



RAYS from the ROSE CROSS

Edited by Mrs. Max Heindel



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General



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The Mystic Light.

Understanding

IF men only understood
That the heart that sins must sorrow,
That the hateful mind tomorrow
Reaps its barren harvest, weeping,
Starving, resting not, nor sleeping;
Tenderness would fill their being,
They would see with Pity's seeing
If they only understood.

If men only understood
That their hatred and resentment
Slays their peace and sweet contentment,
Hurts themselves, helps not another,
Does not cheer one lonely brother,
They would seek the better doing
Of good deeds which leave no ruing—
If they only understood.

If men only understood
How Love conquers; how prevailing
Is its might, grim hate assailing;
How compassion endeth sorrow,
Maketh wise, and doth not borrow
Pain of passion, they would ever
Live in Love, in hatred never—
If they only understood.

—*Morning and Evening Thoughts.*

Out of the Unseen

A Mystic Sequence Under the Sacred Number 9

V. V. McCOLLUM FRISBEE

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I

A DREAM-FORESHADOWING OF THE WORLD WAR AND THE ULTIMATE BROTHERHOOD OF MAN

ISTOOD on a wide plain that stretched
away on all sides to the far distance,
watching the gathering storm that was
sweeping up, blue-gray, from the encircling
horizon toward the zenith, blotting out the
white light of noon-day until the entire heavens
were obscured.

Anon, the blackness grew: the skies became a
spectacle of stupendous and menacing splendor:
mighty thunders tore the quivering air: the
lightnings ripped in forked iridescence from
east to west, from north to south: through the
rolling, midnight-blue surge of foaming cloud,
the flood-gates from on high opened in a cata-
clysmal deluge, and the stars,—the countless
stars—like golden rain, were falling unnum-

bered to the earth. It seemed that the end of
the very world were at hand, and my spirit
trembled, shaken with an overwhelming awe!

Then, while still I watched the grand fury of
the celestial panorama, to the east, where Black-
ness brooded as on a throne over the Spirits of
Storm, from behind giant ranks of towering
cloud, in silvery beauty, a great star shone sud-
denly against the storm-rent scene. So it hung
a space, like a serene promise of divinest omen,
before it was eclipsed by the engulfing anger of
the skies. Again, and yet again, it shone, dis-
appearing and re-appearing, sometimes faint,
sometimes strong, before it vanished, as though
vanquished utterly, swallowed up from sight;
the while, to my spell-bound spirit, watching in
chained fascination its duel with the elements,
it seemed to me as if the whole world's destiny
hung on the victory of that star over the uni-
versal pandemonium and threatening doom!

Anon, the storm grew mightier: the foundations of the earth were shaken, when suddenly, overhead, the zenith was riven, and a blazing pink sun poured down through the center as into a huge vortex, a world-sweeping torrent of ruby glory upon the battling planet, to mingle with the storm that still raged on!

As this new splendor flooded the stricken globe, across the skies amidst a rushing play of rainbow bands of light, the fleurs-de-lis of France drifted in symbolic, celestial beauty, and beside them, the stars and stripes streamed forth in a glistening fire of red, white and blue! The shining white lilies of France! The glowing flag of human brotherhood, for which the great Republic stands,—side by side! Aye, over France, where, in my dream, ever the blackness menaced worst!

And lo, as these two glorious emblems burned against the resplendent air, in inimitable silver effulgence the immense star trembled forth from behind the dark, concealing clouds to burst anew upon the torn and weeping world, where, already, the rose-brilliance of a new dawn was suffusing the planet, and the clouds of night, rolling back upon one another like the routed enemy before the onrush of an army, descended upon the dark forests of Germany far to the north, burying her under a pall of her own making, while all the rest of mankind rejoiced in the light of the fresh-born day; the birds sang; flowers nodded to the whispering breezes, and all Nature roused as for mighty work and happy accomplishment in the long, white wonder of the day to come!

Yea, the falling, golden stars! The lives of hero souls freely sacrificed in the cause of Humanity's best good. The silvery resplendence of the star! Thou Star of Liberty, Right and Happiness! Under Thee, France breasted alone the first awful onslaught. Oh, rose-light of Human Brotherhood, heaven-sent! From America hast thou spread over the agonized Star of Earth! To France didst thou flow in irresistible rescue! Hence to engulf the world forevermore!

So cometh the end of the old world, long foretold! Thus beginneth the new! Such, the mystic meaning of the vision that, in the year 1913, descended upon the open portals of the spirit of one mortal! Clear its meaning must be to all!

Behold, all ye of Earth, know ye not that the suffering world is in the Hands of the Great Healer, GOD!

Even so! AMEN!

II

THE SHADOW OF THE CROSS

Rapt in the beauty of the night, I dreamed I stood on the staircase landing, looking out through the casement upon the moonlit splendor of the heavens. Presently, as I gazed, athwart the star-hung firmament poised against the white moon, a giant cross stretched its dark, ethereal shadow, its mighty arms disappearing in the depths of space, its huge foot resting at my feet, while softly through the mystic, dim shape, shone the silver lunar light as behind a veil.

And as I beheld, upon my spiritual understanding the divine meaning of the vision dawned. Sinking upon my knees at the foot of the cross, my arms folded upon my breast, a solemn joy filling all my being, reverently, in deep humility, I accepted Heaven's symbolic message,—a message of a great sorrow, a staggering burden, that was soon to descend upon me, chastening, developing and teaching my soul,—as gratified ambition and smooth, flower-strewn life-pathways under smiling skies could never have done, the while seemingly laying all my life in ruins.

Twenty-two years have passed since that vision, and twenty-one years since first the looming shadow of the cross cast its actual darkness across my earthly existence, and still I walk beneath its over-casting gloom; yet upon me, now, even as filtered the crystal radiance of the moon through the dusky, intangible bulk of the dream cross, illuming sharply the outlines of its vast form, so has fallen the shining, white light of the soul, revealing with ever-increasing clearness the meaning of all that has befallen me; and the cross, so gladly accepted in mystic hours of sleep, but under which, in actual, daily life the human soul shrinks, rebels, and grieves, failing to comprehend its full significance and grand purpose, do I now accept, even as in my dream, as my best good,—the destiny that the high gods, in their profound prescience, decreed should be mine, God's wondrous blessing in dis-

guise which lifts unto the stars!—and the prophecy of the vision is fulfilled!

III

DO THE SO-CALLED "DEAD" STILL CARE?

It was in the June of 1897, three weeks after the tragically sudden death of my father, who lost his life in the mountains while on a prospecting trip, when I once again for the first time since his demise, ventured near the piano, of which, up to that date, I had been an earnest and promising student. All my ambitions had centered around the mastery of this instrument, both as a performer upon, and a composer for it, as my father well knew. Consequently, the blasting of all these hopes and the resultant family conditions caused by his untimely departure, left me well-nigh heartbroken. To these facts I attribute that which follows:

Seating myself at the instrument, softly I began a favorite selection of my father's. Hardly, however, had I rendered two pages of it when a sound of convulsive, heart-breaking sobbing filled the next room. Springing up to see who it was, I found the room empty! Aside from myself and my mother, there was at the time no one else in the house. Finding no one in the room, I hastened quickly through the butler's pantry into the kitchen, where I found my mother.

Intently scanning her face for some sign of tears of which I found not a trace, I demanded to know if she had been crying. Somewhat surprised by my manner, she answered wonderingly, "No."

Unconvinced and puzzled, I returned to the piano. Hardly had I played three bars when again the heavy sobbing filled the air. *This* time, fairly jumping from the piano, I rushed to the kitchen thinking to surprise my mother before she could dissemble, never once of course, attributing it to any other source.

"You *have* been crying!" I declared, "for I heard you!"

A second time I met with a wondering, but most positive denial, the while I searched her countenance for a trace of tears.

Utterly perplexed and unsatisfied, I resumed my playing for the third time, and lo, with almost the very first bar, *again* it came!

I dashed from the parlor, through the closed doors leading from the dining room and the butler's pantry into the kitchen, determined this time to catch my mother and prove her denials false! She was not here! Opening the kitchen door, I passed into the enclosed summer storage shed, where I discovered her calmly attending to the screened cupboards.

After that, but one explanation remained. By no possibility could I have heard her out there. Even had she been weeping as I suspected the two former times, the sound could not have reached me even in muffled fashion. Moreover, it was a man's strong, racking sobs, not a woman's, startlingly close and distinct, that I heard, and to me, henceforth, I know for a sorrowful fact that the so-called "dead" may, and *do* grieve, as hopelessly, as helplessly there, as we on this plane, and thus my father mourned! For I, who once during his earthly life heard and saw him thus racked by grief, *knew* those sobs for his! (*To be continued*)

Nature is an endless repetition of a very few laws.—*Emerson*.

ROSES

Red rose wild, with passion fed,
You are youth and folly wed.
Ere we learn what life can teach
Pain and sorrow comes to each;
Still I love you, rose of red.

Pink rose of the paler hue,
Life runs not so swift in you.
Many lessons did you learn
Ere life's current paled in turn;
Still I love the pink in you.

Yellow rose of golden hue,
Christ's own glory lives in you.
Mind, the passions long had trained
Ere your golden color flamed;
Rose of gold, I love you too.

White rose pure with spirit light
In your petals, snowy white,
God has wrought His work of love
Just and perfect from above;
Rose of white, I love your light.

—*Kittie S. Cowen*

The Creative Power of Thought and Certain Fallacies Regarding It

W. J. DARROW



HOUGHT is Creative! Never lose sight of that fact. Your thought is creating for you all the time, either good or evil, regardless of whether you are conscious of it or not. Max Heindel has frequently reminded us that thoughts are things, and it is a fact. Your character and your environment are but the reflection of your past thinking. When one thinks, he creates out of mind substance what are known as thought forms. These thought forms remain in his aura and act as a magnet to attract to him conditions in harmony with the nature of his prevailing or habitual thought. Thus do thought forms materialize into concrete forms. In view of this it is highly advisable to watch our thoughts with care to see that they are kept constructive instead of destructive, optimistic instead of pessimistic.

There is no good in shutting our eyes to the fact that thought is creative, for all the world is finding it out. Imitating the ostrich is not a wise policy. Rather should we openly recognize this aspect of thought, then devote ourselves to pointing out its legitimate applications and warning against the dangers of those which are not legitimate. Some of the modern schools are making applications that come in the latter class. We will consider a few of these.

The use of the creative power of thought through deliberate concentration upon good to expand the consciousness until it rises above all inharmony, sickness and lack, into the regions of perpetual peace and joy and plenty, is one of the favorite conceptions of some of the modern metaphysicians. This conception is very incomplete, and by itself alone is very likely to become the source of much evil.

The expansion of consciousness is *not* the main object of evolution. The essential object of evolution is the mastery of the lower self by the higher self. Expansion of consciousness will automatically result from this mastery, but it is a by-product and not a primary consideration. The lower self consists of the mind and the three-fold body, the latter comprising the physical, etheric and desire bodies. The higher self

is the Ego, the three-fold spirit. The essence of the lower self is desire, selfishness. Selfishness is opposed to unity, which will be the keynote of the coming age. Therefore the elimination of selfishness is the principal feature in the mastery of the lower self by the higher, and is the principal work of evolution.

Service is the one great antidote for selfishness—service to the whole, viz., humanity, and service to others as representative of the whole. Service builds into the mind the idea that the welfare of the whole is of greater importance than that of the individual. By service, and by service only, can the lower self be mastered by the higher.

One may spend hour upon hour and day upon day in concentration or meditation upon the perfection of self and the attainment of harmony without removing one iota of selfishness—and time thus spent, with such motives, is wasted, for it is building selfishness into the consciousness and thus defeating the object of evolution instead of working toward it.

On the other hand, expansion of consciousness and the attainment of harmony and power automatically result from unselfish service, for by such service one is proving that he can be trusted with power to use it for the common good, not merely for his own ends. Nature always gives power and knowledge to those who have demonstrated their trustworthiness, while she automatically withholds these attributes from those who would use them only for their own advancement.

Again, even though it be possible to attain power and expansion of consciousness by concentration alone, still these become as a two-edged sword in the hands of him who wields it, and by the very weapon which he has thus forged will come his own undoing. For expansion of consciousness, unaccompanied by a normal growth and development of the moral virtues based upon service, leaves one unable to defend himself against the evil entities which exist upon certain of the inner planes of being. These inner planes of being are contacted by us

through our inner vehicles. The evil entities mentioned gain access to our aura through the vibrations of selfishness, be these vibrations those of greed, envy, fear or hate; and the entrance of these entities to one's aura thru a premature and unbalanced expansion of consciousness warps one's judgment, narrows his vision, makes him subject to delusion, and thus leads to his eventual overthrow and undoing.

All this does not mean that meditation upon good and upon desirable qualities is not legitimate, quite the contrary, for meditation is a potent means for building character and can be used to good advantage in supplementing one's other activities. But it does mean that reliance upon this method for obtaining the satisfaction of one's desires without work and without service, is a pernicious doctrine and one that defeats its own objects in the end.

The subject of affirmations and denials is one that merits examination. These are devices which have been extensively used by some of the modern schools of thought. The method most frequently used has been to affirm the existence of that which is desired, and to deny the existence of that which is not desired. The rationale put forward to justify this procedure has been that good is the only reality, and that evil is unreal, hence an illusion.

There is a certain amount of truth behind this but it is only a partial truth. Even though there be an infinite amount of good in the universe, we cannot avail ourselves of it until we have specialized it for ourselves, any more than we can utilize the force of the universal element, electricity, until we have built a dynamo and set it into operation. Also, evil is unreal only in the sense that it is impermanent. Evil is merely a vibration in cosmic substance in a reverse direction to that of good. As good is the predominant force in the universe, it will ultimately overcome and reverse the vibration of evil and then evil will cease to exist. But in the meantime evil is just as real as good.

In this connection we may mention the matters of health and disease. These are merely states of vibration in matter, either physical or etheric. Matter is crystalized spirit. Modern science has proved the atom, the unit of matter, to be composed of electrons which in turn are a form of electrical energy. Energy is a func-

tion of spirit, being correlated to the third aspect of Deity, viz. Activity. Now spirit is the ultimate, unchanging reality in the universe; and as it is proved that matter is a form of spirit, then matter is real and states of vibration in matter, such as health or disease, are also real.

Therefore to deny the reality of disease is to utter a lie. A lie employs the force of repulsion and is destructive on all planes. Hence the in-harmony eventually resulting from the denial of existing disease is liable to exceed that of the condition it was designed to remedy. The same principles hold true in the matter of affirming health that does not exist.

The rational procedure to follow in the matters of health and disease is to use the creative power of thought, constructively, not destructively. To do this it is first necessary to refuse to admit to the consciousness any thought of pain or disease. Do not deny their existence but ignore them and refuse to think of them. Then hold persistently the thought of health and refuse to think of anything else. A little Will exertion makes this possible. When this has been done, the Good which pervades the entire universe will flow in and manifest health for you, because you have created a state of mental and emotional harmony within yourself which has affinity for and attracts good. This process may be accelerated by the aid of the Invisible Helpers, but it is well to employ all your own resources before calling upon them for help.

