

RAYS FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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The Mystic Light.

Invocation

“SISTER FRANCES”

Light of long ages past,
 Light of the years to be,
 Light of the World, to Thee we plead,
 Lighten earth's darkness indeed.
 Beams in the East thy Star,
 Herald of coming dawn,
 Light of the World, arise and shine,
 Sun of our souls, re-born,
 We who would behold Thy Star,
 Herald of coming day,
 By its bright gleam, through earth's dark night,
 We would prepare Thy way.
 Teach us to love and serve,
 Teach us to watch and wait,
 Help us to *know* Thee, when Thou dost come,
 If it be soon or late.

Out of the mists and gloom,
 Hear Thou thy servant's cry,
 Light of the World—return once more,
 Sun of all souls, draw nigh.
 Teacher of all ages past,
 Master of Wisdom and Light,
 Lord of all love, compassion sweet,
 Lighten earth's darkest night.
 Come, for the need is sore,
 Come, for the task is so great,
 Come to a world in chaos drear,
 Come, lo! we watch and wait.
 Waiting, our spirits attune,
 Each throb responsive with thine.
 Just thy disciples, loyal and true,
 Master, and Teacher Divine.

Easter

MAX HEINDEL

ONCE MORE we have reached the final act in the cosmic drama involving the descent of the solar Christ Ray into the matter of our earth, which is completed at the Mystic Birth celebrated at Christmas and the Mystic Death and Liberation which are celebrated shortly after the vernal equinox when the sun of the new year commences its ascent into the higher spheres of the northern heavens, having poured out its life to save humanity and give new life to everything upon earth. At this time of the year a new life, an augmented energy sweeps with an irresistible force through the veins and arteries of all living beings inspiring them, instilling new hope, new ambition, and new life, impelling them to new activities where- by they learn new lessons in the school of expe-

rience. Consciously or unconsciously to the beneficiaries, this outwelling energy invigorates everything that has life. Even the plant responds by an increased circulation of sap which results in additional growth of the leaves, flowers, and fruits whereby this class of life is at present expressing itself and evolving to a higher state of consciousness.

But wonderful though these outward physical manifestations are and glorious though the transformation may be called which changes the earth from a waste wilderness of snow and ice into a beautiful, blooming garden, it sinks into insignificance before the spiritual activities which run side by side therewith. The salient features of the cosmic drama are identical in point of time with the material effect of the sun

in the four cardinal signs, Aries, Cancer, Libra, and Capricorn for the most significant events occur at the equinoctial and solstitial points.

It is really and actually true that "*in* God we live and move and have our being." Outside Him we could have no existence; we live by and through His life; we move and act by and through His strength; it is His power which sustains our dwelling place, the earth, and without His unflagging, unwavering efforts the universe itself would disintegrate. Now we are taught that man was made in the likeness of God and we are given to understand that according to the law of analogy we are possessed of certain powers latent within us which are similar to those we see so potently expressed in the labor of Deity in the universe and in man. This gives us a particular interest in the annual cosmic drama involving the death and resurrection of the sun. The life of the *God Man, Christ Jesus* was moulded in conformity with the solar story and it foreshadows in a similar manner all that may happen to the *Man God* of whom this Christ Jesus prophesied when He said:

"The works that I do shall ye do also; and greater works shall ye do. Whither I go thou canst not follow me now, but thou shalt follow me afterwards." Nature is the symbolic expression of God. She does nothing in vain or gratuitously, but there is a purpose behind every thing and every act. Therefore we should be alert and regard carefully the signs in the heavens for they have a deep and important meaning concerning our own lives. The intelligent understanding of this purpose enables us to work so much more efficiently with God in His wonderful efforts for the emancipation of our race from bondage to the laws of nature and for its liberation into a full measure of the stature of the sons of God—crowned with glory, honor, and immortality, free from the power of sin, sickness, and suffering which now curtail our lives by reason of our ignorance and nonconformity to the laws of God. The divine purpose demands this emancipation, but whether it is to be accomplished by the long and tedious process of evolution or by the immensely quicker pathway of Initiation depends upon whether or not we are willing to lend our co-operation. The majority of mankind go through life with unsee-

ing eyes and with ears that do not hear. They are engrossed in their material affairs, buying and selling, working and playing without an adequate understanding or appreciation of the purpose of existence and were it unfolded to them it is scarcely to be expected that they would conform and co-operate because of the sacrifice it involves.

It is no wonder that the Christ appeals particularly to the poor and that He emphasizes the difficulty of the rich entering the kingdom of heaven for even to this day when humanity has advanced in the school of evolution for two millennia since His day, we find that the great majority still value their houses and lands, their pretty hats and gowns, the pleasures of society, dances, and dinners more than the treasures of heaven which are garnered by service and self-sacrifice. Although they may intellectually perceive the beauty of the spiritual life, its desirability fades into insignificance in their eyes when compared with the sacrifice involved in attaining. Like the rich young man they would willingly have followed Christ had there been no such sacrifice involved. They prefer rather to go away when they realize that that is the only condition upon which they may enter discipleship. So for them Easter is simply a season of joy because it is the end of winter and the beginning of the summer season with its call of outdoor sports and pleasures.

But for those who have definitely chosen the path of self-sacrifice that leads to Liberation, Easter is the annual sign given them in earnest of the cosmic basis of their hopes and aspirations. As Paul properly states in that glorious 15th chapter of 1st Corinthians, "If Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He hath not raised if so be that the dead rise not.

