



RAYS from the ROSE CROSS



Edited by Mrs. Max Heindel

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General



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

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The Mystic Light.

The Search for Happiness

GEORGE EDGAR FRYE

“All who joy would win, must share it; happiness was born a twin.”
—Byron.



THOUGHT that I'd renounce the world,

Forsake its sordid strife,

Flee from the humble haunts of men,

And lead a hermit's life;

Forget the follies of the day,

Turn from the thoughtless throng,

Amid the forest solitudes,

List to the wild-bird's song.

I bade adieu to those I loved,

Farewell to all my friends;

Forsook the busy marts of trade,

The glamour which it lends.

My well-thumb'd books I took with me,—

The authors I loved best,—

For well I knew, 'neath shelt'ring tree,

They'd prove a welcome guest.

I saunter'd forth and found a place

Far from the cheerless crowd,

Deep in the wild-woods wilderness

Where mighty monarchs proud

Did lift their hoary heads to touch

The clouds that drifted by,

And through the tree-tops one could catch

A glimpse of God's blue sky!

A sacred shrine it was to me,

An altar builded where

The soul could burn Love's incense pure,

And meditate in prayer.

A place for concentration calm,

For earnestness and thought,

Where one might find the healing balm

Which all mankind has sought!

“This is true life,” I cried, to me

The world was brush'd aside,

Safe in the depths of Nature's heart

Forever I'd abide;

Communing with my inner self,—

Sweet solace for the soul,—

I glimpsed the distant Promised Land,
At last was near my goal!

* * * * *

But soon there came a time, my heart

Was fill'd with loneliness,

I miss'd the sound of human speech,

The touch of tenderness;

In vain I sought contentment there,

My mind was sore distraught,

The om'nous silence bred despair,

Crush'd hope and stiff'd thought;

I longed for loving comradeship,—

The presence of a friend,—

I sought again the haunts of men,

My Dream Was At An End!

* * * * *

Your place, my friend, is with the throng

To work, to build, to plan.

Your presence there will help to cheer

Some lonely fellow-man.

Life's burdens will grow lighter when

A comrade shares the load,

The journey seems far shorter if

A friend walks o'er the road!

Then do your part with kindly heart,

Redeem yourself through deeds.

In crowded court and moneyed mart,

'Tis love this old world needs.

For bitterness and hate uproot

The goodness from the soul;

Seek not the level of the brute,

Let Heaven be your goal!

The sunny smile and tender touch,

The words of sympathy,

With gentleness the heart-strings clutch

And stir Love's melody.

So in the humble tasks each day

Dwell chords of music sweet,


Through fellow-service we can play

Life's Symphony Complete!

The True Spirit of Christmas

SYDNEY H. FRENCH

*"Gloria in excelsis Deo, et in terra pax
hominibus bonae voluntatis."*

O SANG the sweet-voiced angelic host nearly two thousand years ago, when Jesus, who was to become humanity's greatest leader, was born in the city of Bethlehem with its few thousand inhabitants.

No wonder the heraldic angels sang that mellifluous Christmas Carol of Peace; no wonder that the bright star, ever symbolic of humanity's brightest hopes and aspirations, shone so brilliantly, leading to the manger in the stable the three wise men representing respectively the Caucasian, Mongolian and Ethiopian races. The latter fact is of peculiar significance at this time of startling unrest which is only an aftermath of the recent Great War between the nations of the earth.

Indeed it does not require any profound thinking to arrive quickly at a conclusion relative to the visit of these wise men. It is most obvious that they were not only representative of humanity, but also by their homage and through the offering of gifts emblematic of the three-fold constitution of man, they were symbolizing the Universality of the mission of Jesus, the Christ.

The human race, through its many prolonged stages of evolution, has always been slow to learn and quick to relegate to oblivion the lessons taught by the great spiritual leaders from time to time; but now it is most gratifying to see very promising evidences of a veritable spiritual renaissance.

Freedom can only exist where ignorance is absent, and with the calm and impartial deliberation of cold reason, we, if we would learn and make practical use of the sublime and transcendent teachings of the Christ, must determine to disabuse our minds of the erroneous theological sophistries and contentions with which we have been misled. It is due entirely to our ignorance of the very fundamental laws governing our own birth on this planet, that wars have occurred with such disastrous frequency, so many years after the ushering in of the Christian era.

The momentous and vexatious problems that confront us at the present time would tend to compel us to ask most pertinently "Where are we being led? To whom must we look for a solution of these problems?" And then I would unhesitatingly answer that the only solution of our difficulties will be found in a spiritual pilgrimage back to the principles of Christ.

Let us be wise men ever ready to offer up to the Christ the gifts of our minds, souls and bodies. Then only will we find the true solution of all our self-imposed difficulties. Then only shall we find the true purpose and meaning of life and discern the message brought by the humble but Divine Master, who, despite all the apparent darkness, is still the Light of the World. Let us be willing to serve others gladly, to love all freely, and then we will, like Jesus, become in time as perfect as he. We must learn to think for ourselves and to depend less on others for spiritual support. Only through dauntless courage, patience and perseverance will we reach the goal set for us; and it is well to remember that we can best help ourselves by doing a little unconventional thinking. Every desire has within itself the promise of fulfillment, and our desires for Truth and Knowledge, according to an inexorable law, will eventually be satisfied.

Christ came to demonstrate to us the Divinity of man. He proved this by His exemplary life. Following in His steps and giving our lives to the service of our fellowmen as He did, we must eventually reach that high place of consciousness to which He attained—union with the Father. There is indeed, as He taught, only one race—the Human race—only one God—The Father of All.

At this time of the year, when the Cosmic urge, in the form of higher vibrations, is undoubtedly stronger than at other times, let us with receptive minds prayerfully ask for knowledge that will enable us to gain the peace which passeth all understanding. Christmas and its

(Continued on page 317)

Shakespeare in the Light of the Rosicrucian Teaching

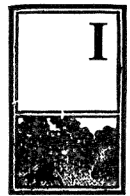
The following is the sixth of a series of articles on Shakespeare appearing partly in the *Mystic Light* and partly in the *Astral Ray Department*. They were originally read as papers before a Shakespeare Study Class at Mount Ecclesia and are the result of a truly harmonious and inspiring co-operation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

VI

LEONATUS—A PROPHECY OF THE COMING AGE

MARGARET WOLFF

PART II



IN MAX HEINDEL'S Message of the Stars we read that the new dispensation which through the coming of the Christ was given to the fifth or Aryan Race has three phases in correspondence with the precessional path of the sun, the Aryan, the Piscean and the Aquarian phase. When the presence of the sun in Aries indicated the beginning of a new life-cycle, the sun's greatest Spirit came to our earth which had expectantly prepared itself for his advent ever since the impulse for preparation had been received through Libra 13,000 years before. But though the news, the *good* news came in Aries and found the race ready to receive it, mankind will not be able to *live* the ideal of which the Christ was teacher and example, until the sun by precession shall have gone through Pisces. The lessons to be taught through this sign of tears, of sorrow, of bondage and of compassion have to be learned under the hammer of Jupiter, the ruler of Pisces, before a truly Christian humanity can ascend into the "tender air" of Aquarius.

Jupiter, the benevolent, smiles kindly upon his children and blesses them in abundance yet wields the hammer,—the hammer of pain under whose mighty strokes the armor of self is broken in the forge of sorrow, and the soul "smithied into living gold." When Leonatus' parents call to Jupiter to liberate their imprisoned son, the god speaks:

"Whom best I love I cross, to make my gift
The more delay'd, delighted. Be content;
Your low-laid son our godhead will uplift,
His comforts thrive, his trials well are spent,
He shall be lord of Lady Imogen,
And happier much by his affliction made."

Exoteric critics are puzzled by the fact that the Greco-Roman god Jupiter is invoked in Celtic Britain; they accuse Shakespeare of confusing the gods of the Grecian Olympus with those who were worshipped in Druidic groves, and excuse him on the grounds that he had no classical education. But as we have seen before, the drama *Cymbeline* is an exposition of esoteric astrology and of its prophetic reference to human evolution. Only through the mediation of the Divine Science can we understand the many allusions to Jupiter contained in the play. Leonatus, the individual, is released from prison, saved from death, reinstated in honor, reunited with his wife through the protection of his life star, Jupiter. "Our jovial star reigned at his birth"—thus the god appeases the anxiety of the parents. In the language of Astrology we should say that Jupiter was the rising planet in the life-chart of Leonatus Posthumus, and that the protecting influence of the great benefic must finally save him from all vicissitudes. A well aspected Jupiter in the twelfth house indicates that the native will triumph over all his enemies. Hence it appears that the "jovial star" on Leonatus' ascendant is posited in the twelfth house.

We are so accustomed to look upon Jupiter as the great benefactor who beams on his children and blesses them with abundance, that we are apt to forget his rulership over Pisces, the sign of tears and of sorrow. Jupiter is the great benefactor, not in spite, but because of his being the great chastener. "Whom most I love I cross." The strokes of his hammer are terrible, but the chains of self which hold us in bondage are so strong that mighty blows alone can break them. Not until our eyes have been washed in tears can they see the fatherly smile on the countenance of the god. Jupiter is the planet of opulence, and not only to the individual Leonatus Posthumus, but also to his

whole race, that is to Leonine-Aquarian mankind does he promise "peace and plenty." However, this is not an opulence of material things:—Jupiter, the magnanimous, makes the heart big and wide so that it may hold a full measure of compassion, the magic force through which alone regeneration can be worked; for the benevolent ruler of the sorrowful sign Pisces chastens his children in order to regenerate them. Man cannot meet the evolutionary requirements of the third or Aquarian phase of the Aryan dispensation when the gospel of universal brotherly love must no longer only be preached, but lived, unless he purify and regenerate himself in accordance with the ideals set forth in the sign of Pisces and in its twin-sign, that of Virgo.

Virgo is the sign of the Divine Mother, of immaculate conception and of service. In universal service, rendered on the strength of universal compassion, must Aquarian mankind express its evolution; as the love of a mother, all embracing, all understanding and all forbearing must the love of each go out to all, pure, unselfish. "Blessed are the pure in heart, for they shall see God." The Divine Mother is a virgin mother,—that purity of heart from which a love springs so selfless as to open the spiritual vision for the perception of God is not possible while the war of the sexes continues; while a standard which was set up by the man under Taurus-Scorpio excuses in the man what it condemns in the woman; and while the holy word of love is sacreligiously used for the low emotion of sex-passion. The tears wept in the darkness and bondage of Pisces are shed to purge the soul of stains caused by the wrongs done of man to woman and woman to man through the abuse of the sex-force. In the Midsummer Night's Dream we are shown how the right use of this force at the dictates of true love and for the purpose of providing bodies for incoming souls is sacred; how marriage as a sacrament is favored and protected by the nature forces and the gods alike. In Cymbeline, the man Jachimo who vainly tries to tempt the pure Imogen into unfaithfulness against her husband, Leonatus, is forced to acknowledge to the King:

"I was taught
Of your chaste daughter

The wide difference
'Twixt amorous and villainous."

Shakespeare uses the word "amorous" in its original sense which is "loving" or "full of love." When prompted by love between the one man and the one woman, and promising love to the soul asking for rebirth, the sex-union is a most sacred mystery held before the very altar of the Divine Mother, the Immaculate Virgin herself. He who is conceived in love and not in passion is immaculately conceived. As in the days before the fall when angels watched over the holy act of procreation, the man and the woman who lovingly offer to the waiting ego the opportunity for rebirth render service to the guardians of human evolution, service in the temple of the Virgin Mother. Virginitv finds its highest expression in the rapturous joy of *giving*, so that the great purpose of life creative might be served. "When I give, I give myself!"—Jupiter, who is exalted in Cancer, is also the guardian of fruitfulness. In Greek mythology he is the god-creator and Ceres-Virgo, the Divine Mother, is his sister. Clasped to her heart, Ceres holds either a child or a sheaf of wheat; rabbits play about the hem of her garment; she is deeply connected with the earth; her love enfolds and beams upon all living things. She is Mother Earth, at the same time she is the Mother universal, the Mother celestial. Her servants must be virgins, "pure in heart;" her flower is the white narcissus, star-shaped with a golden center. Virgo is an earthy sign, yet it symbolizes the purity of immaculate conception under the ideal of loving service, and Mary, the Savior's virgin Mother, called herself "a servant of the Lord." Pisces, where Jupiter's father-love watches over the process of regeneration through suffering, and where the transmutation of passion into compassion takes place, is indissolubly connected with Virgo where the Divine Mother teaches how to purify self by service. Passion separates; it makes the sexes war against each other; it causes wars amongst the nations. Compassion unites. Self gratification destroys; service builds up. The Christ ideal is unity. The gravest consequence of separation through sex is separation through death. Through compassion and service learned in Pisces-Virgo we

fashion the sexless, deathless soul-body which will lift us into the Aquarian air.

“He came in thunder; his celestial breath
Was sulphurous to smell; the holy eagle
Stoop'd, as to foot us: his ascension is
More sweet than our bless'd fields; his royal
bird

Prunes the immortal wing, and cloy's his beak,
As when his god is pleas'd.”

The god-creator, Jupiter, reveals himself to his servants, the virgin lovers, and lifts them from sorrow in the flesh and from bondage in the passions of the dense body to the “radiant roof” of a New Heaven over a New Earth. There in the “tender air” of Aquarius, sweet as with the breath of a thousand flowers, in the iridescent glory of the Uranian sky luminous with the soft glow of a never fading light a regenerated mankind will unfold wings of immortality; clad no longer in vile and perishable coats of skin, but in etheric and immortal soul-bodies humanity will be freed from “the quest after man and woman;” and ever-youthful beings winged and lovely in their golden wedding garments will live in peace beyond understanding and in plenty beyond measure.

The royal bird of ascension whose “immortal wings” carry the god and those who serve him into the “palace crystalline” is the eagle of Scorpio. Through Scorpio generation deals death; through Scorpio regeneration gives immortality, and Uranus, the winged planet, the ruler of Aquarius and of the Aquarian Age when our bodies lifted forever beyond the “humiliation” of sex will be like unto Christ’s “glorious body,”—*Uranus* is exalted in Scorpio. Sex-passion caused the fall of mankind; it is “villainous” since it pursues the other for selfish ends. Woman should be her brother’s keeper, man should be guardian at his sister’s shrine; instead of that man and woman hunt one another, betray one another, besmirch one another and use one another for the gratification of the lower self. Before ascension becomes possible, passion must be transmuted into love sweet with virgin purity because free from self. “Amorous” means *full of love*. In the fulness of their unselfish love Imogen the chaste and Leonatus the compassionate serve not only each other but also the cosmic purpose of the god-

creator in whose “temple they were married.”