However, there is another factor which has a bearing in the case. Present disease may be the result of abuse of the body in a previous life, or of having caused another to lose his health. Disease then automatically teaches us that such abuse or such lack of consideration for others is severely penalized. When we have learned this lesson, we have earned the right to health, but not before.

Therefore be perfectly sure that if you refuse to entertain thoughts of disease and persistently hold to thoughts of health and optimism, you will sooner or later attain health. Whereas if you accept the pessimistic thought that disease is inevitable, you will surely remain subject to it indefinitely.

There is one more aspect of the matter that is of importance. The object of our pilgrimage

thru matter is to attain a knowledge of good and evil, so that as self-conscious beings we may choose the one and abjure the other. Only then can we become co-workers with Deity in the divine plan. To deny evil that exists or to affirm good that does not exist is to destroy the faculty of discrimination, which is one of the most important products of evolution and without which no extended material or spiritual development is possible. By these practices a crook is put into the mentality which must later be straightened out by pain. The loss of the faculty of discrimination and the consequent inability to distinguish between good and evil causes one to become the prey of illusion, after which progress is impossible and disaster is probable.

The last point which we wish to touch upon is the matter of work. This is a universe of work; it was so designed to be. It will *always* be a universe of work, for work as a phase of Activity is the third aspect of Deity; the other two aspects being Will and Wisdom. If we are to evolve upward toward Deity, it can only be

through the offices of work. By work alone on some plane do we contribute to the welfare of the race and the sum total of good in the universe. And only by so contributing do we *earn* the right for good to come to us. Hence we have no right to have our thought creations materialize for us until we have earned it by work. Any system of metaphysical manipulation that aspires to obtain material or other things without having *earned* them, that is, to get something for nothing, is manifestly dishonest in character. The introduction of the element of demand into thought creations comes within this classification. That which belongs to us will come without any demand. As it has universally been found that dishonesty does not pay, we may be sure that it will not pay here, hence this form of it should be avoided.

The foregoing principles are based upon the Rosierucian Philosophy. The writer believes that he has ample confirmation of their truth. He leaves it to the reader to judge for himself as to their value and application.

A Quest for Happiness

CORINNE S. DUNKLEE.

SOULS, when beginning to consciously learn from the great Oversoul, are free to wander through many planes, studying different conditions and beings as they find them.

An ego, whom we may call the Wanderer, gives the following experience:

While studying in realms supernal, I encountered the question "What is happiness?" After much thought I resolved to carry my quest away into the world of finite things, study the individual problems I found there, and learn if mortal man in his innermost life still holds any remembrance of the divine heritage that belongs to his immortal state.

My journeyings carried me first into the gardens of pleasure. So entrancingly beautiful were they at first sight that I wondered if man had here set the ending of my quest. To the strains of the lute and the singing of birds, lovely women laugh and idle, as carefree and happy as the wisps of cloud that loiter along the sky in the path of the setting sun. But upon com-

ing nearer I find that when the lutes are silent and the birds are quiet, the beautiful white hands seem strangely empty. And the dreams are deeply shadowed with a longing for things they know not of.

In the dim silences of the night I peered into their hearts to find the lotus blossoms there; for in every happy heart blooms the white lotus, pure and fair. But alas, for these hearts that flourish only in the gardens of pleasure, the lotus blooms are stunted and discolored, and many have not even begun to flower.

"They know not the true meaning of happiness here," I murmur; "my quest instead of ending has but begun."

Far away in other lands the wanderer is seeking, when there comes into view upon a nearby hill-top the figure of a handsome youth. He is in the prime of manhood. Life has given to him of her best. In his hands he holds a thing that is white and shining. As I watch him his face grows contorted with pain. Great shudders rend his body. Suddenly, as it were,

the white thing he holds unknowingly in his hands, grows and expands until its light shines about him. Fascinated, I watch this strange conflict until the thing bursts its bonds and stands a white and luminous shadow beside him. His strugglings gradually cease as the white shadow envelops him. His body seems to partake of its wonderful brightness; a great peace possesses him. In the distance I hear a triumphal chorus singing, "Alleluias for the soul victorious." I know now that I have witnessed the age-long conflict of the body and the soul. As I listen and understand, the breath of angels seems very near.

The scene upon which I now gaze is a crowded thoroughfare, gaily bedecked with bright lights and vivid colors. Gaudy strains of music swing through the air. Merry laughter and bright repartee meet each other, as the carefree throng hurries to and fro. Beautiful women and strong men form this gallant procession. I think, "Here at last I shall find the thing I seek," when suddenly beneath the merriment and laughter there sounds a strange undercurrent of wailing. Many pass on heedlessly, but here and there one stops as though stricken dumb. Gladness fades from happy faces. The color ebbs from smiling lips. A woman, more beautiful than all the rest, covers her eyes as though trying to shut away all sight. "Oh, that I could forget that terrible sound," cries another. The fair scene loses all its beauty for the wanderer. "What can it mean?" I ponder; when in my heart there comes the answer clear and true: "These are they who have builded their shadow-happiness upon the pain of others. Beneath the shallow mask they call happiness, memory stands, an avenging angel, with the flame of conscience in her hands that sears deep into the anguished soul.

Shuddering, the wanderer turns away, yet with a tender pity in his heart for these souls upon the way.

"Oh, the bitter tears that must come before the blinded eyes can see! The cycles of pain that must pass before these sleeping souls awake!"

Towards the hill-tops that lie beneath the sunset, across a meadowland sweet and heavy in its blossoming, a woman walks softly. Her hair is white as the eternal snowdrifts on the lonely hills above. Oblivious of the vast pan-

orama of world lights that lie at her feet, she keeps her eyes fixed upon the towering peaks beyond, trusting ever to meet her white comrade along that whiter way. For in her eyes sleeps the undying glory of dreams. Across the meadow where she passes, white flowers spring up in answer to her thoughts. And on her brow gleams the star of the dreamer.

"Ah, that happiest of all mortals, a dreamer of dreams! I wonder if it be not here my quest shall end?"

Quietly I watch and wait until the evening shadows begin to lengthen, and the dying sun lies like points of flame upon the distant hills. It is now that happiness lifts from the dreamer's face to be replaced by an unutterable sadness; yet so softly woven that it shows but a deeper beauty. The brilliancy of the star upon her brow grows softly pale, until it hangs, a great tear-drop, as tremulous and beautiful as the wondrous evening star.

"Not here—not here my quest can end. Happiness for the dreamer is a beautiful, transient thing, to be held only in moments of ecstasy, so rare and fragile that it cannot bear the quiet strain of every day. At times it must flit away, leaving only a nameless thing akin to despair in its stead. Since for the dreamer, happiness far exceeds that known to other men, so in exact proportion his heart must always touch the bitterest deeps of pain."

A landscape of dark coloring stretches away on every side, while a drab sky seems to reach to the very tree-tops and interlace them with its grey fingers. The figure of a man is outlined in plain relief against this drear expanse. His face is strong and filled with a meaning of the deeper things of life. His eyes hold the light that sorrow kindles when she has long laid her impress upon the soul. In his hands he holds a cup which time and again he raises to his lips. He seems unable to summon courage to drink the contents for each time he shudderingly turns his face away. Finally, with a supreme effort he holds the cup to his lips and drains it. "Ah, the bitter cup," I hear him murmur. For a long while, or so it seems, he stands silent. Then I look again, and in wonderment, for the erude cup which he holds in his hands has changed to one of shining gold. And now

(Continued on page 372)

The Open Road

CARL PIERCE

PART I

FOOD FOR THOUGHT

AS ONE journeys through the particular stretch of life called by some the "earth journey," it is natural for him to question, "Whence came I?" and "Whither do I go?"

Every fleeting moment suggests to youth the expectancy and the fulfilment of hopes; to middle age, joy or disappointment with increasing questionings as to the future; to old age, a wonderment and a peering into the future. To ripening age there comes the wonderment as to why one has to depart at a time when he is better equipped mentally than at any other stage of the journey.

Thus to every individual there come these constant questionings, if indeed they are not fears, and one is led to wonder if there is an answer to any or to many of them—perhaps to all of them, and what these answers might be. One requisite to obtaining these answers is the understanding that the material body is of slight consequence in the eternal plan. Not that the material body should be neglected, but that it should be regarded merely as the "Temple of the Soul," the temporary home of the soul during its earth journey.

When a soul prepares to make the journey through the earth plane, it is necessary for it to find a material vehicle. This, one terms the body. As you know, the human body is made up of matter that, when the soul departs, crumbles and decays; it returns again to mother earth. But the soul never dies. Make that point very clear.

This earth journey may be long, or it may be short. The body is but a temporary dwelling. When you go on a summer vacation to remain perhaps but a short time, you cannot say that the summer residence is your real or permanent home. Still you partake of the pleasures and perform the duties of your vacation home. After a time, when your vacation has expired, you return again to your permanent dwelling. Such is the condition when you leave your heavenly home for a sojourn on the earth plane.

Picture the soul—your soul—in its high

estate, seeking some opportunity to come to earth and participate in the lessons, experiences and service which it offers—perhaps some particular service to God and to mankind. During the ages perhaps you have made many such life journeys—you may have overcome and learned many things. Perhaps you did not do some of them as well as you might now, due to lack of experience.

You seek a door to the earth plane. You look about for adequate human parents who will offer you those experiences for which you are seeking. You select your parents, let us say; you enter the earth plane as a newly born human child. Years elapse. Memories of past existences, possibly, fade. One may then perhaps believe himself to be merely a human. But it is not so. The soul, a God-product, is evolving, but by reason of its immortal source it never dies.

As the years pass, as material training and education progress, what more natural than for the individual to ask "Whence came I?" and "Whither do I go?" And then perhaps the individual, in his questionings, begins to realize the truth that he has lived before; that he came here to do a certain work; that he is part of an orderly plan, divinely conceived, to aid in the advancement and evolution of humanity. With these questionings in his mind and with an earnest desire for light, it is safe to say that he will find light; his questions will be answered; his mind will be set at rest; his fears will be quelled; his soul will be satisfied.

The first effect of even the first step toward enlightenment, is the dissolving of worry, fear and doubt from one's mind. Where knowledge and understanding are, there worry, doubt and fear cannot live. As the light dispels shadow, so wisdom dispels doubt. When one awakens to his real purpose in coming here, life no longer becomes a series of sad questionings or sorrowful bemoanings in consequence of unjust dealing from an unkind fate. Life becomes an opportunity for service. Life takes on joy as one gains its true perspective and realizes that the Great Master, whose example all may safely follow, has work for us to do.

Regarding the condition of the soul after that state which is called death, much depends. The law of Attraction must then be considered. In the case of the man who loves the world and worldly pleasures, by the law of Attraction he still clings very closely to the earth plane. As high as the thoughts of a man rise, just so high can his soul rise when it leaves the body.

To those who would rise high in the spiritual plane, it might be well to add: "Do not neglect your body. Keep it healthy and strong. Make every muscle and nerve absolutely obey your command. But do not cling to your body; always make it obey you, rather than allow yourself to be a slave to it." Were any well organized and poised person leaving his home today, he would say: "I wish to leave my home in order." So each and everyone should have the pride to keep his Temple of the Soul in order, so that when the call comes to leave this House, he will not have to look back with shame and regret at his neglect.

If one could but for a time forget the existence of the material body, one would doubtless then realize of how little real importance it is; a necessity while on the earth plane—a development—an experience. But the yearning of the soul really is for that "ever-upward, drawing vibration" to which all those who are spirit-hungry are endeavoring to vibrate.

You who are still walking the earth plane, pause! Look about you and take, for example, the poorest, the humblest of God's creatures, then say to yourselves: "I once filled a position like that. Why should I be proud? Why should I be conceited? That is my brother! I will help him." This builds for you a home for the soul. Every good deed you do adds one more stone to be fitted into this spiritual structure.

What more potent element in the advancement of soul—your soul—than prayer. One must, one is told, ask in faith, believing. But if one asks for spiritual advancement, if one asks for spiritual unfolding, if one asks for power and understanding to do the will of God, what more reasonable to suppose than that this will be granted?

PART II

THE BROTHERHOOD OF MAN

Since the onward urge of the soul is toward that great Source which in turn is expressed in

LOVE TO ALL MANKIND, how essential that one give some consideration to the understanding and practice of the principles of the Brotherhood of Man.

In fact a first step toward the understanding of the questions mentioned before, "Whence came I?" and "Whither do I go?" seems to be the understanding and practice of these principles, because one cannot ascend to the top of a hill where he may read past, present and future until he has taken the first steps in climbing the grade, and BROTHERHOOD represents those first steps.

Take a simple example of the playing of an instrument, the violin for instance. Suppose you played a fine violin well; your tones produce thoughts of harmony, love and peace in your audiences. Suppose also that, as a result of your ability to play the violin, you are able to bring more harmony into the lives of your fellowmen. Would you not consider this desirable?

Instead of playing a violin, let us consider our own heart strings. Before we start out in the morning, are we sure that they are vibrating harmony, instead of discord? If we ourselves are not in tune and rhythm, can we expect the world to listen to our discord and yet give us harmony in return? The responsibility rests with us. We must start with ourselves, to see that we are in tune and rhythm. Then when the world's discords try to break in on our harmony, though the latter may be drowned out for a time, still if we keep on vibrating to our ideals as well as we can, eventually we shall win out, because discordant sounds and conditions can not last forever.

Suppose, along this line of thought, you were to say to yourself every morning: "Today I will bring my fellow man a message of peace, love, and power." How would it be possible for you to do this? Plainly through your own grasp of the peace, love, and power which you wish to vibrate.

How does one attain this tune, rhythm or vibration? By studying with one's self to produce it. One does not learn to play an instrument in a moment. It takes practice. When one is inharmonious, angry, worried, fearful, critical, or full of care, he is not in tune. He is like a harp, the strings of which are rusted or

out of tune. He needs tuning. Our tuning process and our practising with ourselves is to eliminate the care, worry, doubt, fear or whatever thing clouds our path, separates us from those we love and who love us, deprives us of the privilege of helping others, prevents clear vision, or tries to separate us from God.

Have you ever ridden along a road that was swept by clouds of fog? If you were traveling rapidly and unless you were cautious, there might be a chance of missing the road, collisions might occur, or disaster be in store for you. So, when worry, fear, doubt, criticism or any other negative element of a similar character attempts to fog-sweep your path, go cautiously; clear the vibrations of your being as well as you can and study the causes that produced the fog clouds. Perhaps next time you may stop them from forming by not giving vent to anger, worry, doubt or fear.

How can one best do this and what prayer offer for the clearing of one's vibrations? This depends largely on the individual. But it is helpful for each to ask himself frequently: "Are my vibrations in tune and rhythm?" If they are, go ahead. If they are not, proceed cautiously until the clouds clear. God will set you right, and a prayer to Him will clear the Road, if your heart is sincere.

Let us then consider the privileges and duties of those among us who have set our Houses in order, who are in tune and rhythm, and who desire to conform to God's purpose for man by contemplating and practising the principles of the Brotherhood of Man.

It is necessary that we remember that the most ignorant, the most dependent, the most pitiable among God's creatures is our brother. He really reflects in his soul the same goodness and power which is God's. Some of our brothers are like babies. Simply because one is grown up, though in reality still a child, is no reason why we should treat him with less consideration than would naturally be shown to a helpless infant. The younger the baby, the more tender we usually are. But the more helpless the child of God, the more pitiless we usually are. Can you account for this? One does not need to explain it, but one needs to correct this tendency in himself.