"For if the dead rise not, then is Christ not raised.

"And if Christ be not raised your faith is vain. Ye are yet in your sins.

"If in this life only, we have hope in Christ, we are of all men most miserable.

"If after the manner of men I have fought

with beasts at Ephesus what advantageth it me if the dea^r, rise not?

“But now is Christ risen from the dead and become the first fruits of them that slept.”

But here in the Easter sun which at the vernal equinox commences to soar into the northern heavens after having laid down its life for the earth, we have the cosmic symbol of the verity of resurrection. When taken as a cosmic fact in connection with the law of analogy that connects the macrocosm with the microcosm, it is an earnest that some day we shall all attain the cosmic consciousness and know positively for ourselves by our own experience that there is no death, but that what seems so is only a transition into a finer sphere.

It is an annual symbol to strengthen our souls in the work of well-doing that we may grow the golden, wedding garment required to make us sons of God, in the highest and holiest sense. For it is literally true that unless we walk in the light as God is in the light we are not in fellowship, but by making the sacrifices and rendering the services required of us to aid in the emancipation of our race we are building the soul body of radiant golden light which is the special substance emanated from and by the Spirit of the Sun, the Cosmic Christ. When this golden substance has clothed us with sufficient density then we also shall be able to imitate the Easter sun and soar into the higher spheres.

With these ideals firmly fixed in our mind, Easter time becomes a season when it is in order

to review our life during the preceding year and make new resolutions for the coming season to serve in furthering our soul growth. It is a season when the symbol of the ascending sun should lead us up to a keen realization of the fact that we are but pilgrims and strangers upon earth, that our real home as spirits is in Heaven, and that we ought to endeavor to learn the lessons in this life school as quickly as is consistent with proper service so that as Easter day marks the resurrection and liberation of the Christ Spirit from the lower realms we also may continually look for the dawn of that day which shall permanently free us from the meshes of matter, from the body of sin and death, together with our brethren in bondage, for no true aspirant would conceive of a liberation that did not include all who are similarly placed.

This is a gigantic task; the contemplation of it may well daunt the bravest heart and were we alone it could not be accomplished, but the divine hierarchies who have guided humanity upon the Path of Evolution from the beginning of our career are still active and working with us from their sidereal worlds and with their help we shall eventually be able to accomplish this elevation of humanity as a whole and attain to an individual realization of glory, honor, and immortality and having this great hope within ourselves, this great mission in the world let us work as never before to make ourselves better men and women so that by our example we may waken in others a desire to lead a life that brings liberation.

“The Sign of the Son of Man in Heaven”

CLARA BAKER SMITH

THE EXCERPT from the Holy Writ forming the theme of the present consideration is one with which students of the Christian scriptures are familiar. The quotation is taken from Christ’s teachings, and the subject at the time was that of “the signs of Christ’s coming to judgment.” Theological and orthodox instructions have predicted that the return or the second coming of Christ will be attended by or associated with events of unparalleled importance.

The significance of “the Return” has been maintained, and unceasing loyalty to the idea has pervaded the religious teachings throughout the Christian era.

Expectancy of this happening unifies the sects, notwithstanding differences of form or beliefs which may otherwise exist. All agree on this fundamental, hopeful fact that Christ will reappear to judge the world. Earnest devotees of Christianity ardently anticipate the event, and strive to prepare the way for radical changes

and complete alterations of many objectionable conditions of life. The affairs of society and the codes of our material systems are proof positive that we are living in the days which are pictorially, graphically, and previously described by their greatest exponent, the Teacher of Galilee.

The age is ripe for harvest, and the signs of an approaching ultimatum to be delivered to present systems are too apparent to be ignored.

Some there are, in the Christian communities who are watching with alertness and activity, so that they may recognize and apprehend the earliest approach of a new order and a new age, prefaced by Truth's reappearing. Others are skeptical of a predicted change, and intellectuality challenges the claims of spirituality by a process of rationality.

The indifferent section which is numerically strong follows the pursuits, business, and routine of life, with an apathy towards the higher being which is appalling.

The materialist worships at the shrine of matter and worldliness, since things mental, invisible, and spiritual are not included (and indeed cannot be) in his concrete conceptions of life and things.

Warning voices of an imminent and drastic upheaval in the religious and secular arrangements of the world pass unheeded by some, while retorts of disbelief and scathing criticism oppose the modern Noahs, who would prepare and protect by understanding the unexpectant and unready world, from the self-induced destruction of its erroneous codes and false systems.

1. *Manifestation and Purpose.*

The world today is more materially active than at any previous age, while evolution in every movement and undertaking characterizes the militant endeavors of civilization. Rapidity and progress are in attendance on the human mind of intellect. Ideas are conceived, plans constructed; and in a remarkably short space of time, form, shape, and materialization bear witness to an intelligence controlling affairs, with the result that dispatch is the order of execution, and manifestation the object of both mental and physical effort. All forms in the physical world are the issues or consequents of thought. Activities of mind become solidified, and the effects are recognized as crystallized mental

operations assuming multitudinous manifestations according to the mind forces which are exercised. These objects of preconceived ideas by the human mind, propagated and manifested are the physical phenomena which prove the possibility of mind's control, and the dictatorship of mind over its subordinate matter.