Scorpio crawling in the mire has a sting which kills; Scorpio regenerated into the eagle has wings which carry upward into immortality. Before the Christ ideal of perfect unity can be lived upon earth, the last and greatest separating enemy, death, has to be overcome. Death is connected with sex,—to conquer death mankind must conquer sex. Virginitv is an attitude of mind, but it appears that it is a mental state more difficult to acquire than any other for the principal reason that mankind will not understand the sanctity of the procreative function and of everything pertaining to it. In the days before the fall the mating took place in temples. And in the temple of our inner consciousness we should hold the love between man and woman sacred as an agency of the creative hierarchs. Jachimo is not evil; he is merely frivolous and does as all the world does. Yet the greatest evil in all the world is caused by this frivolity in sex matters. He thinks himself a knight beyond reproach in his chivalry toward women, he would shrink in horror from theft or murder, but he does not realize that every time he uses the sex force for pleasure and without love he offers a deadly insult to his sister-woman and commits a sin the consequence of which is death. The one man for the one woman, and their union a sacrament for which they must keep themselves pure and undefiled! Jachimo does not know this. He likes to amuse himself in the company of women, vain and weak or trusting and deceived by his polished manners; in the company of men he refers slightingly to that which should be held holy, and laughs hilariously at allusions to matters which should be surrounded by a dignity far above the approach of cynic wit. He is typical of the average. But he awakens; Imogen’s chastity and Leonatus’ faithfulness teach him to recognize the sanctity of love between man and woman and the dignity of the creative function. He changes his attitude of mind, and thus the first step towards regeneration is taken. Mercury, the planet of mind is exalted in Virgo, the sign of purity, of service and of immaculate conception. When the mind has definitely realized the holiness of the creative act, then the transmutation of the body begins; and the time is not far when sex

will cease and creation by means of the "word" will be a process of the mind-will alone.

Leonatus Posthumus who, together with Imogen, changes the whole mental outlook of the cynic Jachimo, is described as a being of a new order. Jachimo says of him:

"He sits 'mongst men like a descended god;
He has a kind of honor sets him off
More than a mortal seeming."

He has a natural nobility of bearing and of character in comparison with which Jachimo relinquishes all claim to aristocracy.

"Knighthood and honors borne
As I wear mine are titles but of scorn."

Leonatus—born of a lion—a native of Leo!
With the radiant seal of Jupiter on his brow!
For we remember the words of the god:

"Our Jovial star reigned at his birth."

Imogen speaks of his "Jovial face," and again we hear Jachimo:

"A nobler sir ne'er lived
Twixt sky and ground

* * * * *

He is too good to be
Where ill men are, and is the best of all
Amongst the rar'st of good ones."

He has the sign Leo rising and the planet Jupiter on the Ascendant and expresses the best and noblest qualities which it is possible to develop under the influence of the royal star, and the royal sign, and on a higher loop of the spiral than the mere human; he has attained to such perfection that he is no longer human, but super-human, and grows beyond the individual Leonatus into the representative of a new and superior type, the Leonati of the Aquarian Age.

These Leonati as the true followers of their master, the Lion, from the tribe of Judah live the Christ life because through purity, compassion and service they have developed the Christ power within. No greater manifestation of this power is possible than through obedience to the command "love thine enemies" which man finds impossible to fulfill until his heart beats in tune with the heart of the solar system whence the Christ came. For the foe who has wronged him most Leonatus has no reproach, only these words:

"Kneel not to me.

The power that I have on you, is to spare you,
The malice towards you to forgive you:—live
And deal with others better."

His example, that of the true pioneer in mind and spirit, is so powerful that King Cymbeline releases all prisoners with these words:

"We learn our freeness
Of a son-in-law.
Pardon's the word to all."

Leonatus is liberated from the bondage of the Piscean Age, and leads his brothers into freedom and unity. He impresses even his gaoler, who dismisses him, with the words:

"I would
We were all of one mind,
And one mind good."

Remarkable words in a gaoler and expressive of the great spiritual longing prevalent at the end of the Piscean Age. Leonatus and Imogen are amongst the first fruits ripened in the sun of Aquarius-Leo which began to shine *within* them long before its rays reached average mankind.

"Gods, put the strength
O' the Leonati in me!

To shame the guise o' the world, I will begin
The fashion,—*less without and more within.*"

Thus goes Leonatus, conscious of his mission, forth into battle against the principalities of the old order symbolized by the declining Roman Empire. The strength of the Leonati is the Christ power born in the hearts of the Sons of Leo.

EPHEMERIDES BOUND

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

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Non-Resistance.

W. J. DARROW

THE doctrine of non-resistance is one of great antiquity. It is one that has been espoused by most philosophical and religious systems. Even today, in theory at least, it is the corner-stone, or one of the most important of the foundation stones, of the Christian religion and also of some of the Eastern religions.

In the modern Western world there has been for a long time a tendency to regard this doctrine as more or less obsolete. The intense competition in the commercial and professional fields which has sprung up in the last fifty years has caused men to become materialistic to a greater degree than in any previous era of the world's history. Competition is the antithesis of non-resistance, hence where competition holds full sway it is useless to look for the employment to any great degree of the concepts of non-resistance.

Even back so short a distance in the past as fifty or seventy-five years we find quite a different spirit prevailing. Men were then more disposed to admit without questioning the truth of the statements given them in their various religions—the statements dealing with the different applications of the principle of non-resistance. We find at that time the spirit of simple faith in the tenets of religion much more in evidence than at the present time and a far greater inclination to accept them.

But the modern attitude has become hyper-critical relative to this subject. The modern man—the average man—has come to regard the doctrine of non-resistance as more or less of an absurdity. This is true of the church man also. He explains his position by saying that of course in an ideal state of society, non-resistance would be perfectly adapted to its needs, but that in the practical work-a-day world, it is sadly unpractical. He even feels that non-resistance is in most cases a mark of effeminacy, and is correspondingly ashamed to stand sponsor for it. He feels that a man is belittling his manhood by making use of a principle which he regards as adapted only to weaklings and which is therefore a principle of weakness instead of strength.

Many passages in the Bible deal with this

subject, such as: "Blessed are the meek, for they shall inherit the Earth;" "If a man shall demand of thee thy coat, give him thy cloak also;" and "if he smite thee on the one cheek, turn to him the other." These passages quite uniformly evoke a mild pity or contempt in the mind of the average person.

But we may be quite sure that any principle or precept that has permeated all the religions of the world is founded upon truth. We will proceed to examine this principle of non-resistance in the light of occult philosophy:—

First and foremost we encounter the Law of Cause and Effect as expressed in the statement, "Your Own Will Come to You." That is, only that which you, yourself, have created will come to you, and in addition, that which you have created *cannot be prevented* from coming to you. In the light of this knowledge, it at once becomes apparent that resistance is both useless and foolish. For if the good that we have created is bound to come to us, there is no need to resist any other person's efforts to deprive us of it, for such efforts are bound to come to naught in the end even though we make no move to counteract them. Also if any person is made the agent of the Law to bring to us the retribution for our own evil acts, that retribution is bound to reach us regardless of how strenuously we may resist it. Hence we may safely leave it to the Great Law to bring us our dues, secure in the knowledge that it will bring us perfect justice; and we do not or should not want more than that. This does not mean that we should neglect to work or to take ordinary, common sense precautions for our protection, but merely that we should not engage in destructive forms of resistance for that purpose.

But there is another phase of non-resistance which is of very practical importance. This is based upon the vibratory properties of all substance from the cosmic root substance of the universe down to the densest grade of physical matter. We know that all substance which is vibrating in accordance with the divine plan has a certain direction of vibration. Every atom is spinning on its axis in this certain direction. This is true of all grades of substance namely,

physical matter, ether, desire stuff, mind stuff and spirit substance. When this direction of vibration is maintained, harmony prevails and the condition known as *good* obtains. But when this direction of vibration is reversed and the opposite vibration set up, then inharmony ensues and the condition known as *evil* obtains, because this reverse vibration is contrary to the divine plan. In fact the only difference between good and evil is that of the direction of vibration in some grade of substance. The reason for this is quite clear. When all the substance in any given locality is vibrating in the same direction, everything works smoothly because there is no friction and because the force of attraction is being utilized. But when some portion begins to vibrate or spin in the opposite direction to the generally prevailing one, then friction is set up, the force of repulsion is brought into play and inharmony results. The particles moving in one direction impinge upon those moving in the opposite direction producing friction which tends to slow down the speed of vibration and bring it eventually to a full stop, that is, to a condition of complete inertia which is death.

The application of this principle in the case of resistance to evil is that resistance is very likely to set up a reverse vibration in one or more of our vehicles or bodies. The desire or emotional body is the one most frequently affected. When we begin to resist another person's plans or acts, some form of emotion, anger, fear, hate or the like is likely to be aroused. Such emotion is employing the reverse vibration, is manifesting the force of repulsion, hence is destructive in nature. This reverse vibration, therefore, separates us from the good which would otherwise be attracted to us. In addition, it communicates itself to the other vehicles and creates inharmony in them. The mind is first affected by inharmonious emotion and its power of concentration interfered with; then the etheric or vital body is affected, with the result that the distribution of the solar life principle is impaired; and finally the dense body is implicated in the general disorder and disease may result. This sequence of results has been sketched to show the effects of resistance when that resistance is permitted to extend to such a degree as to arouse the passions. Thus we are given a very good reason for accepting the prin-

ciple of non-resistance because our welfare on all planes and the attainment of peace, poise, power, harmony and good in all its forms depends upon it.

Another phase of the case of non-resistance lies in the fact of the unity of all life—that is, the fact that all humanity lives and moves and has its being in the same Great Cosmic Being. The One Life flows through all and is the source from which all draw their individual life. Now since all are members of the same Cosmic Body or Cosmic Being, the welfare of one is the welfare of all. Hence strife and resistance between the various units of the Cosmic Body are productive not only of inharmony to the units engaged, but this inharmony is felt to some degree by the whole Cosmic organism. Utilizing the force of attraction is the first essential to Unity and constitutes the only means by which separated human units can be united in a harmonious working whole. Resistance is opposed to the principle of attraction and hence makes unity impossible. Again as the unit cell in the human body is of little consequence by itself aside from its power of service to the whole, so the unit cell in the Cosmic Body, the human individual or the personal self, is in itself of little importance; and therefore resistance involving strife is not justified, either in its defense or for its personal advancement. We should therefore refuse to fight in such a cause.

Some of the practical applications of the principle of non-resistance may be mentioned. First the giving up of one's own way and preferences is necessary when to follow them would involve destructive emotion. The tongue must be bridled for it is always prone to resistance of one sort or another. Non-resistance must extend to include complete tolerance for other people's short-comings. Condemnation of every sort must be avoided. Do not feel it necessary to set other people right in their affairs beyond a very limited and judicious use of advice. Leave it to the Great Law to bring them the proper lesson at the proper time and you will avoid the long train of evils that is likely to follow when you take their correction into your own hands. Avoid anger in all its phases for anger is a sign and source of weakness wherever it appears.

Do not waste time in anything more than a very limited defense of self or the acts of self. Depend solely upon your merits and your real

worth to bring you that which belongs to you, knowing that the Great Law is unfailing in its workings and that no good that belongs to you can be more than temporarily delayed in manifestation. Strenuous defense of self is unnecessary, for the acts of another cannot hurt you of themselves—they can only serve as an agent of the Law to bring you your own. Similarly there exists no necessity nor logic for retaliation. Instead of retaliation against others who may injure us, pity should be the sentiment felt for

them, particularly if they permit the destructive passions to sway them in their dealings with us—pity, because they are so foolishly and unnecessarily weakening and destroying themselves.

Finally, the whole philosophy of non-resistance may be summed up in the phrase—"The Non-resister Always Wins." And if this be so, and we know it to be so, it is folly to postpone making practical application of this knowledge.

The Two Paths

GERTRUDE PODJEVIN

A MAIDEN sat in reverie. The sun poured down its rays, vainly striving to kiss away the pain and sorrow written so plainly in a face young and fair. Birds were singing and flitting from bough to bough, trying to dispel the gloom which enveloped her. Thinking the maiden in trouble, I drew near and addressed her lightly. Not receiving a response, I raised my hand to touch her, when suddenly, I felt it arrested—then a vision flitted before my inner consciousness. The former landscape with its sun rays and birds disappeared and in its place was a road on which people were walking. The road divided to form two paths.

The path to the right was very narrow, straight and steep,—so steep that as I looked it seemed almost impossible to traverse. The ground was covered with sharp edged stones. Thorn trees lined either side of the path, their branches forming an arch so low that one could hardly stand erect without striking his head against their branches.

The path to the left was broad and smooth, lined with magnificent palm trees. It was illuminated by bright lights of every hue whose brilliant rays shone out against the dark background with great splendor, beckoning all who passed to enter.

Along the road leading to the two paths came a man with a very dignified air. He was dressed in the height of fashion and everything about him denoted wealth. He walked proudly up the road, and with an air of importance placed his feet upon the narrow path and started to climb

the steep hill. In trying to ascend, his foot slipped and the gold which he carried in his purse fell to the ground. Seeing his money slipping from him, he frantically stooped to gather it from the dust, thereby losing his footing.

Next came a man who, judging from outward appearances, was a very religious person, whom men and women alike greeted with reverence. In his hand he carried a book which he was reading, occasionally casting his eyes upward as if in prayer or holy meditation. At the angle of the two paths he stopped, casting furtive glances about him as if to be assured that his actions were not observed,—then quickly closing the book he rapidly advanced to the *broad* and easy path which he trod cautiously, screening his face from all who passed.

Then a young lady dressed in the bright shades of fashion's latest mood, carrying a bright colored parasol, approached. She chose the narrow path in a hap-hazard manner and tried to ascend. Thru the exertion caused by her efforts, her whole body became bathed in perspiration and her hair which had fallen from beneath her hat hung in straight locks about her face. She stopped and taking a small puff from a case she carried, dipped it in a box of powder and rubbed it on her face and arms,—then leisurely started to dress her hair anew. Meanwhile, the sand and stones had been gradually slipping from beneath her and she soon found herself several paces below, while the sand and stones in their descent had formed a mound before her, hindering her progress.

Among the people on the road was a young man. To his perverted sight "*Prosperity*" was written in letters of fire at the end of the broad path. In his blind ignorance he dashed upon it and elbowed his way thru the crowd, heartlessly knocking down those who barred his way, and tramping upon them in a wild endeavor to reach his goal, caring for nothing so that he might attain his own ends as he rushed madly along the path of illusion.