So we must vibrate to Universal Brotherhood and love for all mankind, and in this Brother-

hood include every living thing. Recognize all things as made by God—everything in the mineral, vegetable, animal and human realms—everything!

God's purpose is seen in the constant evolution of all his creations. He is radiating love, Himself, to you through every one of those creations. Why not constantly recognize this?

Browning's "every common bush afire with God" was no idle remark. It is literally true. But just as true is the fact that your brother man is afire with God. It is our privilege and our sacred duty to recognize this, and treat our fellow men accordingly.

Since God made all nature and nature's noblest work, man, a part of one Great Brotherhood, consider the day when every act and intent of man shall include a recognition of this Brotherhood, wherein everything shall vibrate in harmony with its great keynote, LOVE! This Brotherhood naturally will mete out justice and love, peace and harmony, and when you can establish these, the Veil will be rent absolutely asunder. This rending of the Veil will eliminate anything that hides from you the answers to your questions, "Whither go I?" and "Whence came I?"; and the answers to all other questions will be an open book to you in proportion to the progress you make in establishing this harmonious vibration.

Each person's development along these lines must of necessity be individual. We cannot merely profit by reading or learning from the outside. Each one must feel and know and experience for himself. To each must come the personal desire to progress, and the personal acquisition of attendant blessings are and will be the fruit of such desire. Let us therefore pause and reflect upon this subject, in order that within each of us may be born daily those thoughts which will hasten and help to perfect on earth the Universal Brotherhood of Man.

* * * * *

The outer surface of The Brotherhood of Man has hardly more than been touched upon. Let us realize, for example, that every time we think, every time we breathe, unless we are living this Brotherhood in our daily lives, we injure some soul less advanced than we are.

From the Great Fountain-head of God, the greatest and the humblest alike have their

origin. And since God is their origin, where is our right or privilege to criticise or condemn a brother? We frequently excuse ourselves for our criticism. But are we the standard by which judgment shall be set up? If Christ Jesus refused to set Himself up as a judge, shall we judge?

A realization of the Universal Brotherhood of Man would change the entire universe. Such a realization would be like a cleansing stream which flows onward to the vast ocean. Have you ever stood on the bank and looked down into a pool of stagnant water where a green, slimy substance covered the surface? That is much the same as with many souls; that is the condition of the person into whom love and light do not penetrate. The surface is so contaminated that there is no opportunity for light to be reflected from it. But the soul must eventually find the light.

Love purifies. It flows on and on toward the great ocean of joy and wisdom, carrying the soul to a point where it can never become contaminated by the slime of unbrotherliness. There are a few souls at this point, and they are the ones who should rise up and lead their less fortunate brethren.

The adoption of the principles of Universal Brotherhood would put one on a basis where he would not harm even the humblest of God's creatures, because, among other reasons, he would know that it would return with ten-fold force upon himself. People who realize this are the ones upon whom God calls to rise up and send forth the message of His Universal Brotherhood.

This great message will drive out want; It will drive out discord; It will purify even the lowest dive; It will establish the Kingdom of God here on earth for which those who have said the Lord's prayer have prayed: "Thy Kingdom come; Thy will be done, on earth as it is in heaven."

If there can once be installed in the minds of man this idea of the Universal Brotherhood of Man—this world-love—its vibrations will purify the stagnant pool of selfishness. Then when its vibrations are strong enough, all that one calls discord will pass away; the one Great Family will be united, and the Brotherhood of

Man will become universally acknowledged.

When you step out of your home or walk along the street, look about you. You need not go many steps before you realize that some of the souls you meet do not seem to be reflecting God. Let us ask ourselves, at the same time: "Are we reflecting to them the love of the great God-head?" Let us realize that if we once grasp this idea of Brotherhood in its real significance, we must necessarily begin to live it; and as we live it, others will catch the spirit and they too (not from our words but from our lives) will want to live it.

(To be continued)

A QUEST FOR HAPPINESS

(Continued from page 368)

the sun in all its splendor bursts through the clouds in a weird, exultant glory.

Now I hear him speaking those wonderful words of one of the illumined ones who has passed on:—"Our duty is to drink to the last drop, without a murmur, whatever the cup of life may have in store for us; to pluck the roses of life for the fragrance they may shed upon all, content to deny self if others may be served thereby."

And his voice is as the chanting of silver bells at vesper time.

The wanderer is no more upon the quest; for in that moment was revealed that in the heart is held its answer. Only in *self-sacrifice* may one find enduring happiness akin to that the angels know.

Again into the realms supernal is borne the glad message. In the world of finite things are souls, pioneers of the coming Age, awakening to a knowledge of the plan divine.

What is music? This question occupied my mind for hours last night before I fell asleep. The very existence of music is wonderful, I might even say miraculous. Its domain is between thought and phenomena. Like a twilight mediator, it hovers between spirit and matter, related to both, yet differing from each. It is spirit, but spirit subject to the measurement of time; it is matter, but matter that can dispense with space.—*Heine*.

Liberation of the Body Through the Consciousness

MARIE D. ZENTGRAF



OUR bodies are the externalization of the consciousness within. When we think deeply and feel deeply, then we are fully conscious, and our bodies partake of the substance of our thought. Every cell of the body assimilates thought-force, as well as food-substance.

It is very necessary to eat pure food, and food which has no thought of death clinging to it, so that we may assimilate the finer substances which nature has given us to build into our physical bodies. It is also necessary to exercise moderately, to breathe deeply, and to keep our bodies clean so that we may receive life and strength from the pure vitality which surrounds us and permeates all creation. Our minds will be clarified, our consciousness deepened, if we will fully realize that it is wise and good to partake of the finer foods of nature and to breathe in calmly and joyously the vital essence of the air about us.

But necessary as it is to eat and exercise wisely, it is far more important to think wisely. Every day we should have time for calm and deep thinking, in which we fully realize that there is goodness truth, and beauty within us and all about us. Then our consciousness will become permeated with the substance of our thought, and our bodies will become purified and vitalized. Our daily activities will be performed more efficiently if our thoughts are calm and strong and true. The higher we can raise our consciousness toward pure love and wisdom, the more will we express these qualities in our lives, and the better can we serve our fellow man. For as we create a purer consciousness, we create finer vibrations around us, and thus we help each one who comes in contact with us.

It is always our attitude of mind, our depth of feeling, which affects our consciousness. If we think deeply about the beauty and goodness of life itself,—if we dwell on the sweetness and loveliness of children and flowers, if we know that there is truth and strength and wisdom in the very heart of all humanity, we raise our consciousness to all that is good and strong, and our bodies and our minds will express more of strength and beauty.

It will take earnestness and persistence to procure results such that our bodies may become perfect and liberated from all darkness, because life is buried deep within us and the outer physical body will change but slowly. But we know that the flower seed must bring forth flowers if we give it the right soil, water and sunshine, and so the substance of life within us will bring forth a perfect body and a joyous soul if we love all that is perfect, all that is good and true.

THE TEMPLE OF TRUTH

Out of the Wreck of the Ages,
Up from the dying, dull embers
Smoking on sites of false altars,—
Up from the lifeless, cold ashes
Covering Time's ancient temples,
Housing idolatrous teachers,—
Rise, O HUMANITY'S TEMPLE,
Unto the Teacher Omniscient!
Unto the God Omnipresent!
Unto the Father Omnipotent!

Rise! Like a phoenix immortal,
Out of Truth's fiery furnace,—
Eons of world-dross consuming,—
Creeds all outworn, yea, outgrown now:—
Civic corruptions, gross lustings,—
Rise! O Great Fane! Like a day-star!
Proudly, aye, grandly, outflinging
Dazzlingly streaming star-pennons
Far o'er the wakening planet!

Rear thy great pillars of star-stone
Unto yon azure dome vaulting,—
Up from those Courts of Vast Wisdom,
Where Man, the Ages' Grand Master,
Son co-eternal and Christed,
Royally meets Life's Veiled Wonder,—
GOD, the Creator and Father!
LORD OF THE INFINITE COSMOS!

—V. V. McCollum Frisbee

Shall I tell you the secret of the true scholar?
It is this: Every man I meet is my master in
some point, and in that I learn of him—
Emerson.

Vivisection—What It Is and What It Is Not

DR. A. A. ERZ

Author of The Medical Question

(Continued from January)

IN OUR study of the history of modern medicine, we come to the conclusion that medical physiologists have often engaged in torturing the victims of their experimentation, and that every generation has ridiculed many of the observations and deductions of its predecessors.

In regard to vivisection, we find that most of its advocates must admit that they have not studied the question in all its relations to science and humanity. There certainly is no method of experimenting as abominable and detestable as is vivisection, of which Lord Bacon said, "It is a thing odious and barbarous." Prof. Dr. P. Mantegazza, in his "Physiology of Pain," gives us a description of the "great delight and very great patience for the space of a year" with which he experimented on animals in order to ascertain the influence of pain on the breathing. In order to prevent the animal from moving, and without interfering with the mechanism of respiration, while submitting it to the greatest pain that could be contrived, the "gentle" professor drove many sharp nails through the animal's feet and limbs; and he aggravated the pain to such a degree that the muscles became paralyzed by its action. He had a "tormentor" constructed with which he could "take an ear, a paw, or a peice of the animal's skin, and by turning a handle crush it between the teeth of the pincers." "I can," he triumphantly says, "lift the animal by the suffering part. I can tear it or pinch it in all sorts of ways." He gives as the result of twenty-six of these "experiments," a table of the amount of water and carbonic acid gas exhaled under various degrees of the torture inflicted. And this is called "scientific research," on which modern medicine is depending. This classical example of scientific torture may suffice. It is useless to enter into any argument with the ordinary medical advocate of vivisection, because he has dulled his conscience with the equivocations and special pleadings of the cult of vivisection. And this is the worst aspect of the matter. "*Corruptio optimi pessima.*" Not only

does vivisection draw to itself those who feel a lust of cruelty, but it perverts and debases some of the best characters among its devotees. In the case of a vivisector where this debasement does not extend to his veracity, we may be treated to the confession: "The sufferings of the animals are truly horrible, and sympathy with them is not sentimentality." Again, he will not pretend that the "experiments" which result in the most awful suffering have necessarily any practical purpose, though he will contend that some definite results may some day be the final outcome, as in the case of other sciences, and that vivisection is in his opinion an important aid to science.

In the words of Dr. Pirogoff, an eminent Russian medical man, who in his younger days was a full-fledged vivisector: "Science does not entirely fill the life of man; the enthusiasm of youth and the ripeness of manhood pass, and another period of life ensues, and with it an inner call for introspection; and it is then that the recollection of the violence used upon, the tortures inflicted on, and the sufferings caused to another creature commence to pull at one's heart-strings involuntarily. It seems to have been the same with the great Haller; so it is with me, I must confess; and in these latter years I would never be able to bring myself to perform the same cruel experiments upon animals which at one time I carried out so zealously and with such nonchalance." To readers who wish to inform themselves upon this subject, we recommend the work of one of the latest and most candid vivisectors, "Confessions of a Physician," by Dr. Smidovich.

The greatest medical thinkers of all times have claimed that vivisection, otherwise known as experimental medicine, has sent its votaries on a wrong track. It is not so much the amassing of further data that is wanted, but the ability to think out the logical consequences of the facts already within our knowledge. One of the puzzles confronting official medicine is the fact that the various therapeutic systems which ignore and abhor all vivisectional experimenting are successful, even in cases abandoned by the

best medical authorities who clamor for vivisection. After all, vivisection amounts to a vain effort to make man believe that he may evade responsibility for his misdeeds and errors. And official medicine fails because it ignores the many failures and fatalities following the application of the therapeutic methods based on vivisectional experiments.

When the overzealous, inexperienced advocates of unrestrained vivisection tell us of the harmlessness of the experimenting under anaesthetics, it is well to refresh their memories by the following statement of Dr. S. Townsend, F. R. C. S.:

“What is anaesthesia? To the public the terms ‘with’ or ‘without’ an anaesthetic suggest proceedings as simple and final as turning on or off an electric light. The public takes it for granted that an animal is anaesthetized with the same care, and in the same sense, as a human being is anaesthetized on the operating table; that it is indeed put under what is known as true surgical anaesthesia. This is a misconception of the case. The conditions under which anaesthetics are administered to human beings are not comparable to the conditions under which they are administered to animals. In the case of the human being, the patient is in a position to express an opinion as to whether he suffers or not; in the case of the animal, the information is derived from the operator; in the case of the human being, the primary objects are the comfort, safety and well-being of the subject; in the case of the animal, the primary object is the success of the experiment.”

And what does all animal experimenting really mean, even if it be carried out in the most humane manner? It is only the forerunner of experimenting on humans. Dr. W. R. Hadwen, of London, states: “Experimentation upon animals does lead and has led to experimentation upon human beings. In fact, every time a surgeon or physician inoculates his patient with some morbid material that goes by the name of serum or vaccine, he is experimenting upon that patient, for he has only a remote idea of what is going to be the result of it. Therefore we are having to-day—and I say it unhesitatingly—not merely experimentation upon the lower creatures, but we are having *experimentation upon human creatures* too; not only upon

private patients, but especially upon the *poor in the hospitals of our land*. During the last ten years I have watched theory after theory that has been started and exploded and vanished into thin air. The whole shore of vivisection is strewn with the wrecks of exploded theories.”

Besides, we hold with Prof. Dr. Alfred Russell Wallace, one of the greatest scientists of our times, who was opposed to vivisection on moral grounds, that “what is *fundamentally immoral* cannot be justified by any consideration of expediency. The moral argument against vivisection remains whether the animal suffers as much as we do or only half as much. The bad effect on the operator and on the students and spectators remains; the undoubted fact that the practice tends to produce callousness and a passion for experiment, which leads to unauthorized experiments in hospitals on unprotected patients, remains; the horrible practice of binding the sufferers in the operating trough, so that they cannot express their pain by sound or motion, remains; their treatment after the experiment, by careless attendants, brutalized by custom, remains; the argument of the uselessness of a large proportion of the experiments, repeated again and again on scores and hundreds of animals to confirm or refute the work of the other vivisectioners, remains; and finally, the iniquity of its use to demonstrate to physiological students already established facts, remains.”

As is the case of every crime against nature and humanity, there are special effects resulting from the cruelty of vivisection that will strike the perpetrator and the community tolerating such outrage. For no human being can violate the laws of nature governing the life of another being without grievous damage to his own self. When we study the life of full-fledged vivisectioners, we usually find this confirmed. The advocates of vivisection refer us to leading men of modern science, like Huxley, for instance, who, they claim, openly justified the practice. His stand on vivisection was a peculiar one. While he rather shuddered at performing the bloody acts himself yet by his authority, influence and advice he gave great impulse to the practice of it. In fact, his teachings led to the craze for experimentation and demonstration on living animals, even before quite young stu-

dents. He certainly held it to be false sentiment to blame others for doing what his personal feelings rebelled against, and he considered such miserable work wholly justified for its alleged extension of knowledge and the good of humanity. Indeed, he gave his full approval to vivisections involving severe and prolonged pain.