These varying appearances and objects of visibility, tangible to physical sense, are not the realities of life, but are symbolical and typical of higher states and ideas.

As the cycles of law complete their courses, ascending and still ascending conceptions appear, but as we have at the present time only a limited perception, apprehension, and vision, we discern but very imperfectly the more elevated schemes and construction, which are peculiar to the superphysical realms. Nevertheless, a clearer glimpse of other and higher planes (if only momentary and on occasion), removes in that brief space of time some of the darkness of human capacity, which yields to illumination and enlarged ability to perceive.

Encouragement attends the desire of enquiry, sincerity, and earnestness in the pursuit of truth, by an unfoldment of understanding which henceforth will not be denied. Therefore it is deduced that the purpose of manifestation is to convince and urge by evidence, that "the things which are seen are not made of things which do appear."

It is not the object which is the reality, but that which is beyond and unseen. The soul or life which actuates production is none the less real because invisible.

This process of reasoning is necessary, and as in the days of our Leader, we are yet at the stage that we require to be led from the familiar to the unfamiliar, from the known to the unknown, from the seen to the unseen, from the visible to the invisible, from body to mind, from matter to spirit, from the concrete to the abstract.

By this system of working we gradually adopt the scientific method of thinking, and naturally apprehend the hidden principle which directs its own operations with logical and unquestionable power.

To possess increased mental ability, which is not necessarily dependent on scholastic or col-

legiate training, augurs well for spiritual unfoldment and attainment, which is the purpose of manifestation and the goal of evolution.

Mind is the latest vehicle which has been added to the three previous ones known as the dense body, the vital body, and the desire body. Mind is not yet fully organized but at the present stage is recognized as a sheath, envelope, or covering. Nevertheless though last, it has the precedence and control of the three bodies of earlier development already named. *It is through mind that the spirit makes itself intelligible and understood*, and so again we observe a definite purpose in the course of involution, which is succeeded by evolution or the gradual abandonment of things temporal and material, for the eternal ideas of mind and things spiritual.

St. Paul teaches that the conception of these ideas could only be discerned by the spiritual senses, and not by the physical capacities of the human mind, however educated, trained, and efficiently considered by authority.

II. *Fulfillment of Prophecy.*

Religious history throughout the ages has ever recorded with prominence the sayings and doings of the prophets. The importance of the prophetic office was subordinate only to the message itself, hence the memorialization of the different individuals, with the verities they endeavored to establish and maintain in the religious life of the people of their respective generations.

It is observed that these same agencies of truth made an impress on the pages of time, and to them have been attributed many influences during the several periods, which have operated through the teachings and interpretations of its seers or prophets.

These enlightened messengers and instructors of mankind were not engaged in forecasts, as the practice is understood today, and their predictions were not made with any monetary or mercenary motive. In the discharge of their duties, emoluments, preferments, rewards, distinction, social status or princely favors had no weight whatever, neither were any worldly considerations entertained in the fulfillment of their trust.

These affirmations are made in reference to the spiritually minded and do not include the

spurious, the base or the counterfeital, who practice in the name of good and delude the unwary by uncertain promises. The unreliable information of the professional "seer" is sometimes both costly and mutually disappointing. The work is performed with the human mind, and dependent upon involuntary clairvoyance. It may be unwittingly practiced, but defeats the ends of "vision" by the failure to possess the scientific understanding of the pictures, as they rapidly appear. Thus a travesty of truth is presented because inverted, and a burlesque of the verities of being which can only be interpreted by spiritual understanding.

The real representatives of truth are not dependent upon commercial values; and financial exchanges do not in any degree advance or deter the exercise of the prophetic office. Riches and poverty are alike to the spiritually minded interpreter. He neither worships one nor fears the other, but performs the functions of his calling untrammelled by anxieties of reputation or notoriety which ensnare physical life, and refuses to be compromised with any of its discordant and enslaving codes.

The prophets of Biblical repute arouse our respect and admiration, by the courage, fearlessness, and faithful execution of their prophetic charges, some of which appear to have been distinctly disagreeable and perilous. The orthodox Christian is apt to canonize the several personalities, which have officially served their respective generations with loyalty to truth, and helpfulness to the priesthood and laity alike. Some are authoritatively regarded as saints, and esteemed of quite different natures from the people to whom they were sent as exponents. The apostles refuted any superiority, and denied the alleged supremacy at Lystra when the populace would have made an offering, asserting their humanity in the words, "We also are men of like passions with you."

The brief preliminaries herewith given, will help the enquirer to trace the nature common to all men shared by divinely appointed messengers. The selection is made according to law, suitability of mind with moral capacity being an imperative qualification to ensure success in the delivery of the trust, and the further unveiling of truth. In brief, the pioneer of progress is one

more advanced than the average of his contemporaries, and supports the claims of an evolutionary scheme and the varying and ascending stages of its operations. This higher understanding has been obtained as a reward for effort in this and previous lives, while the talents bestowed are responsibilities, for which the individual must give account.

The mission of the prophet, or "one who knows," is to explain, teach, and verify by practical demonstration, the principle and operations of his vocation. His office is one of interpretation, to instruct others to help themselves, to prove man's spiritual heritage, to inform, to teach and direct communication with the Source of all Being, to conduct humanity to scientifically understand their relationship and partnership with Infinite Good, to prove by demonstration that the so-called miracles of the past were not supernatural, but divinely natural events, to uplift the age to a higher plane of thought, to comfort, solace, cheer, assist, and heal the varied maladies of physical life. It has ever been the right of the seer's office to rebuke, reprove, warn, censure, and at times, inflict punishment on defiant and insistent co-operators with evil.