Another that I observed was a tall, heavy man, with a very red face, evidently, a man of dissipated habits. To him appealed the broad, easy path with its gaiety and its bright lights; but knowing that *power* lies at the end of the straight and narrow path for those who strive to ascend, he was determined to reach it whether by hook or crook. In his hand he carried a heavy stick which he placed behind him to keep from slipping. He had taken several steps when a turn in the path disclosed to view a chasm, over which he could not pass until he had slain the dragon which guarded it. Raising his eyes he saw a few steps before him, a young man who, having slain a dragon had converted its hide into a bridge enabling him to cross the chasm with ease. Seeing this he determined that he also would cross and immediately started to concoct a scheme whereby he might appease the angry dragon. In the pocket of his coat he found particles of food which he took out and placed before the animal. As it lowered its head to partake of this, with one great leap he rushed madly past it and started to cross the chasm on the bridge which the young man had constructed. As he did this, the bridge gave way and he fell to the depths below.

Further up the straight and narrow path was a man who was almost nude. His feet were cut and bleeding from the sharp stones, and his hands blistered and swollen, yet he was struggling bravely along while blood dripped from his aching wounds; finally exhausted and heartsick he fell to the ground. As he fell a branch from a thorn tree which had become entangled in his long hair, snapped, encircling his brow, the thorns piercing his white flesh from which blood trickled in tiny streams down his face. At this he raised his eyes in prayer and his face became illuminated by a smile, sweet and peaceful beyond words, as a ray of

spiritual Light came from above bathing him in its glory, and transfiguring his whole being.

Last of all came a girl whose face I could not see, but judging from her appearance, she was young and very poor. She was attired in garments too small for her but which, altho threadbare and mended, were very clean and neatly pressed. I saw in my vision that she was the sole support of her widowed mother who was an invalid. Knowing her mother to be ill because of lack of nourishment, she was almost in despair, working day and night trying to provide the necessaries of life. As she came to the fork in the road she stopped, her whole heart yearning for the straight and narrow way; but in the broad, smooth path she saw wealth, happiness and ease. She saw her mother well, happy and free from care, surrounded by the luxuries which were so dear to her. She saw the old shanty in which they lived, replaced by a beautiful home and herself surrounded by friends who would seek rather than shun her; also the old thread worn garments, replaced by beautiful gowns. As she was about to choose the broad smooth path of illusion she turned, casting her eyes longingly at the straight and narrow way, and as she turned, to my amazement, I beheld the countenance of,—our little maid of the reverie.

Now I knew the cause of the reverie which I had been about to interrupt before my vision came. I knew that she had been pondering the problem of the two paths and endeavoring to make a choice. Again as I looked at her, I saw with the eyes of intuition that she had decided,—but thanks to her guardian angel she had chosen the narrow path rather than the broad, glittering highway; and I turned away in thankfulness that another soul had been saved.

A BAD MIXTURE

A wealthy English gentleman on reaching home detected a strange and disagreeable odor pervading the place. He asked the footman whence it came. "Well, you see, sir," said James, "today's a saint's day and the butler, 'e's 'igh church and is burning hincense, and the cook, she's low church and is burning brown paper to hobviate the hincense, sir."

—*Rochester Post-Express.*

Folklore

DR. RUTH M. WOOD

(Continued from November)

IN THE north of Ireland the myths treat of great men. The artists usually represent them as giants, green Devas of enormous size and most majestic in appearance. In these representations we have again the color green.

Here in the north is found a strong belief in the ideas or folklore regarding the spirit of a tree. Gypsy Smith in one of his talks asked the audience if they had ever listened to the spirit of a tree. He said "Put your head down close to a tree when you are off in the woods alone, and listen to what it says. It will speak to you if you understand it."

In the south of Ireland the people are of a smaller stature and light in complexion and hair, while the northern people are darker in skin and larger in size. This fact has been thought to confirm the legend which teaches that the Irish race is composed of descendants of two races, the Thuatho de Danaan, and the Milisian. The first were men, Firebodies, big, hairy, red-skinned giants. In nearly every mythology, which after all is a form of ancient history, giants play an important part, especially those of Aryan and Greek descent. In Cornwall and in parts of Britain traditions of these giants are exceedingly common. They are said to have lived down to the time of King Arthur. They were real living men, who appear to have wielded weapons and tools of a size beyond the strength of the strongest men of more modern times.

It is said that these giants of the north built the great Giant's Causeway, of cylinder-form tubes of rock, as a passage between northern Ireland and Scotland; also that when the Spaniards were endeavoring to invade their land, these same giant men broke away the central portion of this peculiar bridge or causeway, and thus intercepted the Spaniards' advance.

The Giant's Causeway is 700 feet in length by 350 feet in breadth, with 40,000 basaltic columns set like the most perfect mosaic, fitted close and compact as though the stones had been dressed by hand. It is not surprising that

this structure should by popular tradition be ascribed to the giant men. This giant race is often spoken of in the traditions as a race of Gods, who ruled Ireland during its Golden Age.

This high-born race ruled for a long period, but in time, by intermixing with other races, and especially with the south Milisian race, their power and greatness waned and the island was overcome by an invasion of the Spaniards, a race far inferior in culture, physical development and real spirituality. The traces of Spanish influence are said to be found in the proverbial lack of industrious habits and a certain reliance for all things beyond the absolute necessities of life, on luck, chance, or magic power, among the Irish, to this day. For instance, on the first day of May, grain is burned before a church door, to procure a blessing on the seed sown during the spring. June 21st, St. John's Day with Christians, when candles are burnt on altars in his honor, was the Sun God's Day in earlier times; and in the western part of the island today, fires are built around the cribs, that the Sun God may be coaxed to bring out of the seed sown a plentiful harvest, be it corn, oats or potatoes.

These western people place oaten cakes along the mountain ways to propitiate the fairies, with the idea of securing their favor towards travelers, and by their magic to help the foot-worn traveler on his journey.

From ivy leaves was made a drink in early times, which was used at all celebrations. This same ivy leaf was believed to have properties of divination, such as to tell the state of health of a family or person during the coming year. They took the leaf, placed it in a dish of water, and let it remain for a week. When taken out, if the leaf were fair and green, good health was assured. If spotted and slimy, illness was expected.

Now come the legends of the Rocking Stones of Ireland. The astonishing movements of these masses of stone, poised in equilibrium, made these people of early times compare them to

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What is Man

DR. GEO. T. WEAVER.

(Sixth Paper) (Continued from November)

AS THE name indicates, the Desire Body in man, is the seat of all the desires and emotions, including the passions which are desires intensified. On its lower side it is the animal soul, which man has brought up by evolution from his former animal state. Here it is the seat of passionate love, called lust, "the lust of the flesh, the lust of the eye and the pride of life." It is the seat of joy of an ephemeral and passionate nature, which is excited by animal pleasure. It is the seat of the repellent emotions, as hatred, malevolence, envy, jealousy, etc. It is the seat of all low desires, as for food, raiment and all the so-called good things of life. This includes the desire to perpetuate animal existence. It is the most material part of our nature, binding us with shackles to the earth, and stifling all higher longings by the illusions of the senses. It is the seat of the brute in us, the ape and the tiger.

On its higher side the Desire Body is the seat of the Human Soul, the region where Soul Life, Light and Power reside, which constitute the attractive side of the desire nature. Below these is the region of Feeling. Feeling is a phase of consciousness, which may be either indifference, inactive and unproductive of results, or interest, exciting to activity.

In itself, the Desire Body is only a potential force, incapable of functioning except as Mind excites its centers, causing them to vibrate with activity. These centers translate the vibrations into feeling, and feeling into activity. Without mind there would be passion without reason; emotion without thought; desire without rational will. Mind is the human element that lifts the soul up from the animal to the human plane. There is no Mind in animals but they are governed from outside by group spirits. Mind is the distinguishing feature of Man. It gives the individualizing touch that makes man recognize himself as "I;" that enables him to see himself as a being, separate and distinct from all other beings. While this is the basis of separateness and selfishness, and will continue so long as dominated by the concrete mind, it is

also essential as the basis of experience without which the concrete or human mind, could never become one with the Ego, or Divine Mind. Attracted by the vividness of material life, the concrete mind becomes swayed by the emotions, passions and desires, blinded to its highest interest, and throws itself into the whirlpool of mundane life, obtaining a momentary rapture that ends in disappointment and dissatisfaction.

But there may be, and often are stronger bonds than mere physical pleasures, that bind the concrete mind to the earth, such as created by possessions and ambitions for earthly glory. There can hardly be a stronger tie, or more galling bondage than desire for the honors and emoluments of official position, or love for earthly possessions.

The Desire Body then, is the seat of the great moral conflict so graphically described by Paul in the seventh of Romans, the site of character building and of conscience awakening. During life the Desire Body is formless, or rather is ovoid in form. This is because it is less perfect than the Vital Body, having had the germ deposited for it in the Moon Period, a period later than that in which the vital body was begun. It may be said to be yet in the egg state, unhatched. Being one period later than the vital body, it is much more ethereal than is the latter.

On investigation we find that there is no desire body in either mineral or plant life; in mineral not even a vital body. In minerals only the chemical ether is active; in plants, both chemical and life ether are active; in animals the desire body is active on the animal-soul plane; and in man, the whole desire body is active.

The Earth's desire nature pulsates through the dense and vital bodies of both animals and men in the same way that it does through mineral and plant, but while these latter feel only sympathetically through the earth's desire body, animals and men, having desire bodies of their own feel through them. But between animals and men there is a difference in this respect. The desire bodies of animals are

composed entirely of material from the lower half of the desire world, subjecting them to purely animal passions and desires, thus giving them purely animal souls. But in the case of man, even the crudest of mankind, a little of the substance of the higher regions enters into the composition of his desire body, giving to him a human soul.

As man unfolds, his experience teaches him, and his desires become purer and better; but no amount of experience can purify the desires of animals. By degrees, in the case of man, the material of his desire body is transmuted from animal to human and from human to angelic. Animals are not morally responsible, possessing no conscience or moral faculty, and so lack this incentive to unfoldment. The desire body of man also expands with its purification, extending farther out as an aura, and assumes higher coloring; and with this purification of the colors of the aura, and the enlargement of the desire body, as in the case of the saintly, to the clairvoyant eye, the aura becomes a thing of beauty and glory.

The Desire Body, being but an ovoid, is yet in its gestative state, and like the contents of any egg is without organs with which to function; but being a living body it possesses centers of sensation in lieu of organs. In most people, however, these centers are latent only, that is, they do not consciously function. It is the awakening of these centers that arouses consciousness on the higher planes. These centers are vortices in the desire body substance, whirling with great rapidity like eddies in a stream, except that they always remain in the same relative position within the dense body, most of them appearing about the head. The desire body is the seat of the inner senses, such as clairaudience, clairvoyance, etc. With the mass of the people these centers are so undeveloped that they are useless as centers of perception.

There are people however so crude that like animals they are clairaudient and clairvoyant. These people are involuntary clairvoyants, under the control of outside spirits, and not under the control of their own voluntary will. Spirit mediums belong to this class, who achieve their marvelous demonstrations under controls, while in a dead trance state. In the case of this class the vortices of the Desire Body revolve backward, from right to left, contrary to the motion

of the hands on the dial of a clock. In the case of advanced souls, however, who have developed these psychic forces and have them under the control of their will, the vortices revolve in the opposite direction, from left to right. As seen by clairvoyants, these centers of force glow with exceeding splendor. It is to these centers, that clairvoyants are indebted for their ability to penetrate the unseen as by the X-ray process, and do other wonderful things in the desire world, also being able to make their investigations at pleasure. Such advanced souls are exceedingly useful in the occult field, being able at will to penetrate the mysteries of nature and human nature and give their results to the world. Jesus and the inner circle of his apostles, including Paul, were of this class. To Paul especially many mysteries that hitherto had been hidden from the race were revealed, and for the edification of the church these have been embodied in his epistles. Undeveloped clairvoyants see negatively, reflectively, as one may see his image in a mirror. These are useless as revealers of truth to the world, except when under control, and then their revelations are not on a high plane and are not for the spiritual uplift of mankind.

As the desire body is the battle ground of morals, the seat of character-building, it plays a very important part in every revolution embracing death and rebirth, in the purgatorial world and in the sphere of the first heaven. In every return to the first heaven the soul loses for the time all animal tendencies, retaining only the higher, and thus mankind is furthered in unfoldment with each death and rebirth.

The Desire Body has its root in the liver as the vital body has its in the spleen. In all warm-blooded creatures, such as may be said to live and not vegetate, the currents of the desire body, produced by the whirling motion of the vortices, flow outward from the liver, the desire substance continually welling outward, moving in curved lines to every part of the ovoid, then returning to the liver as boiling water returns to its starting place.

In the case of cold-blooded creatures, as fishes, which have a liver and red blood, they have a separate desire body and are controlled outwardly by a group spirit, which drives the current inwards. They are free from passion and

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Question Department.

Jesus, the Order of Essenes and the Immaculate Conception



QUESTION:—

What connection was there between the Master Jesus and the Order of the Essenes? How do you explain the Immaculate Conception?

ANSWER:—

We are told in the Gospels that Joseph, the father of Jesus, was a carpenter, but the Greek word thus translated is "tekton," and "tekton" means builder, designating not that he was a builder in stone and wood, but that he belonged to the fraternity of mystic masons who by initiation into the hidden laws of the universe are taught how to build the living temples of the soul, how to develop and *consciously* use the finer vehicles of man's manifold constitution, in accordance with the plans of the Father, the Grand Architect, and in advance of average humanity. In the times of old the prerequisite for attainment to the degrees which mystic masonry confers was the same as it is nowadays, namely a pure and selfless life. The great brotherhood of evolutionary pioneers had the object to prepare humanity for the advent of the Christ; to keep the spark of the spirit alive; and to prevent mankind from crystallizing in materialism before the time for the coming of the Savior was ripe. The fraternity was composed of different orders one of which was to be found in every country of antiquity—but nowhere did the white rose of *purity* and the magic blue flower of *selflessness* bloom in such perfection as in those silent gardens in the south of Palestine,—the gardens of the Essenes. With the Essenes Mary and Joseph, the pure parents of the Master Jesus, attained to initiateship; with the Essenes the Master perfected the natural purity of his physical and vital body by the sublimating influence of initiation, and prepared himself for the most selfless act ever performed by man. For at the baptism he gave up his immaculate vehicles to the Christ Spirit, so that the mediator between the Father and mankind might function in them. In the spirit of supreme sacrifice the great ego reborn as

Jesus had offered himself for this mission which no other being in heaven or on earth could fulfill. *This* was the part in the Father's work for which his attainments in many previous lives of selflessness and high spiritual elevation fitted him and him alone.

