wins.

Where the task is great and the resistance monumental, remember the third motion, the rotation of the earth's axis about its center. Unceasingly the constant of variation is levering at the axis of the earth to shift the angle of rotation. There is only a little wobble of the poles within a 70-foot square. It stays within that

square. But imperceptibly that square is shifting upon the earth's surface, so that it now varies by the distance between the base line upon which the Stonehenge was built and where the ray of the rising sun in Cancer now strikes. Millenia pass before the cumulative effects of the constant of change culminate in a relatively rapid axial change, after which it steadies down to the minimum of change again. But that culmination changes the axial inclination exactly as much as though each year had moved it the amount of its portion. The slow absorption of motion caused by the incessant straining of the constant with slight changes, allows the time necessary for profiting by the conditions inaugurated by the last axial change. No axial change occurs until the harvest is ready to reap, and the time has come to let the soil lie fallow while preparing for the new seed time of the incoming cycle.

It is thus with the great work in which you are engaged. Many times you will have to simply stand with all of your weight against the helm, striving to turn it in the direction of progress, straining every fiber, yet not despairing at the helm's apparent immovability, for your efforts are cumulative and will accomplish the desired end when the unerring rhythms bring the culminations.

The Training School For Lecturers

The Training School will open on Monday, October 11th, as scheduled. The opening exercises will be held at 5 P.M. Dr. E. L. Hodges, of Victoria, B. C., will conduct the preliminary classes in public speaking. Mrs. Arline D. Cramer of the New York Center will give the instruction in Rosierucian Philosophy, Astrology, and English.

The school will open with eight students, and several others have notified us of their intention to join at later dates.

We believe that the opening of this school will be the first step leading to the eventual establishment of a Rosierucian College for the education of teachers and speakers, who will spread the Rosierucian Philosophy far and wide throughout the world. The harvest is ready; may the workers respond!