The followers of previous religious leaders have shown their devotion by fidelity and perpetuation, and repeatedly have elevated the personality of the pioneer to lofty eminence. These individuals of praiseworthy note are, as Emerson declares, "Men (who) walk as prophecies of the next age," and in this farseeing view and purpose humanity should be encouraged in the destiny which awaits them, and towards which ideal increased effort should strenuously be made.

The aim of all prophets of truth has been onward, upward, heavenward, or, the manifestation of an unfolding consciousness.

Repeated reference and anticipation of this our day have been made, and instances are to hand of their fulfillment. For example, Zeph. 3, V. 9 predicts the effort and its ultimate complete success to establish a universal, scientific religion. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent." Verse 10 of the same chapter indicates woman's share in this world-wide endeavor and

activity. Equality of the sexes was declared in anticipation (Isaiah IV) and has to a marked extent made great progress during the last fifty years.

The Great War "and rumors of war" were foretold in Mt. 24, V. 6. Airships were foreseen in Isaiah 31, V. 5.

Democracy is enshrined in the following, "And their nobles shall be of themselves and their governor shall proceed from the midst of them." (Jer. 30, V. 21.)

Despite the rejection of prophecy and its fulfillment by the pessimist, materialist, the ungodly, and the atheist, an example may be mentioned which recoils on these groups of resisters and which was forecasted by the apostle: "There shall come in the last days scoffers," (II Peter, 3, V. 3,) a prophecy which has repeatedly in our day been literally fulfilled. Some there are who ridicule the ideal and its attainment, and refuse to be persuaded that we are indeed passing through "the last days" (of error) prior to the advent of a new order of systems. Christ the greatest exponent of Christianity, foreshadowed the state of affairs existent and active in the world at the present time. He mentioned many concrete signs which would appear and which have already been fulfilled.

III. *Demonstration and Literal Application.*

The few examples given under the previous subdivision of the present article, "The Sign of the Son of Man in Heaven," serve to illustrate the reliability of scriptural prophecy. It remains now for the enquirer and student of Holy Scripture to pursue and investigate, since every problem and difficulty of human life may be solved and overcome by spiritual understanding. Hitherto it would appear that mysteries have been presented and conditions endured without a possibility of solution, but in the words of St. Paul it may be encouragingly declared that "Now is the accepted time, behold, now is the day of salvation." It is only ignorance of good which forms a barrier and this is not insuperable. When lack of knowledge yields to spiritual understanding the veil of sense will be removed. Unfoldment of the real self dissolves all that is contrary to truth, and this is a gradual process. Small beginnings on the upward path

are productive of corresponding changes which make for holiness, health, and happiness.

As soul governs and directs the operations of human life, physical conditions of the body change, and sense claims are controlled and subjected to the higher powers of mind, which are spiritual. Evidences of progress and spirit's power begin to manifest, and radical changes of desire and action take place. Our vision is diverted from without to within, from sense to soul, from matter to spirit, from earth to heaven, from things carnal to things spiritual. The effect on the body is beneficial since the forces of life become increasingly active and acquire an upward course. Perseverance and consistency are correspondingly rewarded by augmented powers of mind and body. The regular exercises of mental and physical capacities urge the latent possibilities of spirit, by which the conquest of materialism and all enshrined therein, will eventually be affected.

To illustrate the affirmations herewith made and the metamorphoses which take place under the influence of spirit, a literal and practical instance may be mentioned. It is definitely shown in the Rosicrucian teachings that the more spiritually minded one becomes, the less liability there is to sensual desire, until eventually the carnal is atrophied and rendered futile from lack of use.

The creative force which is so frequently abused and outraged, binding the victims of such practices to earth, sense, and physicality, is diverted to other channels by uplifting thoughts, pure desires, and chastity of conduct. Persistency in the path of rectitude strengthens the course, and those who are able to "discern between the righteous and wicked and between him that serveth God and him that serveth him not" (Mal. 3, V. 18,) recognizes the nature of the aspirations and efforts of those pilgrims en route to holiness and peace, by the upward surging flow of life. Amorous expression and gratifications are very rarely indulged in by those, mentally, spiritually, and actively engaged in the quest for higher understanding. At a later stage carnal desire is entirely destroyed in the realization of spirit's greater and uplifting potency.

This method of procedure gradually impresses and leaves an indelibility which cannot be mis-

taken or erased. The dark point at the root of the nose becomes more and more pronounced, indicative of the supremacy and government of spirit. This centre is located in the area of "the Veil of Isis" and is allied with it. It is "the sign of the Son of Man in Heaven" or the hall mark of a new humanity, types of which have been prematurely apprehended in advance of the majority, who have realized the eternal heritage of mankind. This reality is co-operation with Infinite Good.

The writer would here make a brief comment upon "the Veil of Isis," so named in ancient Egypt, as it appeared at a lecture. During the address the speaker's forehead presented a dark patch surrounding a gas mantle occupying the position of the nose. A few months later, while studying *The Rosicrucian Mysteries*, (page 134), this view was correctly described by the author of the publication, and explained and confirmed the experience to the grateful satisfaction of the writer of this article.