The Gospels report that in his early years the child Jesus was under the tutorship of his initiate parents. "He went down with them to Nazareth and was always obedient to them; and his mother carefully treasured up all these incidents in her memory; and as Jesus grew older he gained both in wisdom and in favor with God and man." Then the time came for his parents to part with him, in obedience to the laws of their order and in fulfillment of his own supreme wish. Saint Luke tells that when the boy Jesus was twelve years old and visited Jerusalem with his parents at the Feast of the Passover he was missing when they started on the homeward journey, having remained behind in the Temple-School. They returned, anxiously searching for him, and "found him in the Temple, sitting among the rabbis, both listening to them and asking them questions, while all who heard him were astonished at his intelligence and at the answers he gave." His mother said to him: "My child, your father and I have been searching for you in anguish." He replied: "What is the meaning of your having been searching for me? Did you not know that it is my duty to be engaged in the work of my Father?"—Then he went home with them and "obeyed" them again, that is, remained under their instruction. But only for a short time, until about his fourteenth year. For the Gospel narrative is allegorical and contains the information that between his twelfth and fourteenth year Jesus became eligible for instruction in the school of initiation connected, not with the Temple in Jerusalem, but with the mystic Order of the Essenes to which his parents belonged. The rules of the Order met with his own great desire, since he was advanced far beyond his years, and the wish was paramount

in him "to be engaged in the work of his Father."

We understand why his parents felt anguish when the time and the call came for him to leave their roof. They were still human; the boy of whom the evangelist tells that he was "strong and full of wisdom, and that the favor of God rested upon him"—the boy *Jesus* had filled their house with blessings as of a divine presence. Once he parted from them to take up the cross of his mission they knew that the parting was final. He had been the radiant center of their daily love; now he belonged to the order, to humanity, to his Father in Heaven. As predicted by the prophetess Anna, a "sword entered Mary's soul," for her son was lost to her, and the Master not yet found.

At Nazareth in Galilee in the north of Palestine a small colony of the Essenes was established, and the members lived, not in a community, but as separate householders, though united by the same ideals, the same religious and moral practices. When Jesus received the call he joined the main body of the order in its secluded settlement in the south in the remotest corner of Judea, between the silent Hill Country and the lonely shores of the Dead Sea. There he remained until his thirtieth year, when his vehicles were perfected for the reception of the Christ, and the Sun on its precessional path had reached that position in the constellation of Aries which gave the cosmic conditions for the descent of the great Sun Spirit.

The statement is often made that during the sixteen or eighteen years in the life of Jesus upon which the gospels keep silent, he "traveled in foreign countries," in Egypt, Persia and India, and that in Pyramids and Temples, or with masters on the Himalaya Mountains he studied all the occult records and received all the occult knowledge preserved since the dawn of antiquity. It is true that he undertook wondrous travels into "foreign lands," and what he saw and what he heard there gave him knowledge and wisdom far beyond other mortals' ken, but bodily he never went farther than where the stillness in the Essenian precincts was surpassed by the silence of the near desert or of the surrounding hills. What does the expression "to

travel in foreign lands" signify in the language of the occultist? It means that under the guidance of the Teacher the soul of the initiate takes flights and gathers experiences on the higher planes of consciousness, in the Desire World and the World of Thought. "Foreign countries" indeed are those regions compared with the physical world in which we move, and the initiate brings back from those realms conscious knowledge which he converts into occult power. Jesus never left the community of the Essenes, yet gathered much greater knowledge than Egypt, Persia and India could give because he had full access to the records kept in the World of Thought where all that ever exists has its archetype, and all that ever happens leaves it imprint.—During the sixteen or eighteen years spent with the Essenes Jesus had a tremendous task to fulfill, he had to prepare for, and to receive the thirteen initiations, the nine lesser and the four greater ones. Thirteen initiations in about sixteen years, and these not even years of maturity, but of youth and early manhood,—the task was far beyond the capacity of any other human being and could be mastered by him alone, because he had been an initiate of high degree in many previous lives. Nevertheless, during these years of preparation for the greatest honor, the greatest glory and the greatest sacrifice that ever fell to human lot, even he had to observe certain precautions; he had to avoid all contact with the world, with towns and villages where average human life vibrated at the average low rate of speed; he had to live under the strict discipline of mind and body which prevailed amongst the Essenes, on the pure fruit and vegetable food which they served and in the atmosphere of love which surrounded them. There is no soul-building force equal to that of love, and where it is expressed in service and aided by silence as in the community of the Essenes, there we find a training school suitable for the purposes of the greatest Master.

The Essenes appeared in Palestine in the second century before Christ, and no one knew whence they came. Before their times the orders of initiates or mystic masons had been connected with the temples. But toward the close of the era of antiquity, when the best of the temples were crystallized in exoteric ritualism and the worst were centers of black magic,

initiation was severed from official priesthood, and the communities of initiates were removed from the temple vicinity to spots of seclusion in the mountains, on the borders of the desert, on lonely shores. The orders had to be guarded not only from contamination from the decadent temples, but also from persecution by the priests. Since official priesthood and initiation had ceased to be identical the priests were the sworn and bitter enemies of the initiates in whose possession they knew to be occult power which they could never gain, as they had lost the necessary fundamental qualities of purity and selflessness. This accounts for the frenzy of antagonism which the Christ Jesus aroused in the Jewish priesthood and its supporters, the Pharisees, from the first day of his appearance as a teacher amongst the Jews. Nazareth was the foremost amongst the small Essenian colonies, therefore scorn coined the epithet, "Jesus the Nazarene," and disdain vented itself in the exclamation: "what good can there come from Nazareth?" In their heart of hearts they had to admit the superiority of the Essenes; that is why they hated the white robe of the order which the Master wore. But the people revered it, and the foremost of exoteric historians agree in the following statements. "The Essenes had reached the very highest moral elevation attained by the ancient world. They were just, humane, benevolent and spiritually-minded; the sick and aged were the objects of a special affectionate regard; slavery they condemned as an impious violation of the natural brotherhood of men. Their word was stronger than an oath which was strictly forbidden. There was no noise or confusion to mar the tranquility of their intercourse; this composure of spirit was owing to their perfect temperance in eating and drinking. Their meals were of the simplest, they took no wine, nor fleshfoods. They lived to a great age and were superior to pain and fear. Pleasure generally they rejected as evil. They despised riches no less than pleasure; neither poverty nor wealth was observable among them. At initiation everyone gave his property into the common stock; every member in receipt of wages handed them over to the funds of the society; they enforced and practiced the most complete community of goods. Amongst the vows to be taken at their

admittance into the society was the one not to divulge the affairs of their fellow-members to other men, even at the risk of death. Agriculture and horticulture were their favorite occupations, but all trades were represented in the community. The tenets and the books of the society were kept a profound secret. They elected their own priests, judges and office-bearers."

As said before, the main body of the sect lived in a perennial settlement and in perfect seclusion on the western shore of the Dead Sea. However all Palestine was interspersed with small colonies of Essenes which were to be found in various towns and villages; and when the Christ began to preach the gospel of the new dispensation, they formed the nucleus of His followers. These colonies had acted as a leaven amongst the Jewish population; they had helped to raise the spiritual level of the whole country which under the dead weight of orthodox Judaism had sunk deplorably low. Without the Essenes and those amongst the Jews whom their example and their influence had aroused there would have been no one to listen to the voice of Christ Jesus.

After the destruction of Jerusalem the Essenes vanished from Palestine as mysteriously as they had made their appearance; their work lay in the West, with the young Aryan nations who were being baptised in the name of the Christ.—The word Essenes lends itself to different interpretations which puzzle the etymologists. It means holy; also guardian; preserver; watcher; servant; healer. All these interpretations are correct. By the only safe method, namely that of a *holy* life, they *guarded* the treasures of occult traditions and the formula of occult development; by their superior understanding of natural law they *healed* the sick; their recognition of love as the only soul-building force made them lead a life of loving *service*; and guided by their knowledge of the stars they *watched* for the coming of the Christ. Exoteric historians tell us that every morning the Essenes sent prayers and incantations to the rising sun, and that, though they adhered to the customs of the Jewish religion, they were sun-worshippers at heart. Does this not strangely remind us of a modern order which is said to practice star and sun worship because it understands the

message of the stars, as the Essenes did; because it watches for the second coming of the great Sun-Spirit, as the Essenes watched for his first advent? "Be joyful and triumphant, because your reward is great in the heavens, for so were the prophets before you persecuted!"—The prophetic Order formerly called the Essenes emerged again from namelessness in the thirteenth century after Christ and became known to the western world as the prophetic Order of the Rosicrucians. Blessed are the Essenes who provided the Master Jesus with the conditions under which to build the vehicles for the functioning of the Christ Spirit; blessed are the Rosicrucians who teach the followers of the Christ how to build their golden soul bodies in which to receive Him at His second coming!

The Essenes were model citizens, docile and law-abiding. The Jewish nation was continuously seething in a turmoil of political unrest and torn by political party strife; religion and politics were entangled in hopeless confusion, and at the time of the Master the two leading political parties were also the two principal religious bodies, namely the Pharisees and the Sadducees, the "priests and scribes" of the Gospels. The Essenes stood calm and aloof in the general confusion, they took no interest in politics, for they were a religious order and unlike the other two, they maintained that the ephemeral things of this material world must not be confused with the eternal things of the spirit. It was an Essenian doctrine which the Master pronounced when he said: "Give unto Cæsar what is Cæsar's and unto God what is God's." The Essenes were loyal to their country; paid their taxes; obeyed the authorities; and recognized the sacred books of the Jewish religion, though they interpreted them symbolically. They conscientiously fulfilled the observances connected with the various religious festivals of the Jews, and faithfully undertook the yearly pilgrimage to Jerusalem in order to sacrifice in the temple.

The gospels report that at a certain time after the birth of Jesus, Mary and Joseph carried the child up to Jerusalem "to present him to the Lord in accordance with the law and to offer sacrifice as commanded in the Law of the Lord; a pair of turtle doves or two young pigeons." These birds were the sacrifice which the law

demand, but we are *not* told that Mary and Joseph actually offered them; we only read that they "offered sacrifice." Here we have come to a point where all exoteric historians are amazed at the discovery that the gentle, law-abiding Essenes were a law unto themselves and immutable as the rocks of their hill country where their two sacraments were concerned; namely, the inviolability of life and the sanctity of marriage. The mystery of marriage lies close to the sources of life. Regard for the sanctity of all things living is connected with reverence for the sanctity of marriage. If all things created are sacred to us, then we must hold sacred also the creative function by means of which life is endowed with form. The Essenes refused to kill their younger brothers, the animals, either for food or as a sacrifice. They offered in the temple fruit from their gardens and grain from their fields, and such was their quiet power that the temple authorities dared not to reprimand them. But oh how the priests and Pharisees welcomed the opportunity to punish the whole sect so pernicious to them by venting the anger and hatred of many years on the thorn-crowned head of Christ Jesus. Owing to a mis-translation few of us are aware of the immediate cause of the conspiracy against the Christ which ended in His crucifixion. It was His act of flaming indignation against destruction of life in the name of religion, His act of grace and mercy toward the animals, "the least amongst His brethren." We read in the gospels: "entering the temple, Christ Jesus drove out all who were buying and selling there, and overturned the money changers' tables and the stools of the pigeon dealers. It is written, He said, my house shall be called a house of prayer but you are making it a *slaughter* house. *This the high priests and the scribes heard, and they began to devise means to destroy Him.*"—And in the hearts of those who were accused of being murderers under the pretense of religion there rankled the memory of another day when they had been forced to admit by the same despised Essene that they were all, all guilty of the sin for which they meant to stone the woman accused of adultery. He had looked at them with His all-seeing eyes and had said: "he that is without sin among you, let him first cast a stone at her," and they had slunk away in silence,

“being convicted by their own conscience.”—With the Jews marriage was a sordid business transaction mostly agreed upon, not by the marriage partners themselves, but by their relatives. The man and woman who were to enter into the holiest of relationships often did not know each other. A contract was signed between the relatives which said much about moneys, houses, cattle and lands, but nothing about a sacrament, and the husband could divorce the wife at any time, by giving her a letter of divorce, that is, a legal cancellation of the contract. Besides polygamy was largely practised, and protected by the law.—No force on earth could move the Essenes to submit to this marriage contract which to them was defilement and blasphemy. They had their own priests who knew the stars and under harmonious planetary conditions performed the holy marriage rite. No man-made contract, but a holy sacrament bound the *one* man to the *one* woman. Again the Jewish law was powerless. But married Essenian couples were not sent into the colonies, for far from the mighty protection of the order the women married without the contract might have been molested and persecuted.—Therefore when the command came to Joseph to leave the brotherhood for Nazareth in Galilee he naturally understood that he should set forth alone, leaving Mary and the child to come in the care of the order.

It was in the gardens of the Essenes in Judea where the sacrifice had been asked of Mary and Joseph, where the Angel had told them that the tenor of their lives was to be changed, that they, the immaculate initiates, should become the parents of a son. Used to obedience they had replied: “we are bond-servants of the Lord.” Now the final test of submittance was demanded of them. They were both to leave the order, were to sign the hateful Jewish marriage contract and to live as householders at Nazareth, so that the bodies of Jesus should become accustomed to the vibrations of the world before the refining influence of the initiations began. The Christ’s work lay in the world, and the bodies to be inhabited by Him must be familiarized with the world. This is the meaning of certain passages in the New Testament which, mutilated as they were at the hands of compilers and

translators, have given rise to endless misinterpretations.

Do *we* understand the greatness of the sacrifice made by Mary and Joseph? They had both reached that stage of high initiateship where they were above the duties of family life, of householding and child-raising. Their bodies were perfectly chaste; undefiled by passion or desire, and undisturbed even by the wish for offspring. They had received the sacrament of marriage, but their union was purely spiritual, a mating of their souls. Now they were asked to give up their bodies, free, transmuted, virginal, radiant with purity, into the service of the great Ego waiting for rebirth. For no other man and woman could be found who were pure enough and perfect enough to furnish the refined materials for the body of Jesus which was to become the physical vehicle of the Christ. It was indeed a state of high exaltation to which Mary and Joseph had attained!