When we study the life of this typical modern materialist, one can discern the total lack of human sympathy, not only for animals but also for his fellow men in general, especially for those of another race, implying a strange aridness of heart and poor logic. Referring to slavery, he expressed himself as having no sympathy for the negro, and said he did not believe in him. At the same time he had to admit the perniciousness and evil consequences of slavery to its perpetrators. To quote his own words, "It is clear to me that slavery means for the white man a bad influence upon freedom all over the world." And he argued for the emancipation of the negro on the ground that "no human being can arbitrarily dominate over another without grievous damage to his own nature." This remark shows that his scientific mind recognized the fact of nature that domination or oppression or any violation of nature even if performed with a supposedly good motive, always has an evil reflex action upon the perpetrator and the community tolerating it. Nevertheless, he failed to apply this truth to the viciousness of vivisection.

Huxley frequently expressed outright contempt for women, which he summed up by saying that women were inferior to men physically, morally and intellectually. Modern scientists with vivisectional leanings seem to have similar contemptuous opinions for their fellow beings. These materialistic egotists regard themselves as far above the rest of humanity. Huxley's last years, like those of Darwin, were very unhappy. With wretched health, a hypochondriac, and being a most irritable and disagreeable old fellow, it might almost be said that retribution for his utter lack of human feeling had overtaken him. For such are the ways of nature, whose laws nobody can violate without suffering consequences. One thing is certain, Huxley's materialistic speculations upon man's destiny brought him neither hope nor consolation nor inward peace. He was without sympathy for

anything on earth except what he called "the progress of science." His declining years, according to the records of his life, were without a single ray of spiritual sunshine. "Whatever a man soweth, that shall he also reap."

After all, the vivisector does not stand unimpeached by his colleagues. Happily there are men in the medical profession to whom these vivisectional atrocities are as hateful as they are to us. But the profession in its corporate capacity must be held responsible for these crimes. A list of names of medical men denouncing vivisection as a crime against nature and a detriment to science and humanity would require more space than could be allowed here.

The following must suffice as a sample of the true spirit prevailing in the higher circles of really scientific men in the medical world. Dr. Ph. Mareschal, in "Le Medicin" (September 8, 1907), says: "As to vivisectors, let them be altogether separated from the medical profession so far as their studies are concerned. Their calling is not identical with ours. Their associating with us is the cause for some of our colleagues having lost the moral health, the habits of gentleness, of kindness, of compassion, which are essential to the practice of our profession. To vivisectionists let us say: 'Stand apart from us and as far away as possible. Go on mangling and torturing, since the law does not actually forbid your doing so; but would that the state declined to label you as medical men, for there is deep incompatibility between your profession and ours.'"

We must now leave it to the reader to form his own conclusion as to what vivisection is, why it should not be tolerated, and why it ought to be abolished.

All our life from birth to death—is it not, with all its dreams, itself a dream? Does not our belief in its reality spring solely and entirely from our ignorance of any other life more real? Our earthly life is one of dreams of another and more real life, and that other life is a dream of yet another life, and so on, even to the last life, the life of God. —*Tolstoy*

To man propose this test—

Thy body at its best,
How far can it project thy soul on its lone way?

—*Browning.*

Question Department.

Princes of the Air

II

HIERARCHS AND INITIATES



QUESTION:

What is Initiation?

What is the connection between the Initiate and the Hierarchs of our invisible government?

ANSWER:

The questions regarding Jehovah, the Race Spirits and Initiation are not only closely connected but form a chain which links us to the very throne of Deity.

Where is the throne of Deity? Is it in the heart of man; or in the mysterious center of our planet, the earth; or in the fiery core of the sun, our life and light giver; or in the hidden glories of the great central Sun, of which our visible sun is only a symbol?

According to the Rosicrucian teachings which are based on the Bible, Deity is universal, cosmic, planetary, and is latent not only in our human evolution, but also in all evolving life-streams. Every evolving being is Divinity in the making, and when it has reached the human stage, it may aspire to and accomplish initiation, which is no more and no less than a short cut on the way of evolution,—a means of attaining far in advance of the average to the ultimate goal of all evolution, which is deification. We might say, initiation is a quick method of changing a human into a god; a quick method compared to the ages and ages of time that are needed by a life-wave to accomplish its development, even after it has arrived at the human stage. Yet such supreme initiation as is identical with deification can only be achieved through the unwearying and self-renouncing efforts of many successive lifetimes.

In the New Testament we read that Joseph, the father of Jesus, was a carpenter, and tradition has it that the Master Jesus himself learned his father's trade. It is true that both were builders—such is the correct translation of the Greek word "tekton"—but the "builder" as used in the New Testament, just as the word "mason," when applied to a member of the

mystic order of Free-Masons, has an occult significance and is a synonym for initiate. An initiate is a builder,—a builder who erects temples for his spirit or ego to dwell in, and who teaches others less skilled and advanced than himself how to build their temples. But what are these temples built by the initiate or mystic mason? They are, in the words of Kennedy, "no dead piles of stones and unmeaning timber, they are *living things*." They are bodies higher on the spiral of evolution, finer in texture, more exalted in consciousness, nearer to perfection and deification than those inhabited by the humanity of the time. We must remember that the lowest vehicle in which we function, and which at the present is the physical body, always contains all the higher vehicles in a state of latency; the materials are there and it rests with the will and skill of the builder to collect them and to fashion them into an organized form through which the Ego may express itself consciously and with full control.

For instance, the etheric or vital body which together with the desire body and the mind body interpenetrates the physical body, cannot be used by me as a vehicle, conscious and obedient to my bidding, unless I organize it; unless by my own exertions I arrange the building stones, that is, the etheric particles, in such a manner that centers of perception and of consciousness are formed through which the Ego may become cognizant of and rationally function in the etheric world. And the constructive work done on the vital body also has an organizing effect on the desire and mind bodies, which from mere conglomerates of desire stuff and mind stuff are thus beginning to be fashioned into usable forms.

The objection may be raised: Why the expenditure of effort merely to obtain something which in the course of evolution will be mine anyway? For in the next evolutionary age humanity will have perfected their etheric bodies and will have discarded the physical. This question is best answered by a counter-question: Are you satisfied to be a follower, or does a rest-

less desire urge you to become a leader, not of fashion or of finance, but of human souls? Are you contented to live from day to day and to leave to the forces of evolution the task of fashioning you, or do you prefer to anticipate time, to put your clock of evolution aeons and aeons ahead and to make yourself master of the fashioning forces?

But another objection arises: Are we not being continuously warned against premature development and precocious tampering with the clock of evolution as set by the stars? Is not Goethe right when he says: "We all must complete the cycles of our existence according to laws immutable, iron, aeonian"? How then can we dare to circumvent the law or to rise above it? Only by paying a heavy price to the guardians of cosmic law, who exact the supreme initiation fee from us in the same coin in which cycles upon cycles ago it was exacted from them. For the supreme leaders of our planetary evolution who have merged into the Godhead which reigns over our whole solar system, are the highest initiates from the humanity of former periods in the history of the earth; and their adjutants, such as the Race Spirits, for instance, are the lesser initiates of those same periods. These latter live in a state of semi-divine exaltation, as they have not reached that perfect deification yet which means full equality and union with the Deity of our solar system and which is duly possessed by the Father Initiate, the Christ Initiate and the Jehovah Initiate. But the price which they all have paid, from the Angel Initiate to our Father in Heaven who wills that we also pay the same in accordance with a basic law of the universe,—is the price of *self-renunciation*.

He who paid the greatest price within our knowledge—for so far nothing is revealed to us about the Father—He who not only exchanged His divine glory for the prison-house of the physical body, but for almost 2000 years has yearly imprisoned Himself within the earth, our Savior, Christ Jesus, tells us: "He that loveth his life shall lose it, but he that holdeth his life in this world of no account shall keep it to the life of the ages." All four evangelists report these words, Luke even twice in different chapters, which tends to prove that the Master often repeated them to the disciples with slight

variations, but always in the same tenor. The variation which Mark gives is of particular importance, and reads: "Whosoever will save his life shall lose it, but whosoever shall lose his life for *my sake and the gospel's*, the same shall save it." And with the three Synoptic Evangelists the passage is preceded by this most significant one: "If any one is desirous of following me, let him ignore self and take up his cross day by day and so be my follower."

From the Rosicrucian Cosmo-Conception we know that the seventh Cosmic Plane to which our solar system belongs is subdivided into seven worlds, the highest of which is the World of God and the abiding sphere of the Grand Architect of *our* cosmos. This Grand Architect is the Triune God in whom *our* lives originated, to whom *our* prayers are directed, and of whom *our* sun and planets and all creation upon them are but the "living garment" or manifest body. However, the God, Creator, Preserver and Ruler of our cosmos is, as the God Architects of millions upon millions of other solar systems outside our own are, but a reflection of God the Supreme who dwells high above the seven cosmic planes. On each of these there manifest divine intelligences in creations more sublime than solar systems, since the seventh cosmic plane to which the creators of solar systems belong is the lowest in the scale. The cosmic Godhead which is a reflection of the universal Godhead is again reflected in the planetary Godhead which is our very own in a much nearer and closer sense even than the cosmic Godhead. The cosmic Godhead *was* divine before it brought our solar system into existence, whereas the planetary Godhead *became* divine on this, our poor, dark, small earth, and is the final apotheosis, the grand proof triumphant of the results to which man may attain.

The Father, the Christ, and Jehovah, who form the trinity of our planetary Godhead, were once human and achieved deification through initiation. Before our planet reached its so-called Earth Period of evolution in which we are now, it went through its Saturn Period, its Sun Period, and its Moon Period. The Father was human in the Saturn Period, the Christ in the Sun Period, Jehovah in the Moon Period, and each in His time, by building for Himself vehicles corresponding to the Worlds *above* the

one which was then the scene of ordinary human evolution, became first the highest Initiate and afterwards the leader of the humanity to which He once belonged. The rapidity of ascent from world to world grows in proportion to the rarefaction of the vehicles correlated to each. But even when the deific form is built and thus the sanctuary completed wherein the "indescribable becomes event," and the union with the Godhead takes place,—the initiate, on the very strength of the fact that once he was human himself, is still the comrade of those whom he left toiling beneath, and is bound by cosmic law to assume responsibility for them.

Says Kennedy in "The Servant in the House", which is the drama of the mystic builder: "Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead." On page 376 of the Rosierucian Cosmo-Conception, we read: "The initiates have progressed and evolved for themselves higher vehicles, discontinuing the ordinary use of the lowest vehicle when the ability to use a new and higher one has been attained. Ordinarily the lowest vehicle of an archangel is the desire body, but Christ, who is the highest initiate of the Sun Period, ordinarily uses the Life Spirit as lowest vehicle, functioning as consciously in the World of Life Spirit as we do in the physical world. The World of Life Spirit is the first *universal* world; it is the world in which differentiation ceases and unity begins to be realized, so far as our solar system is concerned."

The ability to function in the vehicle of the Life Spirit, though the latter endows with the sense of ultimate comradeship and is inconceivably exalted in comparison with our dense body, does not in itself constitute a claim to divinity; but we are taught that the Life Spirit is used as Christ's *lowest* vehicle, and that He knows how to assume and to function in all the succeeding higher vehicles, and thus to lift Himself into the second subdivision of the World of God. In the first subdivision of the World of God, which is the highest plane of our solar system, only the Father may function; Jehovah, whose lowest vehicle is the Human Spirit, has by means of His highest vehicle access to the third subdivision. Deification begins when the

world of Divine Spirit is reached, which is the lowest sphere wherein the Father functions. When, in the last or Vulcan Period of our evolution, we shall have reached the World of Divine Spirit, then we also shall be God-men, able to speak the creative word and at one with the Father.

When from the ranks of evolution on earth there had arisen the third Great Being, freed and deified because He had learned how to build for Himself a vehicle like unto that of the Godhead; when Jehovah, as the Father and the Christ before Him, had reached the state of Divinity, and which happened at the end of the Moon period, the guardianship of the Earth was entrusted to the trinity of divine initiates who as Father, Christ, and Jehovah, correspond to the trinity of the solar system, Father, Son, and Holy Ghost. Since early in the Lemurian Epoch of the Earth Period the creative processes on our planet—for evolution is a continued creation—have been entirely guarded and guided by these triune initiates. The rulership of Jehovah predominated and enforced obedience unto the Law until the advent of the Christ in the Aryan Epoch inaugurated a new order of things. The Christ's regency under which Law shall be superseded by love will prevail until the time when the Father shall reveal Himself and reign supreme. Under the Father's reign for which we have as yet received no keyword, we shall be made "holy, even as he is holy."

The question is sometimes raised why we have no name for Him, who amongst all initiates is the first and the most high. The second great initiate we call the Christ, the third Jehovah; for the first we have no differentiated name, but address Him with the same appellation by which we express our reverence for the first aspect of our cosmic Creator, namely, Father. We have hardly begun to understand the name of the Christ or to respond to its vibrations. Not only to us, but to all dwellers on all the planes of our earth, the name of Christ Jesus is above every name, as He is regent over the planet until the name of the Father will be made known;—and how unworthy are we still to share the glory of Christ's name as Christians! The Father's name we could neither comprehend nor could we be trusted with it at our

present selfish stage. For the name of the Father is the creative word which no one must utter until he has mastered self. The rhythmical sound that sets the atoms into motion would become a means of destruction by causing them to spin counter-clockwise if the creative word were spoken for selfish purposes. Therefore, until we have learned from the Christ who leads us to the Father how to convert egotism into altruism, the Father's name remains the profoundest secret; this the black magicians are vainly trying to penetrate. If we remember what great calamity has been wrought by the misuse of the creative function instigated by the Lucifer Spirits, we can perhaps form a conception of the crushing disaster that would follow the selfish use of the creative word, the power of which is far above even the undefiled creative faculties of man as the Father is above us.

But, as we often hear a skeptic ask,—does not God create in order to add to his own mightiness and splendor; does not the Bible state in answer to the eternal question as to the "Why" of all creation that He created us to make manifest His glory? Yes, but His glory is to be made manifest *through us*; His mightiness and splendor are to be extended for *our* benefit; we shall share in them, and every one of us shall become a being, mighty and splendid in its own God-like glory of divine self-consciousness. In the Rosierucian Cosmo-Conception we read, "In the beginning of a Day of Manifestation it is taught that a certain Great Being (designated in the western world by the name of God) limits Himself to a certain portion of space, in which He elects to create a Solar System." To create is to fashion substance into living form. God, the limitless, confines Himself within the limits of form and clothes Himself with a body, for the universe is the body of the Universal Deity as the solar system is that of the cosmic God. No matter on what plane or in which one of His many aspects the God Creator operates, He always calls the beatitude of His previous state of no account, and takes upon Himself a form which, as it shall serve myriads of prospective beings to develop from germ-like into god-like consciousness, truly is "the form of a servant."

In the second chapter of Philippians the Apostle testifies that "Christ Jesus, though be-

ing in the form of God did not reckon His equality with God a treasure to be tightly grasped, nay He stripped Himself of His glory and took upon Himself the form of a servant and was made in the likeness of man; and being found in fashion of a man, He humbled Himself and became obedient unto death, even the death upon the cross."