The revelation of "the Sign of the Son of Man" is available to all, and within the possession of each, though the manifestation is rightly restricted to those who have proved themselves trustworthy. By striving to live the life it is possible to know the doctrine, and to share "the sign" which destroys "the brand of Cain" by the instrument of spiritual understanding.

Among the votaries of spiritual being, investigation of these mysteries is a daily feast, besides which, the highest of earthly treasures would be insignificant and unworthy in comparison. Today the Christ nature is reappearing as foretold, in obscurity, and it is impossible for the physical vision to perceive and apprehend because these teachings "are spiritually discerned." This sign is the precursor of great happenings, for, to continue Our Lord's prophecy relative to these times it was said that they should see "the Son of Man (humanity) coming in the clouds of heaven with power and great glory." This is reiterated by St. Paul, (1 Thess. IV, 17), "Then we which are alive (have knowledge) and remain, shall be caught up together with them in the clouds."

IV. *Domination of Spirit.*

Great changes are taking place in the physical world today, and strictures and limitations are

being removed, so that progressive activities may advance, unfettered by authorities of partial knowledge, and unhindered by the illiteracy of ignorance. Apart from the material, enquiries are pressed into "the Beyond," and etheric conditions and planes are investigated by the fearless and confident pioneers with a measure of success and veracity. Relatively speaking the information at times belongs to the elementary stage, but it is sufficiently assuring to encourage continued pursuit. It is in this metaphysical quest that the events of Bible history are proved, and not only will they be repeated, but the "greater things" promised will take place.

The human mind has hitherto held sway and directed the operations of physical endeavor. These concrete systems have had their day, but in the plan or scheme of evolution a potency which has not been wholly acknowledged is making itself felt. The spirit which is reflected by man, when he is conscious of his own individuality and relationship with omnipotent good, is the life or being of the universe. In proportion to his consciousness of good, which is communion with God, he is able to demonstrate his dominion over things temporal, and illustrate the power of things eternal. Christ gave palpable and practical evidence of His spiritual understanding, and by His illustrations of spirit's power earned the pre-eminence which is deservedly assigned to Him. Skeptics and unbelievers deny the works which perpetuate His ability, but there are others who have enquired and found the root cause of His successes, which are possible of immediate reiteration.

The Ascension is one of the stumbling blocks to the pessimist, who judges from his own limited viewpoint and understanding.

When the Galilean Prophet bade adieu to His party of students and followers, He rose in his vital body, since the physical had been dissolved by the power of mind and spirit. His dense body had gradually, during his life time, undergone a process of change. By His mode of life and conduct, the density of His fleshly body had become less and less, and the final dissolution took place in the tomb, illustrating His complete

conquest over matter, and His triumph over death.

Christians are familiar with the "First Easter Day" narrative, His several appearances, and His farewell on Mount Olivet. These events were due to the power of spirit, since to Good, (Spirit) "all things are possible." The assurance of comfort was given in the promise that the spiritual ascension should be repeated. This is by no means an impossibility but a practical reality, a demonstrable fact. By spiritual understanding the physical claims are controlled and domination exercised, whereby the vital body can leave the physical vehicle, investigate the inner worlds of wisdom, enjoy them, and return intelligently equipped, to rejoice, comfort, and help others a little distance behind in the progressive scale of being.

Thus the prophecy of "the Sign of the Son of Man in Heaven" will have a modern fulfillment, and demonstrate the spiritual understanding which will control the affairs of physical life by the operation of scientific law. One of the earliest results of these activities will be the destruction of superstition, and the practical application of Spirit's potency to the affairs of everyday life and events.

THE ROSE CROSS

HATTIE N. WINTER

All about us on every hand lie waiting the opportunities for service which, lovingly rendered, will bring the glowing red roses in all their beauty and fragrance, clustering around the arms of the roughest, heaviest cross.

To me the cross has come to symbolize not an instrument of torture, not sorrow and degradation, but a pathway, rugged perhaps, but leading ever up the heights, ever nearer the source of all light and beauty and joy, with the crimson roses of services lovingly and joyfully performed, clustering ever thicker and more fragrant until the cross is buried completely from sight and we see only a pathway of roses over which we tread joyously and without weariness, until at last it leads us into the full light of God, where we grasp with joy unspeakable the deathless, pure, white rose of perfect attainment!

The Transmutation

R. T. OAKLEY

A rose of red clung on the cross,
 Its color all too plain;
 A word of love, a wondrous gloss
 That rose, so white became.

EASTER IS THE TIME when the glorification of transmutation is at its sublimest. It is the season when nature proves conclusively that "there is no death," (what seemeth so is only transition) for life is prevalent everywhere, and as the light appears to come forth from the darkness, so life emerges from the apparent dead. That which is within is transmuted, proceeding upward and outward to express itself. The ascension of the life force manifests as creation: thus we see myriads of new forms coming into existence at the season of spring.

In the past, Christ arose to the Father at Easter, the time of resurrection or transmutation, and we too, may come in touch with the Father through the Son by changing our vibrations, transmuting our force upwards, responding to the Divine call, placing ourselves in harmony with that wonderful tone. Thus we will experience in a small measure that power of love that irresistibly draws the child to the Father, the part to the whole, the spark to the flame.