There were two distinct groups amongst the Essenes, one group consisted of neophytes and initiates of the first degrees whose marriage relationship contained the physical element, but merely with one object in view, namely the perpetuation of the race. Their children conceived, born and brought up under perfect conditions were by their very natures eligible for initiation and, after a time spent under the tutorship of their parents, they were adopted by the order. The other group was composed of initiates of high degree, and among them marriage was not abolished, as exoteric historians surmise, but lifted into the pure sphere of a spiritual relationship. The lower ranks of initiates could not provide the rarified atoms needed for the bodies of Jesus; therefore the Angels who supervise the building of the vital body and its physical counterpart asked the most exalted couple from the highest ranks to become “servants of the Lord,” and Mary and Joseph made the sacrifice.

This is immaculate conception, and virginity is not a state of the body, but an attitude of the soul. On the mountain there stands the Christ, clad in the white robe of the Essenes; He addresses the multitudes, and his holy voice rings out over the waiting world: “Blessed are the pure in heart, for they shall see God.”



The Astral Ray.

An Esoteric Meaning of Gems

CORINNE SMITH DUNKLEE

WHAT a wonderful story lies back of the gleaming sapphire, glitters from the brilliancy of the diamond, dreams in the heart of the pearl. How unsuspectingly the great mass of humanity displays the outer beauty of gems but gives not a thought to their inner meaning and structure.

To peer back into the archives of spirit is to find—so the wise ones tell us—the real cause and reason for all things. Everything in the universe helps to form a vast symphony of color and sound. The Great Creative Hierarchies think in shimmering tones of music. These atoms of music vibrate through the ethers, and are the nuclei which draw to themselves other atoms of corresponding color and sound. The wonderful symphony finds its first faint reflection in the heart of the crystal, that after many æons is to burst forth in the perfected glory of man.

Every gem is the thought form of a Great Hierarchy brought to earth to fulfill its mission, vibrating to the keynote wherein is found the harmony of the sign and planet to which the Spirit is attuned.

The great dynamic energy of Mars thrown upon the fire-world we know as Aries, forms the gem called a diamond. In the heaven world the diamond is the Spirit of Aspiration; manifesting on the earth plane as desire. The same fire that on lower levels manifests as low desire, when lifted up is transmuted into purified aspiration. Wondrous indeed is the hidden meaning of Fire. Few there are who sense the

inner power held within the blazing stone.

Pink Jasper is the Ray of Love in heaven, and is sent to earth through Mercury, by the Great Hierarchy of Virgo, which typifies the Mother Principle, the perfection of love, the great Feminine Soul of Creation that animates all nature, expressing the love life on every plane according to the degree of development. This Ray in the earth-world is the symbol of forgiveness. For the divinest attribute of love is to forgive.

Moonstones symbolize in heaven the Spirit of Mysticism. On earth they are symbols of the souls of those who are dreamers and mystics. Formed by the crystallizing forces of Saturn and Capricorn, they speak of sorrow. For sorrow is ever the handmaid of the mystic. None other can know so deeply the weight of the world's woe, or feel so keenly its suffering. The greatest mystic who ever came to earth was known as the "Man of Sorrows."

From the flaming heart of Leo and formed by the golden rays of the Sun we find the Ruby. This crimson Ray flames through the higher worlds as the Spirit of Truth, and descends on earth to live as Service.

The love tones of Venus bring to us through the breath of Libra that beautiful mystery we call the Opal. In the land of spiritual things opals represent the great Spirit of Mysteries. They are given to earth men as tokens of remembrance. For only through remembrance of former lives shall the mysteries of this life be understood and explained.

By subtle forces from the Hierarchy of Cancer the Emerald that we know is born. In heaven the Spirit of Mercy lives as the Emerald Ray. On earth this Ray manifests as Hope. For Hope in the weary world of men, is ever the fairest daughter of Mercy. Deep in the heart of the Emerald lie hidden moon-kisses of hope. And for one who wears it, those silver fires are always burning.

In the Amethyst shimmers a spark of fire caught by Mars from the burning crucible of Aries. In the heavens the Spirit of Healing lives as the Amethystine Ray. To men, the Amethyst gleams as a symbol of Compassion. Unless the true meaning of Compassion is understood there can never be a permanent healing.

The hoary Saturn opens the portals of Aquarius, and from the strange and little understood lights therefrom comes the gleaming Sapphire. In the celestial realms the blue Ray of the Sapphire breathes of the Spirit of Knowledge, and throws its shadows far across the earth-world in the divine Law of Compensation.

Rising from the heart of Taurus, like some Aphrodite from a golden sea, comes the Spirit of Beauty. Lighting all the heaven worlds, this great Ray is brought to earth by the aid of Venus and lives for mortals in the beautiful, golden, fire of the Agate.

The Great goddess Memory dreams softly through the heavens, turning into deepest tones of violet all things upon which her dreams chance to rest. Mercury, the 'messenger of the gods,' ever longing to help mankind, wings his way earthward laden with these violet dreams. He fills them with that rare quality known as yet by few, a perfect sympathy, and causes them to flower forth in the beautiful crystal, aqua marine, that mortals know. May the owners of these gems find and listen to this 'whisper of the gods.'

The beautiful meaning of the Black Onyx—who that wears lightly the exquisite cameo fashioned from it can ever fathom this? Having its beginning far away amid the mysteries of Cancer—that home of the human soul so long ago—it is brought to earth by the Lady of Sorrows, the Moon, to emphasize that necessary quality in the development of man. Born of Cancer, the sign of tears, one who wears it con-

stantly is drawn very near to the Spirit of Mercy; since ever from a knowledge of the meaning of sorrow comes that flower of the soul's travail—the essence of kindliness.

From the chastening hand of Saturn and its grave home in Capricorn, is formed the White Onyx, the sister-soul in mineral evolution of the Black Onyx just described. Finally through the agency of Lord Chronus, the Keeper of Time, each weary, darkened soul must become purified. To commemorate this truth, and formed by the rhythm of angels singing—lo! the White Onyx is born. The color of its inner body is indigo; that mystic color that contains so many others and such deep meaning, telling through its blending shades how man may overcome and triumph along the "path of sorrow." The Spirit of Friendship is symbolized in the White Onyx. Only to him that overcometh is it given to hear "Ye are my friends."

The wonderful Spirit of Idealism from its home in Sagittarius sends out great blue rays through the ethers; these strike into the aura of Jupiter, and he deflects them toward our earth where they are disseminated into radiant blue waves of happiness that crystallize into the beautiful Turquoise. Ah! who knows the path that spirit has traveled to begin again its evolution? Intuitively humanity responds to the mystic tone of the color blue. It speaks of idealism, far away musings and inner dreams of vague enchantment; and so there has been given to the world in picture and in story the "blue bird of happiness." Let the wearer of the Turquoise study its inner meaning—a ray of happiness caught from the blue ethers far away.

Abiding within each ego is the Spirit of Attainment. In many hearts he still sleeps; in some he has been partially aroused; and a few souls far along the path of evolution have fully grasped the wondrous meaning of his being. Living within the confines of Scorpio and sent to earth by way of the fire-heart of Mars comes the Topaz, bearing in its gleaming heart an impress of the Spirit of Transmutation—that process which must always be accomplished by fire. The Topaz is a symbol of those two great guides of the soul's evolution, neither of which can complete its work without the other. Look deep within its flaming heart and learn well

the message that the Topaz has come to bring. Within it dwells the Spirit of Transmutation; around it hover the breathings of Attainment.

Now we "see through a glass darkly" whenever we consider the mystic realms of Pisces, the home of the "human angels," that sphere whose deepest meaning is harmony and unity. From there come the beginnings of Tourmaline, brought to this planet by the blue love-waves of Jupiter, bearing to man a message from the Spirit of Unity to be found deep within the Piscean heart. Though now we see as through a glass darkly, some day it shall be "face to face." Received by the great Spirit of Promise who lives abroad in all the world, this symbol is ever given and held with gladness, for it

voices in another way the song of the great Bard,

"God's in His heaven,
All's right with the world."

He looked upon them and they lived like crimson shadows. He breathed upon them and their depths responded to the fire of His great love. And so they came to earth,—drops of crimson sun-fire shining with the lovelight from His heart. One who wears the Garnet must ever strive to overcome the self, for it bears an impress from the Spirit of the Selfless. In its luminous heart there is the mantrain always singing: "Loving, self-forgetting service is the shortest road to God."

Ells Wheeler Wilcox

The best loved writer of today passed into the beyond on October 30th. For nearly sixty years she has been inspiring and uplifting humanity with her wonderful poems.

To me it is a great privilege to have known her as a friend. The three things that made the greatest impression upon my mind when I first met her were: First, the bigness of her intellect and heart, then her absolute honesty, and finally her humble opinion of herself.

Her grief at the loss of her husband in 1916 was very marked and his death was a blow from which she never fully recovered. She said, "I loved my husband at first sight, and more every day since; he was my ideal, and during the thirty years that we were married our love grew stronger every day." I asked her at one time, if she were to live on earth again, what would she wish to be different from her present life. She said, "I would want no fame or special talent; I would want only the same husband, my Robert, with his capacity for loving and understanding, and twelve children; you know my one cross was that I could not have children after I lost my first one. My husband was superior to me in spiritual development. He was always bringing me a mystical or religious book to read; on the other hand, he always looked to me for optimism."

During her stay in Southern California we motored to Oceanside and visited the Rosicru-

cian Headquarters. She was buoyant and happy as a girl all the way, saying, "I love to take trips, always feeling that I am going to see my Robert. I have written some of my best poems on a street car or train."

During a part of the war she was in Paris helping the soldiers with her words of appreciation and sympathy. She wrote that she was happy doing the work her husband wished her to do, and she said, "I believe this great trial has come to me to teach me to stand alone and become more kind to others."

In her death the world has lost a strong and noble character, and one that will long be remembered by the literary works she has bequeathed to it. —*Bessie Boyle Campbell.*

TO AN ASTROLOGER

ELLA WHEELER WILCOX

Nay, seer, I do not doubt thy mystic lore,
Nor question that the tenor of my life,
Past, present and the future, is revealed
There in my horoscope—I do believe
That yon dead Moon compels the haughty seas
To ebb and flow, and that my natal star
Stands like a stern-browed sentinel in space
And challenges events; nor lets one grief,
Or joy, or favor, or success pass on
To mar or bless my earthly lot, until
It proves its fated right to come to me.
All this I grant; but more than this I know,

Before the Solar systems were conceived—
 When nothing was but the unnamable,
 My spirit lived, an atom, of the Cause.
 Through countless ages, and in many forms
 It has existed, ere it entered in
 This human form to serve its little day
 Upon the Earth; the deathless ME of Me.
 The spark from that all-creative fire
 Is part of that eternal source called God,
 And mightier than the universe. Why he
 Who knows, and knowing never once forgets
 The pedigree divine of his soul,
 Can conquer, shape and govern destiny,
 And use vast space as 'twere a board for chess
 With stars for pawns; can change his horoscope
 To suit his will; turn failure to success,
 And from preordained sorrow harvest joy.

There is no puny planet, sun or moon
 Or Zodiacal sign which can control
 The God in us! If we bring *that* to bear
 Upon events, we mold them to our wish;
 'Tis when the Infinite 'neath the finite gropes
 That men are governed by their horoscopes.

WHAT IS MAN?

(Continued from page 294)

emotion, and therefore entirely irresponsible. In the case of animals, the spirit is not yet entirely indwelling, so that though passionate they are not morally responsible. The spirit does not wholly possess the body until that point of the vital body, located within the forehead, between the eyes, at the root of the nose, comes into correspondence with the same point in the dense body. This is the seat of the Spirit, the Holy of Holies, the place of the Shekinah. This correspondence does not occur until the animal has evolved to the plane of the human, when moral responsibility begins.

The mammals of today are on a higher plane than was man when he was at the animal stage of unfoldment, because they have warm, red blood, which man did not have at that stage. This is because the path of evolution is spiral shaped. For the same reason man of today is on a higher plane than the angels were when men. The present mammals, capable of desires and emotions, will in the coming Jupiter period, or sixth creative day, be a purer and better type of humanity than we are now.

So tenuous is the desire body that it is not

subject to either heat or cold. Beings whose outer body is the desire body, could live in the Sun. They could also live at the poles and not feel any discomfort, as they did live during the Polarian Epoch. Nor is the desire body conscious of space or duration. To the beings living in the desire world, whether during involution or evolution, space and duration are non-existent. *(To be concluded)*

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- Mystic Light on the Great War.
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We also have several lessons which are parts of broken sets and which may be used to replace lost numbers.

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

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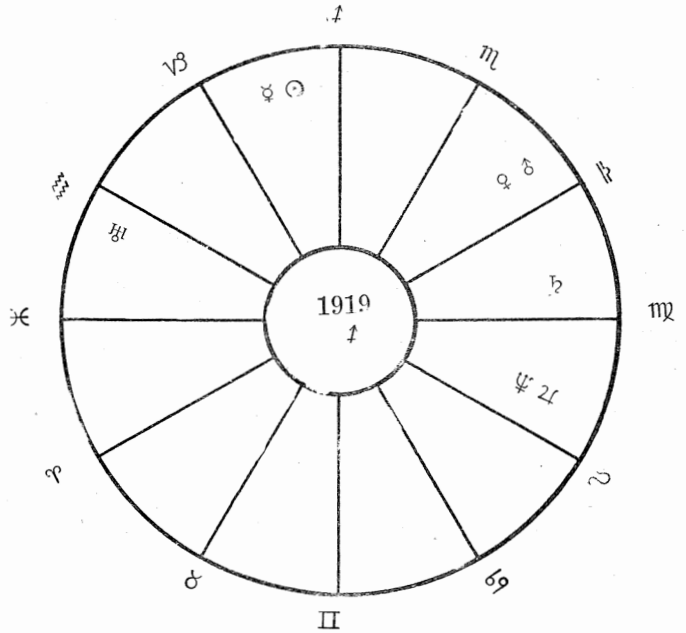
Los Angeles, Calif.—112 Coulter Bldg.

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The Children of Sagittarius, 1919

Born between November 23rd and December 22nd, inclusive.

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



HE children of Sagittarius are ruled by the jovial, kindly, humanitarian Jupiter who sees things with eyes that magnify. The Sagittarian cannot do things in a small way, he wants to accomplish big things, and is therefore easily discouraged. There are two distinct types that belong to this sign. As you will note, the symbol on the yearly calendar represents the Centaur, half man and half horse. The upper or man part of this sign has high ideals. With his bow the man aims at the sky; a bold, reckless, daring nature, yet a very sensitive and impressionable one,—very just, quick at grasping ideas and full of life and activity. He will take up a new thing with great vim but will soon tire of it and look for something different. He is constantly seeking after new things.