As we are functioning in three dimensional bodies on a three dimensional plane, our conception of form is very narrow and barely beginning to extend beyond the three dimensions; so the thought of bodies which have six, ten, twelve or infinitely more dimensions cannot call forth in us a mental image; it can only deepen our adoration and heighten our wonderment before the "manifold works of the Lord who in wisdom has made them all." And they all have forms, because to *make* them meant to endow them with form. The Lord Creator himself while in manifestation has form. It was a God-like form of untold dimensional magnitude and untold possibilities for power and bliss which Christ relinquished when He limited Himself to the three dimensions of the human body.

"The Lord of all things made himself
Naked of glory for his mortal change."

—Tennyson, *Holy Grail*.

The God-Creator limiting Himself to become the servant of the universe or of a solar system, Christ limiting Himself to become the servant of humankind,—the principle is the same. One of the mightiest occult truths is hidden in the words which the Christ gave to His disciples and which are read every Sunday in the Rosierucian Temple Service: "He who would be the *greatest* among you let him be the servant of all." And ever since initiation was inaugurated on earth has the cross stood as the symbol of the body, and crucifixion as symbolic of the Godhead limiting itself in form. The Godhead "dies," that is, abandons its state of boundless bliss so that many may receive life, namely form, and through form, consciousness.

The square fashioned in the form of the cross is amongst the attributes of the Mystic Mason. "Take up your cross and follow me!" If you are not willing every day to "call your life of no account" and to put all the opportunities of your present state, your wealth, your power, your health, your knowledge, your

accomplishments and faculties into the service of others, and thus, through the law of universal comradeship, into the service of the whole, you are not ready for the work of a temple builder. As God gives Himself to the universe and Christ to the planet, so I must give myself to my fellow-beings if I wish to become an initiate, a builder of forms in which they and I may expand our consciousness. *They and I!* The underlying law is the same for Divinity and human initiate, and operates automatically in the case of God as of man. Self-limitation for the purpose of service is invariably followed by self-expansion. "He who loves his life in this world"—or in any other where he may happen to function—"will lose it" by selfishly clinging to the privileges and pleasures, attainments and associations of the life expressing form in which he finds himself. He will crystallize in it; by not preparing for expansion he will be unable to meet the requirements of expansion when finally evolution calls for the same; the old vehicle which he loved so much will be useless to him, and the new one which he needs so much will not be built; he will have no form wherein to express consciousness, and a life which returns to unconsciousness may be well counted lost, at least for the duration of one cosmic day.

However, he who is eager "to lose his life for Christ's and the gospel's sake," to give up the love of self and its enjoyment for the *ideal* of brotherhood, and the faculties of his life-expressing vehicle to the *work* of service, will truly find "the life of the ages;"—vehicle within vehicle, consciousness within consciousness, dimension within dimension, will automatically develop in him, till the consciousness of his deified ego expands over planes which the average of the evolution to which once he belonged will not reach until æons after. And to the self-consciousness of God there will at the close of a Day of Manifestation be added the consciousness of all the beings whom He called into existence when He limited Himself at the dawn of the Day.

But to whom shall I turn in prayer when I ask willingness for service, strength for renunciation, aptitude for joyful self-surrender? Are not the Godheads many? Which will hear me? Our one and only authority, the Christ, has told us to pray to our Father in Heaven. And through a mystic merging which is beyond ex-

pression in human words the Father Initiate of our planet, the Father of our solar system and the Father of the universe are one. Though operating on many planes, manifesting in many forms, reflected in many aspects, worshipped under many names,—there is but one Divine Principle,—one God from eternity to eternity.

The New Testament, especially the Gospel according to St. John, often interweaves references to the Only Begotten, who is the second aspect of the Universal Godhead, or to the Son, who is the second aspect of our Solar Deity, with allusions to the Christ who is the second in the trinity of Initiates that has become our planetary Divinity. This seems confusing, however, it is only a proof of the mystic knowledge of the Apostles who realized the unity of the Divine Principle no matter on what plane of being it appeared in operation. Wherever this Principle manifests, it is triune, the Father who is all in all and never called by any other name differentiating from himself as second aspect the Only Begotten, or the Son, or the Christ, according to the sphere of manifestation; and as third aspect the Spirit of God, (Genesis 1, 2) or the Holy Ghost, or Jehovah.

In the Western Wisdom Teaching the three aspects of the Universal Trinity are also known as Power, The Word, and Motion and those of the Cosmic Trinity as Will, Wisdom, and Activity. These definitions are most helpful in bringing that which is so far beyond the human intellect, at least within the reach of understanding through symbology. But our heart clings to the Trinity of our venerated creed, God, the Father, Son, and Holy Spirit, and thus the Rosicrucian teaching in accordance with the New Testament uses these names in their all-encompassing sense and leaves it with us to discern according to the context whether the universal, the cosmic or the planetary reflection of the one God is meant. And upward from planet to cosmos and from cosmos to universe travels the jubilant rhythm carried by the breath of our adoration,

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

People wish to be settled; only so far as they are unsettled is there hope for them. —*Emerson*



The Astral Ray.

The Pacific Coast, the New Jerusalem

A MOST singular book has been received by the editor, entitled "Key to the Bible and Heaven, The Mystery of the Ages Revealed", L. B. Larsen, author.

Even though we may disagree with some statements the author has made, yet the book as a whole is unique and is especially interesting to the Rosicrucian Fellowship as it deals with the Pacific Coast principally. We will quote from certain sections of the book. We regret that we cannot give more of it as there is much that is very interesting, especially to the student of Astrology. We quote extracts as follows, substantially in the author's words:

"The Bible contains the studies of Astrology, Astronomy and Geography, from which deductions are made and a philosophy is produced. The earth is described as globular and the continents as well as each nation and race are described according to location in degrees. Measurements were made then the same as they are now, in degrees of longitude and latitude, with Greenwich and Equator as dividing centers.

"The Bible illustrates the principle of creation and the philosophy of life through the three planets, Uranus, Neptune and Saturn; in the movement of these planets in the heavens, the law of God is expressed. These planets illustrate the trinity of creation.

"The beginning of time is figured from the first meridian west around the earth. The time spoken of is in degrees of longitude figured in years. The different ages are calculated westward in cycles of a given number of degrees. The three great cycles consist of 120 degrees

each and are called the ages of the patriarchs. The naming of the continents and dividing of the surface of the earth by degrees of longitude includes the naming of the races, tribes and children of the ages.

"The circuit of Uranus is through twelve houses, which are divided into three periods of four houses each. Each group of four constitutes an age. The end of each cycle occurs when the three leading planets, Uranus, Neptune and Saturn, pass from one 120-degree cycle in the heavens to another; then a condition is produced which causes war and pestilence on the earth.

"The writers of the Bible were students of the laws of the universe and were advanced in learning and enlightenment similar to the present generation.

"The Bible explains how to calculate time, measure space and distance, calculate angles, squares and circles. It shows how to locate the equator and figure longitudes and latitudes, and it explains how to estimate degrees, days, hours, minutes and seconds.

"The Bible also shows the location of the planets in special houses at the present time. It gives the location of the larger planets such as Neptune, Uranus and Saturn, and how long they are to stay in each house. The Bible teaches that these planets, when in a certain location at a given time will produce an effect on this earth peculiar to their own nature; for instance, Neptune, Uranus and Saturn produce a condition or influence which affects the life and governing powers on this earth.

"We will prove that the study of Bible proph-

ecies is not a study of a personal God, one who will utterly destroy this earth and most of the human race and save only a few belonging to a sectarian organization. The Bible says that the 'Son of God,' 'Savior' or 'Lord of the heaven' will return in all his glory and power to establish a new cycle of time, a new kingdom. Now, let it be clear in everyone's mind that this 'Savior' is the planet Uranus; that he has come back the same way as they saw him depart years ago in the clouds. Uranus will tear down and destroy before building better, and is in fact a Savior and a reformer.

"The location of the planets in the heavens is the best proof of what effect the planets have on the earth. Uranus has recently been in opposition to Saturn in Aquarius, the house opposite Leo. Neptune is in the house of Leo, and its location in the heavens corresponded to the time of the late war. When Uranus and Saturn reached the point of perfect opposition and parallel, October 1st, 1918, the war reached its climax.

"History repeats itself, and we can see another Garden of Eden period in the history of the United States. The Pacific Coast is the 'Promised Land.' Bible students should know where paradise was located and find out where, in California, Eve obtained the fig leaves. It has been assumed that the Holy Land was in Palestine, and that the Lord Jesus was born, lived and died there. We aim to show that it is California and not Palestine, which is spoken of.

"Southern California is divided into five sections and is described in Joshua 10:5. The entire book of Joshua describes the entering and capturing of the Pacific Coast and the dividing up of the country into the twelve tribes. Joshua's period of time is 110 years (degrees), beginning at the 120th degree west and extending to the 130th degree east, which takes us across the Pacific Ocean to Japan. During Joshua's time he made the sun stand still for one day. The change of time corresponds to the daylight saving of one hour during 1918-1919.

"When years are spoken of in the Bible they represent degrees of longitude. An age is a cycle of 1,000 years or degrees. There are two periods of the cycle. It takes six ages to make

the six days of the creative period of the earth. The seventh age is the age corresponding to the 'Garden of Eden' story. The Bible contains history for seven ages only.

"The recorded history of the Bible begins at 4004 B. C. We figure that the age just closing is the end of a great cycle of 6000 years. We can depend on the actual year to year method of figuring ages as applied in the Bible, for it is correct. We believe that we have passed a period of 6000 years since Adam's recorded history and we know we are not far wrong. The beginning of recorded time is 4004 B. C.; adding 1920 makes 5924 years; and if we add one cycle for the spiritual life of Jesus of eighty years (which is about the time of a circuit of Uranus) we get 6004 years ending in 2004 A. D.

"When the new age begins, it will be found that a new *teaching* will come from the *Pacific Coast States*. The teachings written in the New Testament are to have their first universal application on the Pacific Coast and will spread over the entire world; the doctrine of eternal life will be the religion of the world for the next one thousand years.

"We will mention the places on the Pacific Coast where the new teaching will originate. The Bible writers have described the places, and we will give them according to the Scripture:

"The City of Jerusalem corresponds to Los Angeles, and is to be the headquarters for missionary work. The Los Angeles section belongs to the tribe of Judah, as Leo, and is the heart of things on the Coast, spiritually. The people of Los Angeles will be the first to realize that Christ is not dead. Whenever Jerusalem is spoken of in the Apostle's time, the Los Angeles section of California is meant.

"The City of Gaza is San Diego, and here will be established great schools and hospitals. San Diego will be the city for right and justice, and the citizens there will practice the golden rule. As Los Angeles will be the headquarters for business, so will Gaza, as San Diego, be a place for spiritual unfoldment, a place for training of teachers who understand the Law of God.

"An angel (angle) with one foot on the earth, the other on the sea, has a little book open. The explanation of this is that a book

will be published from that part of the earth illustrated as an angle from land and sea, which is the Pacific Coast division, for this is the only angle which includes the earth and sea. What this book will do is best explained from the Bible; it is written in Rev. 10:9 'And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.' The little book spoken of explains the mysteries of the ages mentioned in the Bible, which are now to be revealed.

"The period of time between 1920 and 2992 is called the Millenium age, and during this cycle the condition and mode of living in the United States will be as a Garden of Eden. The population of the United States will be ten per cent greater than the entire population of the nations of Europe. According to the description given in the Bible, the 120th degree west longitude will be the next center of the world's population and civilization for the coming 2000 years.

"Up to the fall of 1920 the world will be ruled by Saturn, as Satan. The spirit of the age is to be selfish, discontented, destructive and domineering. All are seeking to get something for nothing, and if they do not get things their way, they will produce trouble for themselves and others. It will be found that before we enter 1921, the elements which are ruled by Satan, whether rich or poor, will do much damage and will upset the present forms of governments. It will be like a cyclone and when it is over the conditions within all nations will be satisfactorily adjusted with new and better forms of government and better living conditions; then will follow the Millenium age.

"The above mentioned disturbance is described as the sixth plague; it will begin in 1919 and will not be satisfactorily settled until the new forms of government are established. The seventh plague is described in Rev. 10, occurring after the sixth plague has begun. It will take place at the time of the publication of a book explaining the mysterious writings of the Bible."

Last, but most interesting to the editor is the following:

"It will be seen that the tribes as located on

the Pacific Coast have been placed to correspond to the degrees around the earth and the division of the heavens. In order to prove this, we will describe the location of the tribes as given in the Bible: San Francisco is located in Pisces, near Aries; it has the best location on the Pacific Coast and is called Jericho. The tribe of Simeon, corresponding to Aquarius, is located as San Diego County. It includes the northern part of Mexico from the 30th degree latitude. Its northern boundary is the San Bernardino Mountains. Portland, Oregon, is located at a good angle in the upper end of the tribe of Manasseh, as Taurus, and represents the first 60 degrees of the cycle. The Shasta Mountains divide Ephraim from Manasseh, corresponding to Aries and Taurus.

"The holy mountains in California are located in what is known as Tulare county, from Tulare lake to Owens lake, and include a number of national park reservations. In the Bible this location is allotted to the tribe of Levi. The 'Holy Mountains' include Mt. Whitney and Kaweah Peak, both over 14,000 feet high. Mt. Whitney is located 30 degrees from Aries, at the tribe of Benjamin (Pisces). The Sequoia National Park is also in the territory of Levi.

"The tribe of Judah is described as having the most valuable land and is located in Southern California, west of the mountains. It includes the counties of Riverside, San Bernardino, Los Angeles, Ventura and Kern, up to Tulare and Kings counties in the mountains. The tribe of Judah represents the 120th degree and the end of the cycle.

"The Christian Era corresponds to the period when our solar system passes in the heavens through the house of Pisces. The termination of this cycle occurs in 1920 at the time when Uranus leaves the house of Aquarius. The last seven years of this cycle is the time when the destruction of the age takes place, and the time when Uranus and Saturn are in direct opposition in the heavens.

"The three days described in the Bible from the passover to the death of Christ, represent the time of passing into the new age, and are the three years from 1918 to 1921. It is during this uncertain period that the old cycle dies and the American cycle begins.

"The book of Acts gives the location of the

country and events on the coast, and the description given is perfect. The first seven chapters describe the time up to 1919, the ending of the old age. Chapter 8 describes Southern California at 34 A. D. and also describes what the conditions are on the coast in 1919.

“It is not advisable to explain the prophecies for the New Age as it might be considered as premature propaganda for the Millenium. We are, at the present time, living at the ‘end of the time of the end,’ and the events described in the Bible will shortly come to pass in the Pacific Coast States.”

Mr. Larsen claims that the Pacific Coast is the Promised Land, and that California is the Palestine spoken of in the Bible; that Los Angeles is a reincarnation of the City of Jerusalem and belongs to the tribe of Judah—Leo; that San Diego County and the territory from 30 to 34 degrees latitude is of the tribe of Simeon—Aquarius; that a new religion is to be launched on the Pacific Coast; and that the New Age will have its beginning in Southern California.