You have heard and read of the transmutation of the apostles from weaklings to warriors, from slaves of fear to masters of courage, but of the tale of the woman who accomplished this great change alone through her great love, untiring zeal, and magnificent courage, converting her rose of red to one of white—of her, scarcely anything is written on parchment or paper, or appears in the histories of the world.

As the coming age will be the age of woman this story of one who arose from the depths of mire to the heights above, perhaps will help some in their hours of darkness, and others who would climb higher and advance further, even as the flower lifts itself to the light. The present is the outcome of the past, and so greater things can be done now than were accomplished in the

past, and to those who desire to achieve and perform such works, it is hoped that this little story which is now sent forth to the public may find its way to the hearts of some, and being transmuted, issue forth again for the upliftment and enlightenment of the younger race. It comes to you, so that during the age of mentality, you may ever strive to obtain the correct balance, the central poise of the earth, by helping to flood it with the radiance of your heart love—love, the great transmuter! the eternal truth! the principle of principles! and the cause of causes!

I

In the days of the distant past that have long faded into the darkness of years, when the empire of Parthia alone remained in its splendor, unconquered by the armies of Caesar, stretching from the valley of the Indus to the Euphrates, from Iberia in the north to the Persian Gulf in the south, when Vonones was king of that wonderful nation of horsemen who rode to battle without saddles, clad in their scaled armour, striking terror into the hearts of the soldiers of Rome, there came to the new city of Hatra, Balthazar, the Magian.

This new city of Hatra which lay in the upper part of the land between Two Rivers, was built in the form of a circle whose diameter extended over three miles, and had four entrance gates, and two detached forts on hills, commanding the approach to the city, from the east and north. It was the beginning of a large, fortified city that was to be, and which later played such a prominent part when the wars with Rome were renewed. Here the palace of the Parthian emperor was being constructed, and there not far away stood the Temple of the Sun, famous and celebrated for the value of its accumulated offerings.

It was with difficulty that Balthazar found the home of Pacorus but with great content as he received the warm welcome and hospitality of his old friend, for the journey had been long and tiresome, even to him an old traveler.

After he had washed and refreshed himself,

and partaken of the evening meal, he turned to Pacorus who was eagerly waiting to hear the result of his travels in the west.

The tale of his journey to Bethlehem of Judea, the finding of the Prince of the World, the Deliverer of Mankind, was told in a soft voice with reverence and love, as the evening twilight stole gently across this Land of Magic; and to Pacorus came a newborn love of sweetness and admiration as he pictured the finding of the Babe, whose coming the stars had so clearly foretold.

Pacorus, the stately scholar, was clad in the long, flowing robe of silk, the dress of the Medes, under which was his white tunic of pure linen. Around his neck was a wonderfully designed collar of gold over which fell his black hair in straight locks. It was the dress of a Parthian noble, yet the winged circle of gold on his breast proclaimed him to be a follower of Zoroaster, a worshiper of the God of Purity and Light.

"I am glad thy search hath given thee such a rich reward," said he, "and am pleased to share in thy happiness, but sorrow has fallen upon my house since last we were together. My wife Vasda, died while giving birth to a child whom you shall now see—a strange and unusual child!"

He led the way to a room that overlooked the Temple of the Sun, a peculiar room for its walls were decorated with silk of different hues of yellow, while tiles of amber composed the ceiling which was studded with stones of an orange hue, and there asleep upon a little bed lay the babe of Pacorus.

A tone of sadness now crept into his voice as he continued: "My little girl will be a child of sorrow and suffering, for when she was born, the sign of the Serpent was rising, and at the highest point of the heavens, I saw the new, red star draw to a conjunction with our blue one in the sign of the Lion. With no mother to love and care for her, she is indeed unfortunate, and oft-times into the babe's eyes comes the look of the Evil One, Ahriman; therefore my heart is heavy."

"Stay! my friend," said Balthazar. "Thou knowest how hard it is for us to read the thoughts of the Eternal, yet I tell thee that some

day thy child shall be foremost among women, for she will break this spell and become a Child of the King. She shall indeed have the wisdom of the Serpent, but not before she has felt its sting."

As if in gratitude for this prophecy the little one opened her dark eyes and stretched her arms out to him. With what tenderness the Wise Man took her up, and she who seemed to understand, clasped her chubby arms around his neck and hid her face upon his shoulder. This token of love warmed the heart of the traveler for had he not seen the same sight at Bethlehem with mother and Child, and the thought of what this motherless babe must be denied, caused a look of pain to pass over his face. Truly she must be a child of sorrow!

Time passed and the love between the Wise Man and the child grew. Always she would hear of the Babe of Bethlehem and his mother, never tired of asking questions and then she demanded, that she too, should be called Mary.

Then came the time when Balthazar took his departure for Borsippa in Babylonia, and with it the beginning of the little maid's knowledge of sorrow, for she had only her father left now and he began to instruct her in the wisdom of the Magi, which was the greatest teaching of the ancient world for it knew its own limitations.

Now this great religious science was composed of three branches, namely, divination, incantation, and astrology. The first class of Wise Men who practiced divination were called soothsayers or fortune tellers; those that belonged to the second class were the magicians or sorcerers; while the third class were represented by the astrologers. Thus as this child of sorrow grew up she became well versed in the arts of magic, but ever with her at special times was the evil influence that dominated her, and she used the magic in the wrong way. The knowledge of the secrets of nature, the healing power of fire, air, earth, and water, the beneficial strength of the herbs possessed by Pacorus were of no avail against the unknown force that took possession of his child and caused him such grief.