The other side of the Sagittarian, the animal side, expresses through the lower nature, the material nature. Such people are found on the race-tracks, in games of chance, and are great lovers of animals. They act under impulse, are easily offended but hold no malice. They are prone to go to excesses in pleasures, and are what we call extremists. They can be very cruel and bitter if they are crossed, but for a

short time only, as they quickly forgive an injury.

This year the children born while the Sun is passing through this sign will be very talkative, for Mercury is in the same sign. But Saturn is in Virgo in mundane square to Mercury; therefore it is well for the parents whose children are born during this month to teach them to speak kindly, for Saturn in Virgo brings out the cruel side of the nature; they will be quick to resent an injury and prone to become very critical. With the above configuration of Mercury and Sun in mundane square to Saturn in Virgo; there is a tendency to conservativeness in religion; but the inspirational and devotional Neptune with Jupiter in the sign of the heart will help these children by expanding their views on religion, and developing the heart side. With Venus, the harmonious and artistic planet, in its own sign of Libra up to December 9th, children born before this time will have a great love for music, especially since Jupiter and Neptune are in the sign of Leo; the parents should encourage the development of a taste for music and art. These children will be very fond of dancing, full of laughter and of a very sunny nature.

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.

ALICE M.—Born October 8, 1918; 1:26 A. M., Long. 118 W., Lat. 34 N.

Here we have a young lady with the royal and fixed sign of Leo rising, with the melancholy and serious Saturn on the Ascendant square to the restless, versatile Moon and in opposition to the impulsive Uranus in the 7th House. These aspects unfortunately are from angels and fixed signs. They will greatly offset the loving, noble, and strong-willed influence of Leo. Alice will want her own way and will express this tendency to those in the home who can never drive her into doing anything. They will have to love her, and she will then become their willing slave; but she will need constant commendation to keep her from becoming discouraged with her work.

She is a natural occult student and very mediumistic, but we would warn her parents against anything of this nature. With Neptune, the occult planet, just above the Ascendant in the 12th House, the Moon in the 4th and Uranus in the 7th, the last mentioned planets being in square and opposition to Saturn, she would develop quickly along mediumistic lines but there would be great danger of obsession.

Alice will want to be alone and think, she will live in the world of thought, and she will have wonderful day-dreams and great ideals. If the parents will but help her to bring some of these ideals into expression, and get her confidence, her work will be unique. With the mystical planet Neptune just above the Ascendant in Leo making a sextile to the musical, artistic Venus and to Mercury, both in the sign of Libra. and making a trine to the constructive Mars in the energetic and idealistic Sagittarius, Alice should be capable of expressing herself through art and music, in a manner somewhat different from others. She will never want to copy but will be a pioneer in her own particu-

lar line. She will like sculpture and should be encouraged in this phase of art.

Jupiter is in the sign of the stomach and in square aspect to the Sun in Libra, which is the sign of its fall. When we find a planet in the sign of its exaltation as Jupiter in Cancer, or in its fall as the Sun in Libra, its influence is greater for good in the one case or evil in the other. Therefore we may expect that Jupiter and Sun will be very active in Alice's horoscope. One result will be a tendency to eat too much. Hence the appetite will need to be curbed as digestion will be impaired if this is allowed. Teach her moderation. The outlook for marriage is not very favorable. With Uranus in opposition to Saturn from the 7th and 1st Houses separation might result.

VOCATIONAL READING

OLIVER A. E. Brown County, Minn.
Born June 30, 1900. 5:30 P. M.

This young man has written to Headquarters asking for a vocational reading. He states that he does not know what he wishes to study. He has reached the age of 19, and most young men at that age have some idea of what line of work they wish to take up. He thought he might like engineering or mechanical work.

With Venus, the ruler of both the 6th and 10th Houses, posited in the 8th, entirely void of aspects, we do not wonder that he has found it difficult to choose his vocation. He has also the restless, versatile Uranus conjunction to his ruler, Jupiter, on the cusp of the Ascendant, and with Sagittarius rising there is a tendency to scatter his forces; he is versatile but apt to aim at the stars. With the planets situated as they are, especially with Uranus and Jupiter in opposition to Mars in the talkative, mercurial sign of Gemini, he will be apt to talk a great deal of what he intends to do, having

splendid ideas, but he will not be so ready to carry them out. Jupiter and Uranus conjunction to the Dragon's Head in the Jupiterian sign of Sagittarius would be a splendid indication were it not that both Jupiter and Uranus are retrograde; Saturn, the ruler of the 2nd House, retrograde and in opposition to the Sun, will weaken the planets posited on the cusp of the 1st House. Mars in opposition to the latter will give the young man a tendency to waver between two opinions. Mars is his strongest and best planet, through which he should express himself. He should be very apt and dextrous with hands and arms. The sextile of Mars to Mercury from the fixed sign of Leo gives him a progressive and active business mind. He should not attempt to follow Uranus in Sagittarius, whose ideas are unpractical for the every day world. Mars in the 7th House wants to deal with the public. This young man would make a good salesman. Also he would make a writer, for we find Neptune, the occult planet, in the sign of Gemini which rules the pen, the natural 3rd House sign of writing, in sextile to the Moon in Leo, in the 9th House; Leo is also the natural 5th House sign ruling publications. We would advise him to take up either one or the other of the last named lines of work. As a machinist he would be a failure. Here we can see where Astrology can do good work. This young man is inclined to follow the path wherein he would be a failure; but if he is guided by the Astrological predictions, he will have greater opportunity for success.

HAROLD ERNEST T. Kingston, Jamaica
Born August 19, 1898. 7:10 A. M.

Here we have a young man born with the intellectual sign of Virgo on the Ascendant, and the ruler of the Ascendant in conjunction with the versatile and changeable Moon just below the cusp in the 1st House. Mars is also in conjunction with Neptune in the mercurial sign of Gemini in the 10th House, making a square to the Moon and Mercury on the Ascendant. This will give Harold a very restless nature. He will want to change constantly, and will be disposed not to be satisfied or contented anywhere for a great length of time. He will be likely to change his employment often as Virgo is the natural 6th House sign ruling

labor—those in employ. He will be impulsive in speech, due to Mars in the mercurial sign of Gemini square to Mercury. The Midheaven indicates the employer, and Harold's personality will be in square to those by whom he is employed. He will be apt to speak sharply when crossed by the employer. With Mars and Neptune in the position found in this horoscope, they will tend to create suspicion from the employer; naturally this will cause Harold to change his position quite frequently. We find the Sun in its own sign of Leo in the 12th House, ruling secret enemies. The Sun also stands for the employer, those in authority. We find this authoritative Sun in square to Uranus from the fixed sign of Scorpio; Uranus in Scorpio also gives impulse to action and speech. These conditions will give Harold more or less trouble in employment.

We find, however, another group of planets that tell a different story. The artistic and musical planet Venus is in its own sign of Libra in the 1st House, conjunction to the opulent and benevolent Jupiter, and these planets are both in sextile aspect to the persevering and tactful Saturn in the 3rd House. Harold should endeavor to express through these aspects; they give a talent for music. The voice should be cultivated, and he should learn to play the piano. If he would follow this line of work and keep free from the domination of employers, he would be more successful. As Venus is the ruler of the 2nd House (finances,) also of the 9th House (religion,) he would be most successful through music and religion; but he is apt to drift into mercurial pursuits, office work, clerkship. We would advise against this, however, as he will then meet with the squares between the Midheaven and Ascendant.

Occult teachings will have a great attraction for him, as we find Neptune from the 10th House sextile to the Sun in the occult 12th House. But we would advise against developing along this line for he is very apt to be led to the dark side of occultism, having Neptune and Mars in conjunction in the Midheaven square to Moon and Mercury on the Ascendant. Also as the Sun is square to the mystical and occult planet of Uranus, we would advise strongly against occult development as it will have a tendency to weaken the memory.

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

DEATH AND PURGATORY

(Pages 96 to 112 Cosmo-Conception)

(*Seventeenth Installment*)

- Q. What are the activities of man up to the moment of death?
- A. He builds and sows. Then the seed-time and the periods of growth and ripening are past—the harvest time has come.
- Q. What is the symbol of death?
- A. The skeleton spectre with his scythe and hour-glass.
- Q. What does the skeleton, the scythe and the hour-glass each symbolize.
- A. The skeleton symbolizes the relatively permanent part of the body. The scythe represents the fact that this permanent part, which is about to be harvested by the spirit, is the fruitage of the life now drawing to a close. The hour-glass indicates that the hour does not strike until the full course has been run in harmony with unvarying laws. When that moment arrives, a separation of the vehicles takes place.
- Q. As life is ended in the Physical World for the time being, what becomes of the vital body?
- A. The vital body, which also belongs to the Physical World, is withdrawn by way of the head, leaving the dense body inanimate.
- Q. What other vehicles, besides the vital body, leave the body at death?
- A. The desire body and the mind.
- Q. In what way do these three vehicles leave the dense body and what do they take with them?
- A. They are seen to leave the dense body with a spiral movement, taking with them the soul of one dense atom; not the atom itself, but the forces that played through it.
- Q. How is this particular soul atom stamped?
- A. The results of the experiences passed through in the dense body during life have been impressed upon it.
- Q. What else can you say in regard to this permanent soul atom?
- A. It has remained stable and has been a part of every dense body ever used by a particular Ego. It reawakens at the dawn of a new physical life to serve again as the nucleus around which is built the new dense body to be used by the same Ego. It is therefore called the "Seed-Atom."
- Q. Where is the physical seed-atom situated?
- A. During life it is situated in the left ventricle of the heart, near the apex.
- Q. What happens to the soul of the seed-atom at the time of death?
- A. It rises to the brain by way of the pneumogastric nerve, leaving the dense body, together with the higher vehicles, by way of the sutures between the parietal and occipital bones.
- Q. When the higher vehicles have left the dense body, are they still connected with it and, if so, how?
- A. They are still connected with it by a slender, glistening, silvery cord shaped much like two figure sixes, one upright and one reversed, and connected at the extremities of the hooks.

- Q. To what is this "silver cord" directly attached?
- A. One end is fastened to the heart by means of the seed-atom; and it is the rupture of the seed-atom which causes the heart to stop. The cord itself is not snapped until the panorama of the past life, contained in the vital body, has been reviewed.
- Q. Why should the body not be cremated or embalmed until at least three days after death?
- A. For the reason that the vital body is still connected with the dense body by means of the "silver-cord," and any post-mortem examination or injury to the dense body will be felt in a measure by the man; and because cremation tends to disintegrate the vital body, which should be kept intact until the panorama of the past life has been etched into the desire body.
- Q. Where does the "silver-cord" snap?
- A. At the point where the so called sixes unite; one half remaining with the dense body and the other half with the higher vehicles. From the time the cord snaps the dense body is quite dead.
- Q. What experiments have been made to determine whether anything leaves the dense body at death?
- A. In 1906 Dr. McDougall, of the Massachusetts General Hospital, constructed a pair of scales capable of registering one-tenth of an ounce. The dying person and his bed were placed on one of the platforms of the scales and then balanced by weights placed on the opposite platform.
- Q. What was noted from these experiments?
- A. It was noted that at the precise moment when the dying person drew his last breath, the platform containing the weights dropped, lifting the bed and body, thus showing that something invisible, but having weight, had left the body.
- Q. What was said of this experiment?
- A. The newspapers announced that Dr. McDougall had "weighed the Soul."
- Q. Then what was it that the scientists weighed?
- A. It was the vital body, which is formed by the four ethers and which belong to the Physical World.

OPTIMISTIC

Look up, not down; look in, not out. Give smile for frown, belief for doubt. Lend helping hand, don't hold, but pull. Change hate to love, 'tis wonderful! Be kind, not cross, be good, not bad, give gain for loss; be pleased, not sad. Just know, don't guess; be right, not wrong. Don't swear, but bless,—add prayer to song. Be wise, not daft; don't wilt, but live. Be true, don't graft, full measure give. Be pure, not foul in thought and deed. Have smile, not scowl for ev'ry need. Be rich, not poor,—God's bounty 's big. 'Tis free that's sure; don't loaf, but DIG.

—George Edgar Frye.

THE SOUL

Earth, sea and air are parts of one great whole:
That all pervading, all-absorbing soul,
Whence comes to us the spirit that aspires,
Whence it returns when quenched its smould'ring fires.

And all our yearning, all our longing here,
And every heart-felt wish to be sincere,
Are but the soul within our mortal frame
Aspiring to the Source from which it came.

And if, perchance, our yearning thought imparts,

To ease the burden of our waiting hearts,
'Tis then we rise a little from the clod,
And come a little nearer unto God.

—Geo. T. Thompson.

KINDNESS

Take time to speak a loving word where loving words are seldom heard. Take time to do a kindly deed where'er you find a friend in need, and these will linger in the mind to gather others of their kind till loving words will echo where erstwhile the heart was poor and bare. While in the heart of needy friend the pleasure of the deed will lend its sweetness to the dreary hour and make of life a fairy bower.

Don't keep life's pleasure bottled up. Let others from your flagon sup for in the "giving" you'll find joy—the purest gold without alloy! The rich and poor can learn this art for kindness dwells within the heart. It only waits a chance to give its blessings while on earth you live!

—George Edgar Frye.

Children's Department

Back to God

MARGARET RICE



POOR old Granny had had a very hard life. Some said they did not know how the poor thing had ever got through all her trouble. She was left without mother or father at the age of ten. At eighteen she married. At thirty she was left to bring up eight little children. If there was no food in the home, Granny would kneel down and pray to the Father and ask for help, which always came. Folks said it was really funny that the poor thing should expect God to help her in all her troubles, but nothing they said would keep her from praying and taking all her troubles to Him. Each night before she went to sleep she thanked Him for all help during that day, and talked over what she was going to do next day, and asked His help.

Well, at last her eight children grew up, married and had families of their own. Granny helped all her children as they needed help. At last she became too old to help, for now she was 92 years of age. The grandchildren did not want her; they said she had lived too long. They forgot that she had worked and made life much easier for them.

So one day she was sent out into the world, 92 years old, with no home and no money, but with her faith in God as firm as a rock. Up a hill she tottered. Half way up her poor old legs grew weary, and her heart was bumping so that it hurt her. So she sat down, and prayed that the good God would think fit to call her home. After a time she staggered on up the hill. At the top she leaned against a wall. To the passers-by she was only a poor old woman. I am afraid we are very hard on poor people. At least it was so this day, for no one gave Granny a helping hand.