A number of noted occult writers have predicted that the New Race would be born in Southern California. Max Heindel made this statement a number of times; the last article he wrote before his passing over was on the Aquarian Age, in the Question Department of this magazine, January 1919, where he stated that the Rosierucian Fellowship was the Herald of the Aquarian Age. He differs from other writers, however, as to the time of its beginning. Mr. Larsen claims that the New Age will begin in 1920. Nevertheless, his predictions are very interesting to Mount Ecclesia, for we are located in 33 degrees north, and in the “tribe of Simeon—Aquarius.” When the first ground was turned at Headquarters, Aquarius was rising. The corner stone was laid for our Pro-Ecclesia when Aquarius was rising. Max Heindel had Leo rising with the Sun in Leo. Mrs. Heindel has Leo rising with Sun and Moon in Aquarius. The Vice-President of the Board of Directors is a Leo; the Treasurer is a Leo-Aquarius; the Assistant Editor has Aquarius rising; and many of the workers on Mount Ecclesia are very strong Leo or Aquarius. At the beautiful front entrance to the grounds there are two pedestals prepared for the statues of two life-size lions, Leo, and the pillars of the gate are prepared

for two figures of the waterman—the Aquarian. So far we have not been able to procure these ornaments but expect to later.

The Rosierucian teachings embody the two commands of the Christ, to preach the gospel and to heal the sick. The foundation of the healing work is built on Astrology. Mr. Larsen states that San Diego County will teach humanity to heal. We are contemplating erecting a sanitarium and a temple wherein we will heal the sick both in body and spirit. Where is there a religious movement that is built on so sane and sound a basis, and that has so glorious a religion as is embodied in the Cosmo-Conception; and why should not the Rosierucian Fellowship launch the religion of the Coming Age?

YOUR CHILD'S HOROSCOPE FREE!

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

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

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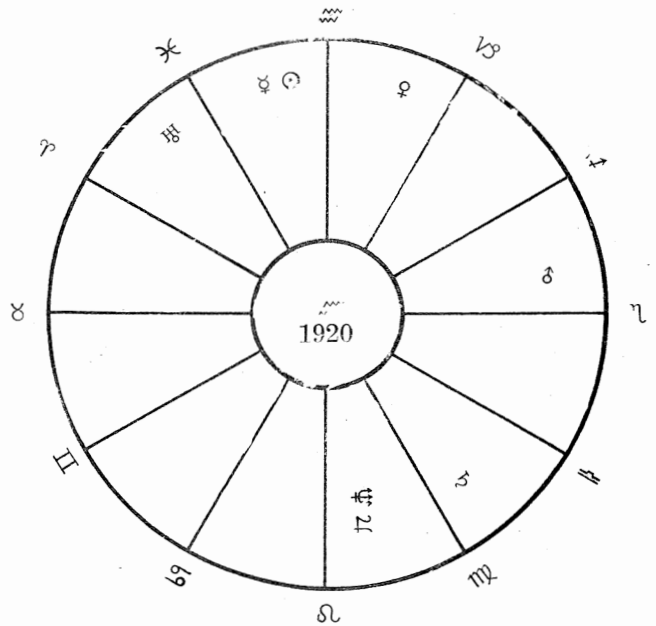
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The Children of Aquarius, 1920

Born between January 21st and February 19th, inclusive.

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



THE Aquarian children have a kindly, loving and sensitive nature. Their affections are deep and lasting but they are not demonstrative; they are unable to express their feelings, and are apt to cover themselves with a mantle of reserve. They are very conservative. There are two distinct natures in this sign as it has two rulers. Some times they express the nature of the serious, gloomy Saturn; especially when this planet is strongly aspected in the horoscope will they develop the retiring, sensitive, serious side of the nature. But there is also another ruler of this sign, the quick witted, impulsive, mystical planet, Uranus. When strongly aspected, this planet gives more life, makes the mind more alert, and inclines to scientific studies. Under this influence these children are more sociable, become very popular, and are sought after, for they are great entertainers because Uranus is the higher octave of Venus, the planet of harmony and art.

The children born this year between the 21st of January and the 19th of February, inclusive, will be very quick mentally, as we find Mercury with the Sun in the mental sign of Aquarius and Venus in the 10th House sign of Capricorn.

This will give them inclination for art and science. But they will take to the more practical side of these and will not be dreamers, as is often the case with the true artist or talented musician. They will use their talents to pave their way into the good graces of the public, for with Mars in the sign of Libra and Venus in a Saturnian sign, they will be very ambitious to shine socially and will want to see their names in the social columns of the daily newspapers. They will desire to be popular, and will attract many friends through their diplomatic, suave, pleasant manners. Therefore they will be sought after socially.

Mars in Libra in the first part of the month will give them a quick temper, and especially with Saturn in the Mercurial sign of Virgo they will hold resentment and be extremely sensitive to slights. With Uranus in the 12th House sign of Pisces, it will be difficult for them to forget and forgive. They will seek to get even and will be revengeful. But the magnanimous, generous, humanitarian side of Aquarius should be developed, for we find Jupiter in the noble sign of Leo, the heart, and the spiritual Neptune also in the same sign. This will help to

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Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides, typewriting, etc., the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you have no cause for complaint.

We Do Not Cast Horoscopes.

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

Editor's Note:—Owing to the fact that the cost of electroplating horoscopic charts has more than trebled, we feel it necessary to omit these for the time being. However, we are giving the cusps of the houses and the planets' positions below, so that anyone can set up the following horoscopes without mathematical calculation.

FREDERICK D. W. Ogden, Utah

Born October 26th, 1912. 8:15 A. M.

Cusps of the Houses:

10th House, Virgo 7; 11th House, Libra 9; 12th House, Scorpio 4; Ascendant, Scorpio 23-55; 2nd House, Sagittarius 25; Capricorn intercepted; 3rd House, Aquarius 0.

Positions of the Planets:

Venus 2-23 Sagittarius; Jupiter 15-0 Sagittarius; Uranus 29-39 Capricorn; Moon 9-33 Taurus; Saturn 2-43, retrograde, Gemini; Neptune 26-1 Cancer; Sun 2-42 Scorpio; Mars 5-43 Scorpio; Mercury 16-54 Scorpio.

This young man has the martial sign of Scorpio on the Ascendant with the ruler, Mars, in its own sign and above the Ascendant in the 12th House; Mars is also in conjunction with the Sun. This will give Frederick an abundance of energy which, should it be used in the right direction, would accomplish much good. But there is a great danger in this horoscope for we find the vacillating Moon in its exaltation sign of Taurus (the greater the strength of the planet the more powerful is its influence, either for good or evil,) and in opposition to the dynamic Mars, which is also powerful in its own home. These afflicting planets will predominate in the life, and Frederick will be his own worst enemy, as the Twelfth House is the house of self-undoing.

Mercury in Scorpio gives impulse in speech. Frederick has this planet unaspected on the Ascendant, and it will therefore be unrestrained by other planets. He is apt to be quite talka-

tive, and will have many ideas but will have a tendency to not carry them out. It will be difficult for him to hold his friends, for he will talk a great deal but his conversation will be scattered and not to the point. With the Sun in the Eleventh House in Scorpio he will attract many friends, but will not be able to hold them. They will not be true to him but will seek his friendship in order to be "wined and dined," for with the Moon in Taurus (the throat), he will be fond of good things to eat and drink. His friends will seek his company for his entertainment, for he will be gifted with a beautiful voice and will be able to entertain them with music.

There are, however, other aspects in this horoscope which, if cultivated, will offset the above named afflictions. Neptune is in Cancer—a sign in which this planet is at its very best. The Moon is exalted in Taurus and Uranus is just on the cusp of its own sign, trine to the tactful, persevering Saturn and sextile to Venus. Mars and Jupiter are also both in their own signs. This number of planets strong by position will to a certain extent counterbalance the squares and oppositions, and if the parents will develop the humanitarian side, the Uranian qualities, then the steadiness of Saturn will offset the impulse of Mercury, Mars and Moon. Frederick will be very clever with the hands and fingers, and clever with machinery but of a small type; the tiny works of a watch would attract him and he would do well as a jeweler or watchmaker.

The stomach will give him some trouble, for we find Neptune in Cancer (the stomach) in opposition to Uranus. With the Moon in Taurus afflicted by the opposition of the Sun and Mars and from the Twelfth House, it is well to watch this boy so that he does not form a secret habit that would undermine his health. Also, these aspects, if uncontrolled, will bring vene-

real trouble later in life. Should he have trouble with the tonsils or adenoids, by all means do not allow an operation, for this trouble is only the result of a tendency to inflammation of the throat when the stomach is out of order or he is given too much rich food.

HELEN M. T. Espanola, Wash.

Born April 11, 1918. 3:20 P. M.

Cusps of the Houses:

10th House, Gemini 11; 11th House, Cancer 17; 12th House, Leo 19; Ascendant, Virgo 14-53; 2nd House, Libra 8; 3rd House, Scorpio 7.

Positions of the Planets:

Mars 15-4, retrograde, Virgo; Uranus 26-39 Aquarius; Venus 5-21 Pisces; Sun 21-14 Aries; Moon 2-10 Taurus; Mercury 9-16 Taurus; Jupiter 9-35 Gemini; Neptune 4-19, retrograde, Leo; Saturn 7-37 Leo.

We have here a young lady with the mercurial and intellectual sign of Virgo on the Ascendant, with Mars on the cusp of the 1st House and in trine to the ruler, Mercury, in the 9th House in Taurus. This will give her a very quick, persistent and keen mind. Mars in a mercurial sign gives impulse, but with the mental planet, Mercury, in the slow, persistent, and fixed sign of Taurus, Helen will stick to her studies tenaciously and will not give up until she has mastered the problem in which she is interested. We also find the ruler, Mercury, in sextile to the harmonious and artistic Venus in Pisces in the 6th House. Here Venus is at her very best, being exalted in the Jupiterian sign of Pisces, and gives a great love of harmony; also with Mercury and the Moon in the sign of the throat, the parents should give her an opportunity for developing the voice, both in singing and elocution. She will be very dextrous with the hands, for we find Jupiter on the cusp of the Midheaven in the sign of Gemini, the arms and the hands, in sextile to Saturn and Neptune in the fixed sign of Leo. Helen will also be able to play instrumental music and much will be given her through inspiration. Her talents will be greatly admired by her friends, but she will not be benefited financially through her talents, for we find the ruler of the 2nd House of finances, Venus, and the ruler of the 7th, Jupiter, square from the 6th House and the Midheaven. Also Mercury the ruler of the Ascendant and the mind, is square to Neptune and Saturn, the

rulers of the 7th and 5th Houses, respectively, showing that this young lady will have wonderful talents but will find difficulty in bringing them before the public.

We find that she will be her own worst enemy, for the ruler, Mercury, is square to Saturn, the obstructive planet; therefore she will not exert herself mentally, but will want to depend upon her friends to help her, who will, however, be treacherous, will not give her assistance, and will cause her financial losses. She will be very quick and impulsive in speech, for Mars in the mercurial sign of Virgo has a sharp, quick and severe way of speaking, and Mars is also square to Jupiter in the Midheaven, indicating that she will not be popular and will cause much criticism by her quick style of speech.

Her musical talent will be most effective as a power for healing. As a nurse in a hospital she could use her music to help and to heal the sick. As organist in a church, Jupiter in Gemini, in the 9th House, sextile to Neptune and Saturn in the 5th sign of Leo, would make her very successful.

As to health, with the negative sign of Virgo on the Ascendant and Mars in this sign square to Jupiter, the arterial circulation will be restricted; and with four planets in the fixed signs of Taurus and Leo, there will be trouble during her menstrual periods on account of this restricted circulation and some times a little trouble with the throat on that account.

EDITH E. F. Richmond Hill, L. I., N.Y.

Born October 7th, 1900. 9:13 P. M.

Cusps of the Houses:

10th House, Pisces 2; 11th House, Aries 5; 12th House, Taurus 16; Ascendant, Gemini 26-25; 2nd House, Cancer 17; 3rd House, Leo 7.

Positions of the Planets:

Neptune 29-15, retrograde, Gemini; Mars, 6-35 Leo; Venus 29-30 Leo; Sun 14-20 Libra; Mercury 1-7 Scorpio; Jupiter 7-55 Sagittarius; Uranus 9-34 Sagittarius; Saturn 29-28 Sagittarius; Moon 7-41 Aries.

Here we have another horoscope with a mercurial sign on the Ascendant, but of a very different type. The two previous horoscopes had the blending of Mars and Mercury, giving energy and impulse, while this young lady has the dreamy, mystical planet of Neptune on the

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Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

DEATH AND PURGATORY

(Pages 96 to 112 Cosmo-Conception)

(Nineteenth Installment)

- Q. Why is it hard for people to die who have been taken out of their bodies by accident while at the height of their physical strength?
- A. This may be illustrated by the ease with which the seed falls out of the ripe fruit, no particle of the flesh clinging to it, while in the unripe fruit the seed clings to the flesh with the greatest tenacity. So it is hard for such people to break the ties of physical life.
- Q. Why is the suicide, who tries to get away from the physical life, in a most pitiable plight?
- A. Because he is able to watch those whom he has disgraced, perhaps, by his act; and worst of all, he has an unspeakable feeling of being "hollowed" out.
- Q. How is this "hollowed out" feeling brought about?
- A. The part in the ovoid aura where the dense body used to be is empty, and although the desire body has taken the form of the discarded dense body, it feels like an empty shell, because the creative archetype of the body in the Region of Concrete Thought persists as an empty mold, so to speak, as long as the dense body should have lived under ordinary conditions.
- Q. What comparison can you make between the person who dies a natural death and a suicide?
- A. When a person meets a natural death, even in the prime of life, the activity of the archetype ceases and the desire body ad-
- justs itself so as to occupy the whole of the form, but in the case of the suicide that awful feeling of "emptiness" remains until the time comes when his death would have occurred naturally.
- Q. What happens to the man who continues to entertain desires connected with earth life?
- A. He must remain in the desire body as long as these desires continue.
- Q. What does the evolution of man require?
- A. He must progress and pass on to higher Regions.
- Q. What result does existence in the Desire World produce?
- A. It must necessarily be purgative, tending to purify him from his binding desires.
- Q. How may this point be illustrated?
- A. The miser who loved his gold in earth life loves it just as dearly after death.
- Q. Why can the miser not acquire any more gold after death?
- A. Because he has no longer a dense body wherewith to grasp it; and furthermore he cannot keep what he hoarded during life.
- Q. What may happen to such a miser after death?
- A. He may go, perhaps, and sit by his cherished gold or bonds, but the heirs may appear with a jeer at the "stingy old fool." He both sees and hears them, but they do not see him. They will open his safe and, though he tries to protect it, they will put their hands through him, neither knowing nor caring that he is there, taking and spending his hoard, while he suffers in sorrow and impotent rage.

- Q. What will make his sufferings all the more terrible?
- A. His sufferings will be felt keenly, because they will be entirely mental, even more so than when in the dense body, because the dense body dulls suffering to some extent.
- Q. What then does he learn in the Desire World?
- A. He learns that gold may be a curse. Then he gradually becomes contented with his lot and at last is freed from his desire body and is ready to go on.
- Q. What happens to all desires in the Desire World?
- A. They die for want of opportunity to gratify them.
- Q. When man is purged from his desires, what is in store for him?
- A. He is ready, so far as his habits are concerned, to leave this state of "purgatory" and ascend into the heaven world.
- Q. What do we learn from the above illustration?
- A. We learn that it is not an avenging Deity that makes purgatory or hell for us, but our own individual, evil habits and acts.
- Q. What regulates the time and suffering in the expurgation of our desires?
- A. They are regulated according to the intensity of our desires. The miser cared greatly about his gold, and so the unerring law gave him that which was needed to purge him of his evil desires and habits.
- Q. What law is symbolized in the above condition?
- A. The law of cause and effect—the law that says, "Whatsoever a man soweth, that shall he also reap;" the law that is symbolized by the scythe of the reaper—Death.