As the years rolled on Vonones, the Emperor, displeased his nobles by trying to introduce the western civilization, which he had learned at the

court of Rome, into Parthia, and so was dethroned by Artabanus, an Arsacid. In fleeing to Armenia he attempted to carry off part of the treasure from the Temple of the Sun at Hatra. It was then that Pacorus lost his life but saved the treasure of the Temple, and now his child, grown to a woman, was left all alone. The additional suffering and pain hardened her heart, but her great pride hid this from her neighbors. Always those that she loved were taken from her! Where now was the God of Purity and Love? Of what use was this magic she had learned, if she must suffer all her life? Then she remembered the Prince of Salvation, the Babe of Bethlehem. Could He save her? She would see this King of the Jews! And so selling all her possessions she started for that country to which Balthazar had traveled years before.

II

She journeyed with the merchants that traveled from Parthia to Rome, who were laden with silks and carpets, spices of bdellium, and the sweet scented bulrush, but when they reached Damascus she was forced to rest awhile in those beautiful gardens and orchards, amid the thickets of myrrh and roses, and the cool, refreshing waters that made it the Garden of the Wilderness. Then as she set forth again she saw the snowy ridges of Hermon in the distance, and passing the Blue Waters of Merom, crossed the Jordan and came to the Sea of Galilee. Bethsaida and Capernaum had no interest for her, but the plain of Gennesaret with its fruitfulness and beauty, its vineyards and orchards, caused her to linger for awhile and then at the southern extremity of this plain she came to the little village of Magdala.

She knew not why, but something compelled her to stay, to build her home here for she appeared to be in the grip of the dark spirit that brooded over the region around about. To her it seemed as if some thing deep and dark within responded to this external nature, this spirit that ruled over the district which forced her to abide here.

It was indeed an evil and wicked place, for said the Jews, "How could it be otherwise with the heathenism of the north and Samaritanism of the south?"

Under these conditions she changed rapidly

and this unseen force took complete charge of her as she became one with it. Soon the inhabitants told of her wonderful house which became a little palace, of the coffers filled with rarest stuffs and sparkling gems, of vases of gold and silver, of the purple and silk which adorned her walls, of her numerous attendants, and how she was in league with the evil spirits for she had the power of working miracles through her incantations and sorceries. The realization of her fascinating powers over all who came in contact with her was upon her, and to this her womanly beauty added strength to her dangerous power. No wonder the Romans looked upon her as a divine person, a favorite of the Gods.

Her attendants who saw her in moments of sadness, catching a gleam of a sudden, wild flash of her tearless eye, said she was "possessed"; while some differed and said her eyes became those of a serpent; yet others who had seen those eyes assume a soft mellow lustre of sweetness, worshiped her. She was a person of moods. At times her voice was rich and sweet as the tones of a lute, but when passion was aroused, it became the scream of a panther, striking terror to the hearts of all who heard it. Thus she was alternately loved and hated.

To her came the story of the miracle worker who cast a legion of devils into the sea. If He was able to do this, she reasoned, then He had a knowledge which surpassed hers, for she was not able to eject demons. She decided to see this stranger.

Coming to Tabor, she saw His disciples fail to cast a demon from a young man, but immediately He appeared, the spirit was rebuked and fled. In answer to their question as to why they failed, He replied, "If ye have faith, nothing is impossible."

"Faith in whom?" asked the woman from Magdala. "Would that I had this faith for it is a power over the Prince of Darkness, himself."

"Faith in the living God," replied the Master as He bent His piercing gaze upon her, from which she withdrew.

From the people round about she learned that this teacher was the great messiah, the King of the Jews, and the Babe of Bethlehem that Balthazar had traveled so far to see, the chosen of God, the King of Israel. Where were His court,

His army, princes and nobles? No! It could not be! And so she went away in sorrow and disappointment.

Yet there was no more peace for her in her palace, for she had contacted that which irresistibly drew her back again and it was at Nain she again saw the power of this man, in restoring life to the apparent dead. Then she became aware of some mystical power that gave her happiness only when in the presence of this Teacher, for His very voice was music to her.

It was in the house of a Pharisee that in order to be near Him she performed the duties of a servant. Here, in a long robe of white Tyrian silk, bordered with gold and embroidered with pearls, around which was fastened at the waist, a flowing scarf covered with gems of various colors, while jewels adorned her ears and arms, and a wonderful necklace of sapphires rested on her breast, she placed herself at the Master's feet. Throwing off her rich turban of white silk edged with gold, causing her luxuriant black hair to fall over her shoulders and shapely neck, she took the sandals from off His feet.

Then a strange thing happened. Suddenly like the breaking of an immense dam, as the waters rush forth sweeping all before them with their tremendous power, and shaking the country round about, so broke loose a torrent of tears, which shook her whole body, and which nothing in the world could stop, for the rock, the hardness of her heart, was smitten, and the waters gushed forth in a sweeping flood. That tremendous pressure that had increased all her life, was now released, and those dark, fascinating eyes, became fountains of tears which rolled down her cheeks in sparkling splendor, like the mountain streams falling from above, to bathe her Savior's feet.