When she had regained her breath, she began to look around and found she was near the Cathedral. Up again she got and tottered along into the Church. She was far too weary to go any further than the first seat. So down she sat, had a good long silent prayer to God and

was feeling much better when the four o'clock evensong commenced. Soon the choir boys began to sing and their sweet voices pealed forth the anthem, "The Lord is My Shepherd." Poor Granny did not know the music but she followed the words and said, "Ah, the Lord is my Shepherd, I know He will not let me want; He has been my guide and help for these last ninety years, and I am sure He will not forget me now." So saying, she went to sleep with a beautiful smile on her furrowed old face.

Right in the top of the Cathedral there is an Angel Choir, and such a crowd of angels had been to the evensong. Sometimes I fear one of them may come tumbling over amongst us, for it is wonderful how eagerly and with what earnestness they join in the singing at each service. Now they were going back along their balcony and oh, how happy they were, full of smiles and laughter, when an Elder Brother came along and stopped them. He said, "will you please sing this song as soulfully as you can, as I am expecting a very dear soul who has been in the body for over ninety years to come to us. She has gone through life and learned all her lessons which have been very hard, yet she has not forgotten Our Leader, the Great and Beautiful Father." So the angels arranged themselves and sang these words, while the Elder went to meet his dear friend:

"But all through the mountains, thunder-riven
And up from the rocky steep,
There rose a cry to the gates of heaven,
Rejoice! I have found my sheep!
And the angels echoed around the throne,
Rejoice! for the Lord brings back His own!"

And, behold, there stood the Elder with old Granny looking young and beautiful. Her limbs were no longer bent and ugly, and she stood by the Elder almost as bright as he himself. You see she was a very beautiful soul, and up there she could not be mistaken for anything but what she was. She had had to return to earth

to learn some very hard lessons and to test her faith in God. And she came out of this life lesson with more love and devotion to our Father, God, because He had not left her even for a single day.

Down below it was getting late and the sexton wanted to lock up the Cathedral, for he could not leave any one in at night you see. So he went and shook old Granny by the shoulder. She did not waken, so he gave her an extra shake. Even then she did not waken, so he looked into her face. "Why the poor old woman is dead," he said. Ah! laughed the angels, they

on earth still think of you as a poor old woman; but up here you are one of the brightest souls of our band.

Now little children, won't it be beautiful and helpful to us all when we can know people for what they really are instead of what they seem, or at least of what they want us to think they are. And to do this we must never lose our faith in our Great Father—God. Also our little "Rosy Rays" will keep us in touch with the ways to make ourselves so that we shall never have any fear of not having a beautiful shining body to take back to God.

Nursery Chats

NORMAN McCLEOD.

Part 8—(Continued from November)

TELL children that was a pretty long and lovely letter from Daddy, wasn't it? And just think he will be home pretty soon."

Majorie, Bobby and Buster just danced for joy and hugged Mother over and over again at the news of seeing Daddy in a few weeks, for they had not seen him since the time he left to help relieve the suffering of the wounded, the second year of the Great War.

Buster wanted to know about the pie that Daddy wrote about and Bobby wanted to meet Mr. E. Phemeris, and Majorie wanted to see one of those funnel-shaped things the fairies slide down from their homes in the stars. In fact there were so many questions about Daddy's letter that Mother just had to tell her precious little children that they would have to wait till Daddy came home to answer them himself.

"Well then Mother," said Majorie, "If you wont tell us about these things, tell us, why some people look so mean and cross and ugly while others look so nice that you just want to go right up and hug them."

"Very well Marjorie, I will do my best, but it is pretty near time for you to tell Mother a few things, because little children can teach their Mothers lots of things with their pretty stories."

"Yes, I promise I will tell you one tomorrow night," said Marjorie.

"Well children, once upon a time a little girl made a little party dress out of little pieces of old clothing she found in her mother's attic;

but when she tried it on and looked at herself in the looking glass, she began to cry, because she looked so very funny with so many queer looking pieces of cloth in one dress; and you know that no little girl likes to look funny when she wants to look pretty. She cried so long that she became very tired and fell asleep, and while she was asleep it seemed to her she stepped right out of her old clothes and stood beside them and cried some more, when suddenly there appeared at her side a very motherly looking woman who took her in her arms and carried her away to a beautiful playfield. There she beheld a most wonderful sight—there were dozens of children learning to make beautiful dresses out of the most beautiful and gorgeous colored cloths she had ever seen, and she began to wonder if she could learn to make a beautiful dress at this beautiful playfield, for it was really a playfield and not a stuffy little attic room. She must have wondered right out loud because her motherly friend said, "Yes you may try, but first let me see your hand." With a feeling of joyous anticipation she put out her hand—a hand all scarred and heavy and clumsy from heavy work—for her mother was very poor and the little girl had had to work for her living. "Why, my dear child, you will have to make some new hands first before you start on this lovely cloth," said the motherly woman. "But hew can I make new hands?" the poor little girl asked, "I already have these."

“You made those hands yourself, didn’t you?”

“I don’t know,” answered the little girl.

“Well, little girl, I will show you how you made those hands and will tell you how to make more useful ones for making pretty dresses and other beautiful things. Here is a wonderful magnifying glass which shows you just how your hands grow and live. Look through it and tell me what you see.”

“Oh!” cried the poor little girl, “my hand looks as big as a house and I see little things running back and forth carrying pieces of meat and potatoes and pie crusts and some carry black ugly looking things that look like decaying meat; ugh! they are making a little house right on the end of my finger out of some of that old greasy black pork we had for dinner, and it makes my finger look clumsy and dirty. Here come some more with some muddy looking stuff; why it looks like coffee. Oh! here comes something real pretty, it looks like lettuce—we had some from our neighbor’s garden for dinner. I wish I had eaten more of it because it

really looks pretty and makes the tiny house which these little things are building on the end of my finger appear much better. Nasty old pork! I’ll never eat it any more—it makes the little house look like a garbage dump.”

“What else can you see that makes you look so pale?” asked the motherly looking woman.

“Why, these nasty little things that are carrying the meat are eating some of it and fighting with the nice little fellows carrying the lettuce, and the poor little fellows with the lettuce are getting the worst of it. I wish I could help them.”

“You can, my dear little girl, and I will show you how, but tell me first how these little fellows get the meat down into your hand from your stomach, where I suppose you put it at dinner time.”

“Why they seem to come sailing down a little river at a terrible rate in some places and very slowly at others, and these little rivers seem to come from larger ones, and there seem to be two kinds of rivers; one is black and another red.”

(To be continued)

Johnny-Jump-Up

LIZZIE GRAHAM

THERE was a tiny flower which grew among the grasses every Spring. It was an ambitious little flower, and pushed up so quickly and grew so tall that the children named it “Johnny-jump-up.” Its color was a beautiful soft yellow—the color given to the Life Spirit—the color of our “wedding garment.”

This little flower was full of love as well as ambition, and desired to be of use in the world; it wanted to do some great thing; but year after year and life after life seemed to be just the same, except that it grew larger and stronger and more beautiful in each succeeding life, because the yearly decay of its frail little form enriched the soil from which it drew its sustenance.

Some times a bee drew honey from it, some times the little insects sheltered under its leaves from the rain or sun, but still it cried, “oh! that I might serve more; I would do anything to help others.”

One Spring day when Baby girl was walking

in the lane with Mother, she spied our little friend Johnny-jump-up; she shouted with joy, and quickly snatched it from among the grasses; she held it tight in her hot little hands and kissed it again and again.

The heart of our little flower was bursting with joy and gratitude, but very soon its beauty began to fade, and the dainty petals fell apart. The Life Spirit had been forced to leave it, and the poor broken body lay in the little one’s hand now wet with her tears for the loss of her pretty flower.

But the flower spirit thought not an instant of the disfigured body, but went back to the heaven world thankful that it had been allowed to bring such great joy to a baby’s heart and awakened such love as to cause tears at the parting.

It had found the way through service to draw nearer to God; and when you find it in the meadow next Spring, it will stand up still taller and the beautiful yellow will be more golden.

Nutrition and Health.

The Science of Right Breathing

DR. A. A. ERZ

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(Continued from November)

Editor's Note: We would call attention to the fact that the exercises described below are for physical development only, and to aid in establishing habitual deep breathing. No breathing exercise should be continued for more than three minutes at a time nor practiced more than twice a day. The Rosicrucian teachings are that breathing exercises should not be used in connection with concentration for spiritual development.



PROPER deep breathing exercises require deep abdominal as well as deep thoracic breathing, in order that the constant rhythm may energize the internal organs with every breath. This is done unconsciously. We can also obtain a conscious development of electro-chemical action producing vital energy. This energy can be diverted to any organ or tissue of the body and held there long enough to start up a revitalizing process. In the usual imperfect method of deep breathing the abdominal muscles are contracted and the chest is unduly expanded. In the perfect method of deep breathing we have abdominal rhythm, without undue chest expansion. This method energizes the nerves and controls the blood supply of all internal organs. No special muscular effort is used in the exercises, the rhythmic effect of correct breathing being controlled while the nervous system is tensed or energized. First of all, you must learn to control the abdominal rhythm long enough to establish an interval of from five or ten to fifty seconds between successive breaths, in order to generate vital force which controls the nerves and prolongs life. High-strung nerves can always be quieted by taking the recumbent position, on the floor or any unyielding surface, and holding a few deep breaths, with the abdominal walls expanded. This simple exercise generates vitality and gives control of nerves in a manner that no other

method can accomplish, and it helps you realize that perfect health implies perfect mental and physical balance. Just as sure as the nervous system controls all organic functions, so does the mind control the nervous system. The nervous system radiates its energies like the sun. The solar plexus represents the sun center; the blood supplies the nervous system with the nutritive elements; together they form positive and negative poles, and produce the highest vibration of electrical energy in the sphere of human life.

You must be careful not to attempt contouring, poise exercises or nerve energizing until you have thoroughly mastered the rhythm of the abdominal walls, which must rise unconsciously with every breath. In all positions, either lying down, sitting, standing, walking, sleeping or waking, with careful attention to these lessons, any one can so re-establish the abdominal rhythm with which every one is really born, that he will never lose it again. In from one to three weeks the habit will be so well formed that it will take care of itself, and the old method of chest expansion only, would be fatiguing if tried. It is this abdominal rhythm, or law of expansion and contraction, which puts one in vital touch with the universe, and which vibrates every internal organ with every breath; also regulates the blood supply of each organ and its functions of secretion and excretion.

It is impossible to learn the abdominal rhythm in the first few efforts, except in the *recumbent position*; afterwards it becomes natural in any position. No muscular or violent physical culture exercises must be indulged in with these practices. All must be done calmly and quietly, and by the breath alone—energizing the nerves by tensing them, in any part of the body, just as long as the breath can be comfortably held, with abdominal, not mere chest expansion. In this method nature takes care of the chest, and by abdominal expansion with each inspiration, the

lungs gain elasticity, and entirely lose the sense of constriction that is felt with chest expansion only.

When the abdominal rhythm is thoroughly mastered in the recumbent position, then practice it sitting, standing and walking as well. The standing posture in deep breathing is easily observed if you stand with the abdomen against a wall, which enables you to feel resistance. This may be a little difficult at first, but with some practice the difficulty is soon overcome, and the tendency to inflate only the chest will soon be broken.

In all positions of sitting, standing and walking, carry the chest up and forward; in walking, place the ball of the foot first on the ground, instead of the heel. When the chest is allowed to slump downward, in sitting, standing or walking, it crowds all the internal organs out of proper position. After you have thoroughly learned to hold the deep breath with abdominal expansion, any of the following exercises will help to generate "a sound mind in a sound body" by arousing vital energy and diverting it, through conscious nerve tensing or energizing, to any part of the body, always remembering that the deep breathing interval, held with abdominal expansion, is the keynote to success in this work.

Here is an exercise that radiates energy to every part of the body, deepens the voice, and strengthens the vocal register. Hold the breath, tense the hands and arms, and raise them slowly outward and upward, gently swaying the body forward and backward, and from side to side, taking a new breath with each movement, always keeping the weight of the body on the balls of the feet.

The following exercise is especially good in poor circulation, building up the throat and chest, and improving the voice: Stoop for imaginary weights, and with tensed muscles, throw them in every direction. Pick up imaginary weights, and with tensed muscles, raise arms up in front, over top of head, bending and stretching from front to back slowly.

Here is an exercise especially good for clearing air passages and preventing colds: Take a long breath, then exhale it very slowly, but with some vim, through a pipe-stem; this energizes the air passages of the nose and throat, and prevents deafness and catarrh. Sudden closing

or congestion of the pores of the skin is the most common cause of colds, and many other ills; hence the imperative necessity for keeping the natural drainage of the body, in the form of perspiration, in unimpaired condition through proper breathing and outdoor exercises.

To strengthen the throat and vocal cords, divert the breath to the muscles at the base of the throat, hold it there by placing the tongue at the back of the upper front teeth, where it would be if sounding the word ending with th, such as south, north; then alternately yawn and swallow, which raises and lowers the glottis to its highest and lowest limits; sing the sounds, "oo-haw" outside the lips in one breath.

The following exercise is especially good for the pelvic organs: Stand in the open doorway, expand abdomen, hold breath, grasp the door posts as high as possible; this will raise and support the internal organs of the pelvis. Tense the lower limbs alternately backward and forward, toes pointed downward, knees stiff, one movement for each breath, held as long as comfortable.

To reduce superfluous flesh, tense the whole body, kneel on the floor, and lay forehead on the ground without touching the floor with hands or arms; then slowly sway backward as far as possible, taking a fresh breath with each movement. To reduce abdomen and restore contour of waist and loins, lie flat on the floor, face downward, and slowly rise on hands and toes while holding the breath, and gently lower and raise the body from the floor; repeat slowly many times, one movement with each breath.

The following stretching and reaching movement will restore suppleness of contour: Tense the whole body; hold the breath; poise on the balls of the feet alternately, slowly swinging the body, pointing and curving upward and downward with the body in every possible position.

Many other simple exercises will evolve in your mind. Be sure that no physical culture or violent muscle movements be made. Let rhythm be the key-note in all exercises, and use expansion, contraction, and resistance in the chest and abdomen. If you do not readily realize what the diverting of energy consciously to any part of the body means, you will soon understand it if you will lie down, take the abdominal breath and hold it, while another person tries to raise

Christmas Menu from Mt. Ecclesia

—BREAKFAST—

Stewed Cranberries
Scrambled Eggs
Fried Cornmeal Mush
Cereal Coffee or Milk

—DINNER—

Vegetable Consomme
Potatoes on the Half Shell
Baked Egg Plant
Vegetarian Plum Pudding
With Hard Sauce
Whole Wheat Bread and Butter

—SUPPER—

Bellevue Salad
Vegetarian Mince Pie
Cottage Cheese Sandwiches
Chocolate or Milk

Recipes

Vegetable Consomme

Chop one large onion, one turnip, two carrots, one fourth head cabbage, one leek, and one parsnip to the size of one-fourth inch cubes. Fry these cubes in two tablespoonfuls of oil until brown, gradually add two quarts of water, boil for two hours. Half an hour before taking from stove, add one potato sliced fine and one cup of tomato juice. When all vegetables are boiled to pieces, strain, and add flavors preferred, mace, celery salt, paprika, etc. The success of this soup depends on the flavoring; a little browned butter will improve it greatly.