YOUR CHILD'S HOROSCOPE

(Continued from page 388)

Ascendant in Gemini, and Saturn in opposition in Sagittarius and the 7th House, making the body more sensitive to outward surroundings. She is romantic and a great lover of art and science, for we find Neptune making a sextile aspect to Venus, the planet of music and art, in the sign of Leo. Neptune is also trine to Mercury, the ruler of the Ascendant, in the 5th House. The Sun is in the sign of the voice—

Libra, also in the 5th House, sextile to Uranus, showing a talent for music and oratory. This young lady should be before the public as a teacher and speaker, for the ruler of both the 7th and 10th Houses, Jupiter, is in the 6th and in conjunction with the inspirational planet Uranus, and both trine to the Moon in the 11th House, also making a trine to the ambitious and energetic Mars in the 2nd House, finances. This shows that Edith's money will come through her 5th, 7th and 10th Houses, places of amusement and the public.

With this mystical horoscope we would advise this young lady to put her energies towards spiritual work; the Neptunian and Uranian qualities should be developed. By expressing through her inspirations she could influence many to live better and purer lives, and could be a power for the uplift of humanity, as the 9th House ruler, Uranus, is the strongest aspected planet of all. Her friends would also give her great assistance, for the trine of the Moon and Mars to Uranus are from three fiery signs, Aries, Leo and Sagittarius. This will give wonderful inspiration, and by following the vocation of lecturer and teacher of mystical lore she will satisfy the restless longing for change of scene coming from Neptune in Gemini on the Ascendant.

Edith has a wonderfully fortunate horoscope and will have perfect freedom to carry out her plans. Her future will depend upon the energy put into her studies. She can make or mar her life for there are very few afflictions. Neptune in opposition to Saturn, and Mars square to Mercury, are the only two afflicting aspects, but they are offset by many good trines and sextiles. A tendency to impulsiveness in speech is shown with Mars and Mercury square from Scorpio and Leo, and there is also a tendency to coughs and colds, for Neptune afflicted in Gemini shows poor oxygenation by the lungs. We would advise her to breathe deeply, expand the chest, and sleep in a room with plenty of fresh air. With Saturn in the 7th House afflicted by the opposition of Neptune, marriage will present many difficulties.

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

Children's Department

The Wedding Garment

ELLA VAN GILDER

ONCE upon a time, way out at the edge of all creation, away past all the twinkling stars, in the little kingdom of Mundi there lived an old woman and her two lovely daughters, Celeste and Terra.

Although these maids were very fair to look upon, they were very different in character. Celeste was good and kind and thoughtful, while Terra was rude and selfish.

But nevertheless the mother loved Terra better, because she was like her; so she lavished all her love upon Terra and gave her all the beautiful things she possessed and let her grow up vain and careless.

Celeste never had the beautiful things her sister had, and on her frail shoulders seemed to fall the burdens of the others; but she was always bright and cheerful and helpful, never complaining because her tasks were hard.

Now the king of this country was going on a long journey, and when he returned he was to bring his bride with him. But as there were many difficulties in the way and many obstacles to hinder his progress, he could not tell just when his return would be, so he bade his people be ready always, so that the moment they heard the herald announce his appearance, whether it were night or day, they could come to the feast prepared in honor of his return.

As soon as he was gone the people began doing various things; some thought it would be a very long time before he came back and they would wait a while before getting ready; some thought he might be killed and never come home; some got their clothes ready and put them away to be used when he came; and a very few did what he had asked them and expected him any day.

Terra and her mother planned a gorgeous robe; it was spun cloth of gold and embroidered with rubies and precious stones, and when it was finished they laid it away in a beautiful carved chest, for it was far too lovely to be used except for the banquet of the king.

But for Celeste nothing was planned, and she had only her every-day clothes which she wore

to her every-day task of going out to the hilltop to tend and feed the sheep and the helpless little lambs; and no one knew while she was on the hilltop of the dress she planned to wear when the king came. Every night, no matter how tired her hands, she would weave a little on her robe, working in little strands of wool left on the briars by the sheep in passing, and the petals of the bright flowers she loved so well; sometimes tears would fall, but she brushed them away and laughed for joy for she knew the king would be pleased with her work.

And after a long time, when the wind that blows around the stars had many times circled this little kingdom, the herald proclaimed that the king was coming; every one began hurrying to get ready and some of them didn't have time so they were left out; but Terra and Celeste put on the dresses that they had prepared and went to the banquet hall. Terra made Celeste stay by the door because she thought her too shabby to be seen, while she went up to the front near the royal throne.

After a while the master of the ceremonies came through the hall to see if everything was in order; but when he came to the people who had hurried so fast that they were not properly arrayed, he made them go out for no one could appear before the king who was not carefully clothed.

As he passed Terra, he stopped and asked her why she had not on a suitable dress; in amazement she looked down at her gorgeous apparel and was horrified to see that it was all tarnished from disuse, the rubies looked like drops of blood and the embroideries were all black. As she was going out she tried to take Celeste with her, but the master stayed her hand, saying, "Look! she has on the Wedding Garment." Terra looked and behold every thread had turned to gold, the tears were pearls and the bright flowers and leaves were glowing gems. The master led her to the seat which Terra had occupied, for Celeste was fit to sit with those who had watched and were ready for the coming of the King.

Nursery Chats

NORMAN McCLEOD.

PART 10

MARJORIE TELLS A STORY



ELL Mother, I promised to tell you a story so I shall begin the way most little girls begin:

Once upon a time there were two men; the name of one was Mr. Aver Age and the other's name was Mr. Leo Six Ascendant.

Now both of these men were very studious and desired to know the answer to the greatest riddle that was ever asked any man—the riddle of Life and Death. Each one wanted to know why we were born, where we go when we die and where we came from. And as all little boys and girls ask these questions of their mother or father or nurse, I thought I would tell them what my mother told to me, though perhaps not as well.

Well, you know that if you wish hard enough, you make that funnel-shaped magical word that little fairies are very apt to hear. It was in this way that a wonderful master fairy found Mr. Aver Age and told him some wonderful things; but he said before answering the riddle: "I can answer your question but you must answer a question for me first: If I tell you the answer to the riddle, will you promise not to tell any man?" Mr. Aver Age was so curious to know for himself and did not care about the others who might want to know, that he said: "I promise not to reveal the secret." "Very well," said the master fairy, "I will help you keep the secret, and as you will not tell any one else there will be no use to tell you," and he vanished out of sight.

Now it happened that Mr. Leo Six Ascendant had made one of these funnel-shaped magical words, and the master fairy found him right at the bottom of a very big funnel looking up to the top for light. Mr. Leo Six had been looking so long that he was tired out and about to give up, when the master fairy appeared and told him he could answer his question; "But," he said, "if I tell you, will you promise not to tell any man?" Mr. Leo Six felt his heart almost stop because he felt that this fairy knew the answer, and he really wanted to know it too.

"But," he thought in his heart, "of what use will it be to know if I cannot share the knowledge with thousands upon thousands of my fellow beings?" So he said to the master fairy, "Sir, I cannot bind myself to such a compact because I want to share the knowledge with all my fellows." "Very well, Mr. Leo Six, good-bye." Poor Mr. Leo Six went to bed that night with a very heavy heart, and his heart was a big heart, almost as big as a lion's. Here he had spent many years trying to solve the riddle for himself and others, only to find he would not be allowed to share the answer with his friends.

Many times the fairy returned and asked him if he would promise not to tell, but Mr. Leo Six refused to promise and was about to give up in despair and return home. As he was about to leave, the master fairy came again and said: "Well, my friend, you have passed through the test of unselfishness and shall be rewarded with the answer and even greater knowledge than you have sought;" and then he gave the following answer to the riddle:

There is no death; man has been living in God in the past and will continue living forever. Man is really a teeny-weeny-wee sprite moving in the great big being whom we call God. And while man is in the world, he is going to school, learning lessons just as every little boy and girl learns lessons in school.

Now you know that when a boy goes to work in a shop, he puts on a suit of old clothes or overalls to protect him from dirt; so when a man wishes to come down from heaven to work or go to the world school, he puts on a suit of overalls which we call a body; but this body is very much unlike a suit of overalls because it is really, honestly, and truly a "Living Suit of Clothes." It is made up of millions upon millions of teeny-weeny-wee sprites which have to be trained while they are young, so the man has to wear a very small suit to start with, in order to train these little sprites to do what he wants them to do; and when he has learned to train them, he takes on a few more millions every year until his suit is grown up to the size he is able to handle himself in.

Now when this "Living Suit of Clothes" gets soiled from hard work during the day, the real man just puts it to bed, jumps out of it and starts to clean it up for tomorrow's work or play. But there comes a day when the "Suit" is too soiled to be of any use any more, so the real man just leaves it and goes home to heaven for a long rest and to get some new ideas as to how to handle this "Living Suit of Clothes". Then his relatives, who are blind because they have been so selfish, think he has died, just because they can't see him moving around in the "Suit of Clothes" they knew so well; so

they bury his worn-out body, and the little air, fire, water, and earth fairies come and take the little sprites that used to live in this "Suit of Clothes" home with them and take care of them until some other man or woman, boy or girl, is willing to use them for a new suit of clothes in which to go to school in this dear old world of ours. Man has to learn at this school because some day he is going to be like God; therefore he has to get his teachings and experience by himself so that he will know how to be wise and good.

Jack-in-the-Box

LIZZIE GRAHAM

HAVE you ever seen a Jack-in-the-Box, and tried to let him out? He is shut up tight in a snug little box that he fills quite full, and when you succeed in finding the magic word or movement that lets him out, he jumps up in a gorgeous array of red, green, and other colors. But although he is up, he is not out, he is fastened firmly within. What would it be like if one hundred little Jacks all jumped out of their respective boxes at the same time, and who do you think would open the boxes?

There are thousands of these gay little fellows out in the garden, all shut up tight; then patter, patter come the raindrops, and soon the tiny boxes fly open, and "Jack" puts up his head—red, green, or yellow—such a crowd of heads looking out on a new world, and you cannot get them back in again; also, like the other Jack, they have something to fasten to so they cannot tumble down.

What made Jack-in-the-Box jump up?—the spring inside of him. What made all our little "Jack" seeds jump up?—the Spring time. That is the time when the beautiful Christ ray which has been down to the very center of the earth, comes up again on its way back to its home in the Sun. On its way it awakens the life spirit, calls to all the little Jack seeds, each in his little box, and when the gentle rain and the melting snow soften the outside of the box so it can be opened, out jumps "Jack," and pushes up higher and higher to get nearer the Sun Spirit. His new garments grow every day more beautiful, for he is full of the spirit of life

and love. Soon a beautiful flower appears, pushes upward to the Sun to be kissed and tinted by it with the lovely shades that attract the bees, God's little messengers, who carry from flower to flower what is necessary to change the blossom into fruit, and thus cause a new seed to be born. We all love the bees for this is a very sacred work they do; without such aid the new body which will be the new seed, could not be formed; and next Spring time there would not be any little "Jacks" waiting in their little boxes to be set free.

It is wonderful and beautiful to watch God's plan for making new bodies for all His children, even the little seeds.

THE CHILDREN OF AQUARIUS, 1920

(Continued from page 386)

bring out the higher qualities of the Aquarian children, and the parents should help them to develop these qualities.

Mars in Scorpio during the last two-thirds of the month will give great energy and indomitable courage.

Care should be taken with the diet, for we find Saturn in the Mercurial sign of Virgo, ruling the small intestines, also in the 6th House sign of sickness. When a strain has been put upon these children, or should Saturn be afflicted, trouble from poor assimilation of food in the small intestines will be the result and the vitality will be low. Therefore they should be taught to live simply and masticate their food carefully.

Nutrition and Health.

Results of Closing Saloons

CRIME, illness and death are all on the decrease in Los Angeles as a result of closed saloons. Four months of prohibition have caused drunkenness cases to drop 4756, and there are fewer hospital cases. Mission and rescue work in the city have been revolutionized; the marriage gain is nearly 20 per cent.

Four months have passed since municipal prohibition laws have been enforced strictly in Los Angeles: since this city, in other words, "went dry."

The changes that have been wrought in that period of time, from the standpoint of the criminal records, are amazing.

Marvelous changes for the better are equally to be observed from the viewpoint of the public charitable institutions, the health department, the happiness of individual homes, and the general public welfare.

Not all is a matter of record, but there is enough of record to indicate the very great benefit that has accrued from the passing of the saloon.

In two years the number of arrests for drunkenness in Los Angeles has dropped from 1410 to 176, because of prohibition.

In July, 1917, with virtually no restrictions on the saloon in Los Angeles, the police records show that 1410 persons were arrested for intoxication in that one month alone. In July, 1918, when certain restrictions were operative against saloons, 430 cases were recorded. But in July of this year (1919), when the open saloon was a thing of the past, but 176 cases of the kind were written down.

Here is what the records show has been the result of four months without saloons in Los Angeles:

First—In the four months of July, August, September and October of 1917 there were 5660 cases of "drunk and disorderly" placed on the police blotter, against 2170 in the same months of 1918, when the saloons were restricted, and 804 cases for the corresponding time of the present year, with saloons closed.

Second—The number of families under the care of the charitable institutions of Los Angeles have decreased during the four months that the saloons have been out of business from 3400 to 2084. The number of patients received at both the County Hospital and the County Farm have decreased, but only slightly.

Third—The work of taking care of drunken men and women by the Salvation Army, Volunteers of America, and Christian Missions in this city has been made almost unnecessary, and the efforts of these institutions have been directed into other channels.

Fourth—The birth rate and the death rate in Los Angeles have not been very greatly affected by the absence of the saloon, apparently. There have been fewer births recorded and also fewer deaths.

Fifth—Marriages have been greatly stimulated. The number of marriage licenses recorded during the four months of the present year that have been saloonless was 3515. Last year, during the same four months, 2598 licenses were issued.

—*Los Angeles Examiner*
Nov. 2, 1919

Shall I tell you the secret of the true scholar? It is this: Every man I meet is my master in some point, and in that I learn of him.

—*Emerson*

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 has about 100 pages, printed on eggshell paper, bound in cloth, with Max Heindel's portrait.

Price \$1.00. Postfree

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.

Beauty Culture

DR. ERNEST LEO HECKLER

BEAUTY is in reality but a child of spirit and intellect, and in the cultivation of the beautiful we employ the same principles as in spiritual culture. As we succeed best in this by seeking first the kingdom of God, that is, by creating and living according to spiritual conceptions, so in the former the secret of success lies in creating first the inner beauty and then adding its outward expression. Success in beauty culture must therefore begin in the training of the desires and ambitions for the beautiful, and through deep study and constant aspiration building into our consciousness the conception of all those qualities which stand for beauty, as grace, virtue, elegance, poise, wit, and all the many other Venus qualities, after which they may gradually be brought into expression. Though we may be unable to bring them into manifestation quickly, still by constantly bearing our ideal in mind it is bound to be realized some day.