Potatoes on the Half Shell

Wash and scrub medium sized potatoes with vegetable brush; bake in hot oven; when done, cut in half lengthwise, scoop out inside, taking care not to break the skin. Then mash what has been taken out, add butter and milk, whip till it becomes light and flaky, season with salt. Put this filling back into the skins, sprinkle with grated cheese, brown in oven and serve.

Baked Eggplant

Peel and slice the eggplant one-half inch thick, cook for a few minutes in hot salt water, but do not cook until too soft; drain, roll in egg and cracker crumbs, place in oiled pan and bake until browned.

Vegetarian Plum Pudding

Beat three eggs, gradually add one cup of cream, three-fourths cup whole wheat bread crumbs, one and one-half cups of flour and one cup butter. Beat well while adding one cup sugar, one cup seeded and chopped raisins, one cup currants and small pieces of chopped citron. Pour into buttered baking dish with tight fitting top, and steam several hours.

Bellevue Salad

Select choice head lettuce, allowing one head to two persons. Remove green outer leaves and cut each head in half, wash and drain thoroughly. Make a French dressing with salt, paprika, oil and lemon juice and pour into the upturned halves so that each leaf is moistened. Sprinkle with finely chopped hard-cooked egg and minced chives and serve.

Whole Wheat Bread

Scald one cup of white flour with enough hot water (left over from boiling potatoes) to make a stiff batter; allow to stand until blood warm; add one cake of compressed yeast which has been first soaked in luke warm water until soft, one-half teaspoon salt; beat well and set in warm place to rise to twice its size. Stir in slowly enough whole wheat flour to make a stiff dough. Turn out onto a floured board (use white flour on board,) knead until soft and elastic and no longer sticky. Form into loaves, weight about one pound each, place in pans previously oiled, cover with cloth and stand in warm place until double in size. This may take about an hour, according to temperature, but be sure not to get the dough too warm. Bake in moderate oven one hour and fifteen minutes. Upon taking out take small cloth dipped in butter and oil loaf very slightly as this keeps it from drying out and flavors the crust.

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FOLKLORE

(Continued from page 292).

Gods. This in time crystallized into a belief, and to them were ascribed Godlike qualities; thence they became objects of veneration, of worship. It is told in the fables that at the time of the conquest of Ireland by Henry II, Count Hugo Chestrensee, desiring to prove to himself the truth of the teaching that the Gods were in the Rocking Stones, had the Mona stone, (a far larger one than the Stonehenge of the English Isle,) thrown into the sea. On the following morning the stone was found in its accustomed place. These immense rocks, supposed to be raised only by the colossal power of giants, were also termed the Stones of Truth, for on these rocks are found written records of the older races. All through Norway, Sweden, Scandinavia and England, as well as in this land of the Irish and in India, such markings are found on these stone gods. In a folio of Magnus, there is a representation of a demi-god, Starked, holding under each arm a huge stone covered with Runic characters, and tradition says that this same Starked, the demi-god, went to Ireland and did great and most marvelous deeds through the power of these stones. (See Ausgard and the Gods pp. 218-221.)

The Stone of Scones is within a chair on which the kings and queens of the British Isles sit when being crowned. Tradition says this stone was brought by Kenneth in the ninth century from the Holy Land; and it is believed

to be the identical stone which Jacob had for a pillow when he dreamed of going up the golden stairway to heaven. However, Irish history says it came from Ireland before the date of 835 A. D. It is a piece of marble, clear, whitish blue in color, and is supposed to have the magic power within itself when standing erect, of causing rain. English sovereigns have changed this idea to mean the *Reign of Kings* over their people, so long as truth and justice hold their conscience erect, true and clear.

There is still the fable or tradition of the Serpent of Ireland. There were in the Druidic times, Serpent Gods. The symbol of the serpent has at all times been that of power, knowledge, divine wisdom. All peoples of antiquity revered this symbol. Moses held up the brazen serpent, and Jesus in later days told his followers to be wise as serpents and harmless as doves. The Chinese and Japanese have as a sacred symbol the Golden Dragon. The Cherubim are represented in many old paintings as winged serpents, who fly to carry the messages of the Gods, or to guard their portals. There is a tradition among the Irish people that the serpents who live underneath triangular stones (the form of the shamrock) are the serpents of divine wisdom. When St. Patrick entered Ireland he wished to abolish this traditional belief and drove all serpents out from the island. He also used the shamrock leaf, the three-pointed, to teach the truth of the Trinity.

Christmas Suggestions

The books described below will be ready about November 15th

POCKET EDITION OF COSMO- CONCEPTION

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

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

Price \$3.00. Postfree

FREEMASONRY AND CATHOLICISM

Written from the viewpoint of the mystic, giving the cosmic origin of these two great institutions and their influence, in the evolution of mankind. This book consists of nine lessons by Max Heindel. It will be about 100 pages, printed on eggshell paper, bound in cloth, with Max Heindel's portrait.

Price \$1.00. Postfree

The Rosy Cross Healing Circle

New York, Sept. 28, 1919.

Dear Mrs. Heindel:—About six months ago I was a very sick man with fever, and a condition of my knee, which doctors could do nothing with. The diagnosis of several doctors was uncertain. I was in despair. I heard of the N. Y. Center and I asked for help. Well, here I am, a new man entirely. There is such a vast change, my friends will not believe I received no help from doctors. I am thankful, most thankful. I am ready to go the limit for the Fellowship. Having been in constant touch with Mrs. R., of the N. Y. Center, I explained to her two other conditions:

One night last week I had to fight all night to stay in the body; time and time again I had to fight with all my will and strength.

The other condition, Mrs. R. told me, was a case of vampirizing. It happened so often Mrs. R. decided to ask your advice. I have tried everything.

I do want to follow your teachings, and if I can be of any help, I am ready.

Sincerely in Fellowship, —F. W. B.

—o—

Seattle, Wash., Sept. 21, 1919.

Kosierucian Fellowship.

Dear Brothers: This has been a wonderful day; I have had a most wonderful demonstration of God's power.

Last Thursday there was a great improvement noticeable in my nervous condition, after two weeks of the most harrowing condition. Many, many thanks to God and the Brotherhood for their help.

I beg to remain respectfully, —M. C. T.

HEALING DATES

December 2— 8—15—22—29
 January 5—11—18—26
 February 1— 7—15—22—28

HEALING MEETINGS

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p. m. The virtue of the Cardinal Signs is dynamic energy which they infuse into every enter-

prise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

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

At the same time visualize the Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

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

THE TRUE SPIRIT OF CHRISTMAS

(Continued from page 283)

mystical significance can really mean nothing to us until we experience the birth of the Christ consciousness. As Angelus Silesius says:

“Though Christ a thousand times in Bethlehem be born

And not within thyself, thy soul will be forlorn:

The Cross on Golgotha thou lookest to in vain, Unless within thyself it be set up again.”

Let us, while we ponder over these high sentiments, re-dedicate our lives to the service of our brethren. It is only through the desire and resolution to unselfishly serve that we can grow spiritually, and so discern the divine laws that govern our being. This is the message and spirit of Yule-tide. With this truth impressed upon our minds, we can gladly join with the Celestial Choristers in their Christmas anthem, and sing:

“Glory to God in the highest, and peace on earth, good will to men.”

—West Indian Reformer.

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

Echoes From Mt. Ecclesia

ABOVE THE CLOUDS

CERE you ever on a high mountain looking down upon the clouds below you in the valley? Or have you ever imagined yourself above the clouds?

We here on Mount Ecclesia have this great pleasure very often during the winter months. A few days ago we witnessed a most wonderful sight, and many were entranced by the beauty of the scene, although the older workers have viewed this many times. One of our visitors who has written many interesting articles for the magazine, Mrs. Kittie Skidmore Cowen, was asked if she could describe it for the Echoes, but she declared it impossible to describe in words the grandeur of such a scene.

We were all on our way to the early service at the Chapel, but many were late on account of stopping to admire this view. A heavy fog had settled in the valley, and as far as eye could see between the foothills this fog lay like a great silver lake, with the white buildings of the San Luis Rey Mission standing out bright on what seemed to be a small island; while Mount Ecclesia was bathed in sunshine, the sun having just risen above the mountains to the east.

We have had several delightful rains and the winter season has opened early; everything is green and beautiful. This is not usually expected until the latter part of December and January. A large crop of sugar beets has just been harvested in San Luis Rey valley, and now the Japanese are planting the fields all about us to green peas, potatoes, beans, cauliflower, and cabbage, and Oceanside is at present having quite a boom. The oil experts from the eastern states are leasing land and are positive that there is oil in Oceanside and vicinity. The Fellowship is hoping that the unsightly oil derricks will not be put on the hilltops surrounding the grounds but we should not object to an oil well in our canyon.

The past week every room in the grounds has been filled and in some cases we have had to place two ladies in a room. We are badly in need of more cottages, but the high cost of material and the unsettled condition of the labor market make us fear to attempt building. We

would advise all who wish to visit Headquarters in the near future to write for reservations.

DO YOU WISH TO HELP?

We are just entering the busy holiday season. Our books are now in such great demand that we know Headquarters will be taxed to its limit to get them out. The workers are all laboring to the very limit of their strength to keep up with the rush and we cannot take more workers on account of lack of room. Therefore, we want all our members to help lighten our labor by observing the following suggestions:

When you are leaving your home for a few weeks visit, please do not ask to have your address changed but have your friends or relatives forward your mail. This will save us much work.

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

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

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

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

Editor's Note:—In the past this department has been devoted to news of the life and work on Mount Ecclesia. But as our life here preserves the even tenor of its ways without a great deal of variation, and as there is usually no large amount of news to give out concerning it, we have decided that it might be interesting to our readers to have a part of this space devoted to letters of appreciation received from our students and others who have been helped by our Philosophy and our various activities.

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

LETTERS FROM A MILITARY HOSPITAL

(Continued)

May 14, 1919.

I now feel quite able to tackle anything in the way of lessons again, I am pleased to say. They are just a question of a few hours work.

This illness is not without its blessings. The very limitations of ill health have opened up opportunities in other directions, have made new worlds to conquer. The stress of industrial life left little time for the development of the artistic faculties, neither does army life permit the artistic side of one's nature to expand. I am now free to devote some attention to music and literature and to attempt my "first flight." I had never seriously thought of making any literary efforts until you surprised me by the suggestion of the possibility. It certainly is worth considering, if you will unsparingly criticise my work.

I would ask you if you have a spare snapshot of the Pro-Ecclesia that I might be able to better visualize and construct its thought-form in the appointed hours for healing. In fact, I find no difficulty in building a thought-form of an inanimate object in the concentration exercises, but the thought-form of a living person or plant is somewhat more elusive; but of course quite possible.

—E. R. Syrett.

May 21, 1919.

I have noticed that the "Cosmo" is chiefly an exposition of the Cosmos and all life therein. It truly says, "This scientific, logical and exhaustive teaching is given in order that man may believe in his heart that which his head has sanctioned and start to live the religious life." Now, before we can help others intelligently we must have knowledge. But God is not only Wisdom; He is Love. I think I could help others better if I systematically developed the "heart" qualities synchronously with the "head" qualities, for no matter how much knowledge we have, it will avail us nothing if we have not Love and Compassion. You emphasized this in your article on Divine Science in this month's (May) "Rays," by quoting St. Paul: "For though I have the gift of prophecy and understand all mysteries and all knowledge and have not love, I am nothing."

We must have a genuine love for humanity

and an ardent *desire* to help all as the first condition before becoming Visible Helpers. Now the problem for the aspirant as I see it, is to bring this down from the Abstract to the Concrete and try to formulate some definite ideas of how this may be accomplished. I am sure you will be glad to explain some definite steps for one who gropes somewhat haltingly, as altho I have studied to some extent the ideas of Brotherhood promulgated from various sources; I have always thought of them as fine generalizations, not specifically referring to me. To be honest with myself, it is very, very probable that either through carelessness or indifference, and perhaps mistaking the outer doctrine for the real inner meaning, the shadow for the substance, I refused to be interested more than superficially in the trials of my fellowmen, and so missed many opportunities for service. But by the light gained from the loving message of the Rosicrucian Teachings, I have seen the error and selfishness of indifference. Some Eastern scripture says "Inaction in a deed of mercy becomes action in a deadly sin." Do you not think that one of the dangers that threaten those who have not the sheet-anchor of Love in the study of occultism is selfishness? Is it any wonder then that I should ask to know more about the development of the heart qualities such as human sympathy and compassion, vital necessities for the aspirant? I have pondered over these questions many times, so I thought I would submit them to my "spiritual advisers." I entirely agree with you about the etheric properties of the atmosphere on this side, in comparison with the countries of the old world. I have noticed that in spite of the air being relatively dry here and consequently a poorer conductor of electricity, it is surcharged and saturated with unstable electricity.

On last Sunday night, a few of the fellows here chanced to be around my bed and we had an interesting discussion on the problems of life. It gave me great pleasure to expound the doctrine of rebirth to some of the boys.

—E. R. Syrett

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

Christmas Gift Club

THE annual problem of Christmas gifts is with us again, and it is a problem to find gifts which are both useful, acceptable, and within the means of the donor. You may earn some valuable Christmas gifts by taking advantage of

Christmas Club Offer No. 1

Get FIVE NEW subscribers for "Rays From the Rose Cross," at \$1.50 each for a year's subscription. Send us the \$7.50 with their names, and we will give you FREE, as a

PREMIUM

- a. The Message of the Stars
 - or
 - b. Rays from the Rose Cross
- one year's subscription, and
one Rosicrucian Cosmo-Conception

Christmas Club Offer No. 2

Get TWO NEW subscribers for "Rays From the Rose Cross," at \$1.50 each for a year's subscription. Send us the \$3.00 with their names and we will mail you FREE, as a

PREMIUM

Freemasonry and Catholicism

New Edition—Nine Lectures by Max Heindel.
Bound in Cloth

These offers are good only to December 31, 1919