We may use external means only to supplement the inner processes described above. If your blood is impure, you cannot purify it by simply painting your face, but you must improve the quality. The work of clearing the complexion must start from within. No amount of effort spent on the face alone will accomplish much. A wonderful correction for the complexion blemishes due to internal disorders is a glass of hot water sipped slowly a half hour before each meal. A few days fast during early Spring, and a raw food, vegetable and fruit diet for a short period during the summer months will do wonders. Blackheads in the face are due to enlarged pores of the skin as a result of weak and atrophied face muscles. Massaging these muscles will bring a new blood supply and the blackheads will soon vanish.

In addition to physical means for improving the condition of the blood there is another important factor, namely, the process of growing mentally and spiritually. This not only makes us change the color of our clothes, sometimes from black to red or snow white, but as the occult seers observe, it changes the color of our aura, and as scientists discovered long ago, also the tint and constitution of the blood. The com-

plexion depends largely upon the condition of the blood. This being so, it follows from the above that the complexion, and the beauty or lack of beauty which it expresses, are in a large degree a reflection of the spiritual and mental conditions.

Astrology by Correspondence

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

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

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

Address,
ROSICRUCIAN FELLOWSHIP

To man, propose this test—

Thy body at its best,

How far can it project thy soul

On its lone way? —*Browning*

Do not pray for tasks equal to your powers—
Pray for powers equal to your tasks.

—*Phillips Brooks*

Simplified Calculation Forms

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Menu from Mt. Ecclesia

—BREAKFAST—

Tea Room Rolls
Rice Omelette
Cereal. Coffee or Milk

—DINNER—

Baked Potatoes
East Indian Goulash
Tomato Fritters
Whole Wheat Bread
Milk

—SUPPER—

Dandelion Salad
Mock Cherry Pie
Entire Wheat Buns
Milk

Recipes

Rice Omelette

Warm one cup of milk in double boiler, add one cup cold boiled rice, one tablespoon butter, stir well until blended and add two well beaten eggs, one-half teaspoon salt. Heat an oiled baking pan, turn the rice mixture into this pan and place in oven until set.

Tea Room Rolls

Sift two cups flour with two teaspoons baking powder and two tablespoons of sugar. Work in to this two tablespoons of butter, one teaspoon of salt, and three tablespoons of yellow cornmeal. Add sufficient cold water or milk to roll out on board. Cut in squares or circles and place in slightly floured pan, bake in quick oven about fifteen minutes.

Tomato Fritters

Take one quart of tomatoes, six cloves, one-third cup of sugar, three sliced onions. Cook for twenty minutes, run through a sieve, and season with salt, paprika, and two tablespoons of butter. Add one-half cup of corn starch, stir constantly, and bring to a boiling point, then set aside to simmer for about twenty minutes, after which add one egg and allow the mixture to cool. When thoroughly set, cut in squares, roll in cracker crumbs, and bake until brown.

East Indian Goulash

Steam or fry six large sized sliced onions with the cubes of six raw potatoes. Place in oiled baking pan, using alternate layers of cold boiled rice, cabbage, and the onions and potatoes. Prepare the broth of the cabbage by seasoning with curry powder, paprika, two tablespoons of browned butter, and salt. Pour this over the top and place in oven to bake for thirty minutes.

Mock Cherry Pie

Boil one cup of cranberries with three-fourths cup of raisins, adding two tablespoons flour, one cup of sugar, and one-third cup of water. Bake between two crusts of pastry.

Valuable Literature

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

Prayer, A Magic Invocation. (In 2 parts.)

Our Invisible Government.

The Mysterious Magnum of the Rose-Cross.

The Lock of Upliftment.

What is Spiritual Work.

Easter.

The Death of the Soul.

The Philosophy of War.

The Sermon On the Mount.

Mystic Light on the Great War.

Gods Chosen People.

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

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

All Rosicrucian Literature

may be obtained at the following
 ROSICRUCIAN FELLOWSHIP CENTERS
New York City.—127 West 92nd St.
Los Angeles, Calif.—112 Coulter Bldg.
Seattle, Wash.—“The Summit,” Madison
 and Minor Sts.

The Rosy Cross Healing Circle

Mitchell, S. D., Sept. 7, 1919.

Rosierucian Fellowship,

Dear Friends:—I wish to thank the Invisible Helpers for the healing of our boy, five years old. One night he took sick; I was working out in the country, ten miles from home, at the time. My wife telephoned for a doctor; he thought it was the appendix and that he ought to be taken to the hospital right away for an operation. My wife called another doctor and he said he thought that an intestine was bursted and that it had to be drained, but he would wait till morning as by that time he could tell better. A neighbor came out and took me in a car. I had my wife write to the Fellowship, and pretty soon the boy fell asleep and at eight o'clock in the morning, to our surprise, he got up, dressed and went out playing, and we telephoned the doctors that they did not need to come.

C. J.

Mountain Home, Idaho, Dec. 27, 1919.

Mrs. Heindel:—

Dear Friend: Just a note to let you know that I surely have received help thru the Rosierucian Fellowship, for my pain left immediately and now I am almost well. I do thank you for the help until you are better paid.

I am very truly,
—D. R.

Vancouver, B. C., Dec. 15th, 1919.

Rosierucian Fellowship,
Oceanside, Calif.

My Dear Friends: I am thankful for the privilege of being under your care, and I know you have helped me. *I felt that loose kidney being lifted up into its place.* My back feels just a little bit sore, but I am very hopeful. I know that I shall soon feel a great deal stronger.

Yours most gratefully,
—H. A.

Spokane, Wash., Dec. 17, 1919.

Rosierucian Fellowship,
Oceanside, Calif.

Dear Friends: I thank you with all my heart

for your aid. Last week I had no pains and I am gaining in strength all the time.

Wishing you a Merry Christmas,

Sincerely yours,
—Mrs. C. O.

Los Angeles, Sept. 25, 1919.

Rosierucian Fellowship,
Oceanside, Calif.

Dear Friends: I am very glad indeed to advise of continued improvement. Am resting well at night and the days seem only half as hard as they have been. Shall continue to do what I can to assist the Brothers in their work.

Sincerely,
—J. E. B.

HEALING DATES

February..... 5—11—18—26
March..... 6—13—20—27
April..... 2— 9—17—23—29

HEALING MEETINGS

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

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

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

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

Echoes from Mt. Ecclesia.

Christmas at the Fellowship

MARY FORD

Editor's Note: The following description of the Christmas festivities at Mt. Ecclesia necessarily appears in this issue of the "Rays," since the January number was printed before Christmas.

UVARIOUS Christmas activities had been in evidence all day, so that by Christmas Eve quite an air of expectancy prevailed,—an expectancy which every detail that followed amply justified.

The library had been made ready against the coming of Santa Claus, for the rumor that he was to appear shortly had become definite. Nor were the little children, old and young, who met there after supper disappointed, for in he came in due time, with his traditional white hair and long beard, clad in red robe and cap. Adaptable, as becomes a universal saint, he appeared on this occasion on foot, attended by a child of the fairy realm whom he called "The Gnome." Passing fair was this gnome. Even the audacious bravery of gunny-sack coat and trousers and red cap could only enhance his fairness. And on his back he bore a great bag of treasure. With his magic wand Santa indicated in clever verse the one for whom the forthcoming treasure was intended, and so it was that to the music of the verse, the gnome produced treasure after treasure for Santa's delighted children, including baskets, bowls, trays, bags, all charmingly wrought and colored. Right valiantly did the dear old saint maintain his time-honored role that evening (not even the strangers within our gates being overlooked); and indeed he needed to do his utmost—he was in danger of being out-Santa-Claused—for when it seemed as though he had left nothing more to be desired, another with a Santa Claus heart had seen to it that the children were fed with pink and white ice-cream (just the kind they like best) and cakes and candies and nuts. Music and good cheer flowed until the chil-

dren, a bit weary, dispersed in various directions until they should meet at midnight—worshippers then. This brief interlude of quiet was broken only by the Christmas carolers as they sang under the stars of the first Noel.

The Pro-Ecclesia had lent itself happily to the Christmas decorators,—lilies and poinsettias, festoons of smilax and fern, had added a note of cheer to the peace which is always there. The new organ, with its mysterious coming, brought to each a joyous vision of that real spirit of Christmas which actuated the great-hearted giver. This was the outstanding gift of the Christmas-tide. And in the giving, as in the gift, is perpetuated a continuing harmony for the years ahead,—a harmony which holds within it music both heard and unheard. The usual Holy-Night service was observed, which was: Silence, Holy Night (song), Reading of the "Cosmic Significance of Christmas" with Stereopticon Slides, Carol (The Sky Can Still Remember), Talk (Mrs. Heindel), Closing Hymn. Nor were we unmindful, even we of lesser stature, of the white, flame-like presence of him who, being dead, yet liveth. This was the seal set upon that hour.

The dining room was the center of interest Christmas morning. We found it rejoicing in its gladsome holiday dress of greens and reds, the Christmas tree its chief decoration. Gay with colored lights and ornaments, a thing of beauty in itself, it held the added lure of the evidence of things hoped for but not wholly seen. There were little children there, all the way from the little one of six months, wondering at his first Christmas, to the veterans in Christmas lore of ten and twelve. This of necessity had to be, for with her all-inclusive love and outreaching to the whole in helpfulness, none within the human gamut strikes the joyous, spontaneous response in Mrs. Heindel's heart that children do. If enough of them do not belong to us, she goes into the highways and

compels them to come in. And so it happened in the distribution of the toys which followed breakfast that real children's voices mingled with the laughter of those who denied the charge of being incurably grown-up, from whom the difficult years suddenly dropped off as they yielded to the spirit of the day and of perennial youth. For one must become as a little child to enter into the joys of the Kingdom of Christmas-tide, as surely as one must to enter into the Kingdom of Heaven.

The excellent dinner which came in due time was the final perfect word of a well-rounded Christmas festival. The moving genius of it all found her generous will concerning it the whole-hearted will of those who stood ready to serve her. These silently blessed her for that Christmas ideal which made possible the festal hours filled with sweetness and light.

DO YOU WISH TO HELP?

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

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

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

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

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

POCKET EDITION OF COSMO-CONCEPTION

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

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

Price \$3.00. Postfree

"Whoso his love to prove, is willing to be forgotten, stands on the heights of love."

Editor's Note:—We publish in this department from time to time interesting letters from our students, also letters of appreciation from those who have been helped by our Philosophy and our various activities.

Manila, P. I., Nov. 2, 1919.

Dear Friends:

Your personal letter of September 18, received. In it you ask whether I have received yours of May 17th. I have and answered it quite fully, but my reply must have been lost in the intricacies of the Island postoffice, which is entirely under native control and as valuable for the sending and receiving of letters as was the old method of leaving letters in hollows of trees or under stones. It is a physical and mental impossibility for the native to sense responsibility. If your letter goes; if it doesn't; lo "mismo" (the same). If it is sent to S. America instead of North, why complain; "God willing, you'll receive it sometime."

The same state extends to disease. Why adopt sanitary measures; why shut yourself away in the hospital from kind and loving friends? If you get well, or if you die, it is God's will. A total non-interference with the divine (?) will is the key note to their lives. I must confess that it is a trifle aggravating to the western disposition. But it is too strong a cable to break, if the native has control. A Caucasian MUST be in the lead to accomplish things. As our revered and often misguided "Uncle Sam" has decreed that the Filipino is able to run his governmental affairs, it is a case of "Allah is Allah," and we out here are certainly not his prophets. He dicho!!!

I thank you very much for your personal interest in me and my affairs. I appreciate it much. Queer, wasn't it, that you should run across the Head Hunter magazine. I have the copy. The article is fairly true to them. Since we have been in charge these last twenty years, we have reduced that gentle proclivity of theirs to a minimum. I do not believe there has been a genuine case of head hunting, pure and simple, for many years. They are a simple people who have found that it is more profitable to trade with the peculiar white men who will pay many pesos for a pair of hammered silver earrings, and rave over their breech cloths and waste a perfectly good one by draping it over

a table instead of putting it to legitimate use. A queer world, my Masters! All right, if you don't weaken. Some of our misguided missionaries with a perverted sense of modesty have tried to introduce trousers into the daily life of these peoples with the result that consumption is getting quite a start among them. I never did have any patience with such drivel. I come from California where the eternal verities and not the petty things of life count. The Igorots with their glossy "cafe au lait" skin and only three meters and a half of G string for a costume are decidedly more cleanly than the same individual with the regulation amount of clothing, which sends odors various and complex to high heaven from under an immaculate white outer garment. I decidedly prefer the former behind my chair at meals and around my rooms.

That reminds me; I read your article about incense. I am very fond of perfumes, especially violet. When I was home I always had a bunch of violets in the room or tucked away in my belt. O, aren't California violets the best ever! There are very few flowers here that have any odor except the Ylang-Ylang, and I substitute violet toilet water. Since reading that article, I wondered if it was all right.

Well, I won't intrude more on your valuable time.

Cordially yours,

A. J. N.

Mountain Home, Idaho, Dec. 10, 1919.

Dear Esoteric Secretary:—

I enclose a list of names (5) for one year's subscription to each to "Rays from the Rose Cross." I am subscribing for these myself, for in this way they may subscribe for themselves later on, and they will also see the list of our Rosierucian books. I find so many strangers who are starving for their message, and who never hear of it. They start in Spiritualism. Shop girls in Chicago are doing spiritualistic tricks in the street cars.

I am so glad to hear the report from Mrs. Cowen of such wonderful work at Mt. Ecclesia, and that she will take up the work there, for she will be able to "fit in" and be of great service. I think it wonderful indeed for her to have this opportunity with such a leader as Mrs. Heindel, chosen by the Elder Brothers. I often ponder

over Mrs. Heindel's task of adjusting the helpers; it must be like "breaking in" our help and clerks at the store. It is not easy, but when the helpers have ability and some training, and above all are WILLING to do "whatsoever the hand findeth to do" so much can be accomplished.

Very best wishes for this Christmas time,

Very sincerely,

—N. G. H.

LETTER FROM A MILITARY HOSPITAL

June 5, 1919.

You told me the parable of Parsifal, how he was first rejected and through sorrow subsequently learned the "wisdom of the heart" and asked the question which admits to initiation. You continue—"King Amfortas had been told that he who should heal him would be knowing through compassion and the wisdom gained through suffering." You ask if I desire knowledge through compassion and suffering, this true "wisdom of the heart." Yes, it is this wisdom of the heart of which I should like to learn more and which I should like to possess.

There must be a good reason for your relating the story of Parsifal. Could my assertion to you in a previous letter (that, if I had greater love I should be able to help others more, and that I wished to know how to develop the heart qualities of love and sympathy systematically for that end) be construed to meet the requirements of admission into the "inner circle," as the parallel of Parsifal? I must admit that for a long time I have visualized the desirability of probationership and also every step in sequence to pupilship illumination, and subsequently initiation, if not in this lifetime then in another. In fact, I may add, I think of this regularly every night, and I do all I can to hasten the time when I shall be counted worthy. Until that time I can but try to do my best.

—E. R. Syrett.

CHRISTIAN MYSTICISM

A course of monthly letters and lessons are issued by the Rosierucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the higher degrees depends upon merit.