With her rich, dark, glossy tresses she wiped His feet, kissing them in thankfulness for her freedom, and taking from her bosom a costly and highly perfumed ointment, she bathed His feet with this fluid.

The words of the Master "Thy sins are forgiven: thy faith hath saved thee: go in peace" were more than she could understand; the dark spirits that reigned in her breast were gone; a peace and calm came over her troubled soul, like the soft and soothing rays of the moon on a

midsummer's night. Gone were the wild, fiery flashes of her demonized eye in which now rested the soft and gentle glance of heavenly love for, from a child of darkness she had become a child of light; the serpent had become the angel; the follower of Lucifer, the disciple of Christ.

III

She returned to Magdala but how different was her life! She now understood the transmutation of her force when put to right use; no danger could terrify her; no trial or sacrifice dishearten her, for from that time on the true devotion, lofty bearing, inflexible integrity which she possessed was unparalleled in the history of woman. The extent and purity of her love was so great, that no wonder she received the distinguished marks of honor from the Lord.

Her palace was sold and her attendants invited to come with her as she followed in the steps of the Master. Though witnessing His suffering and humiliation, though present at His trials, scourges, and mockings, yet never for one moment did she falter in her attachment. Alone she stood when all the apostles fled in the garden, alone with John at Calvary, and there again her tears washed His feet while the blood that fell from the pierced side sprinkled her person. Alone! in the darkness and earthquake, still by His side when all fled, standing fearless as an angel of light to watch her crucified Lord. Together with Joseph and Nicodemus she laid His body to rest, and is it to be wondered at that as a reward for her faithfulness and love, the Risen Lord appeared first to her?

She was present at the Pentecost, and later comforted the Virgin Mother; then accompanying the beloved disciple to Ephesus, where under the Domitian persecution he was banished to Patmos, she was sent to the stake.

With a firm and undaunted step she moved through the crowd to her death, and in accents soft and sweet we hear her voice, "For Thee, dear Christ."

"A woman burned at the stake, was seen,
A child of love and light;
Behold! Mary the Magdalene,
A red rose turned to white."

Our Gethsemanes

C. H. P.

THE STUDENT of the Rosicrucian Philosophy is not only a participant in the ordinary trials which beset mankind and the lessons learned therefrom, but he is also hastening his development, thus hastening also his ability to be of aid to others; and it is in this connection that he comfortingly recalls the experience of the Christ as He prepared Himself for the crucifixion in the garden of Gethsemane. Like milestones along the road, the student reassuringly notes that his progress is often measured by visits to this garden, from whence he extracts the essence of those agonizing experiences which are encountered on the way. And the student learns also to recognize that the more bitter the experience, the more assured the blessing; for by the Law of Reaction that which dips deep must rise to heights; and if we seem to sink to unfathomable depths of misery and distress, when friends betray and foes assail, He is at hand with Everlasting Arms, to comfort and sustain.

It is not easy, always, to turn in love when beloved ones have betrayed. It may seem difficult when seeming evil has been hurled at us to revile not in return. It may even seem impossible to *forgive* and increasingly hard to *forget*. But yet, as we look at our lives in retrospect, is it not true that the depths of mourning have changed to mounts of gladness; that the very things which seemed catastrophes were really blessings; that the evil that friend or foe desired to do to us was really a benefit in disguise, that the position lost or the distress endured or the disease suffered is an asset—a spiritual boon—from which we derive *actual power to help others*? Yes! when we look at our past experiences in this way, we do admit this; we know that it is true; and from our bleeding footsteps and our rejoicings for ground covered we reason analogously that the benefit to be derived from our Gethsemanes will be heightened if we *rejoice* as we pass through them.

If we knew that in Our Father's House we were to find food and drink, rest and recreation,

an ability to help others and funds wherewith to bless our friends, would we not naturally rejoice as we climbed the hillside to the divine door? And if we truly know that our Gethsemanes are to yield us rich reward in spiritual gifts, shall we not equally rejoice at the privilege of sharing with Him the moments of prayer which mark the passing of the shadow of temptation and refuse to believe that the world is all wrong; that things have reached a pass from which they will never recover; that all is lost, and similar fallacious arguments of discouragement?

Just what are some of these rich rewards? One is *strength*, for you will be stronger for your experience, and the next problem will be more easily mastered than this one, if you remain firm, true and courageous. One is *healing*, for your love and understanding will the more readily heal others and help them, because of just such experiences. Still another is *justice*, for even as you despise the apparent injustice which has been dealt to you, so you will deal justly with your neighbor because of it. Another is *poise*, for after each of these experiences you will come out more poised, and less influenced by fleeting whims, caprices, fancies and the pettinesses of life.

In fact, will it not be possible to admit that as we meet these trials we are finding that we gain those qualities which are fitting us to help our Lord to bear His burdens; and that we are really laying the foundation of the future wherein we shall become as gods?

The Rosicrucian student, confidently contemplating the time to come when he shall be deemed worthy to spend more and more time in the Father's work, prayerfully welcomes each succeeding Gethsemane. Once convinced that he, himself, is not at fault for the occurrence (and having carefully examined himself to determine whether or not this crucifixion is, or is not, the result of the Law of Consequence), the student learns more and more to bathe, so to speak, in the words: "Blessed are ye when men shall

revile you and persecute you, falsely, for my sake," and having thus laved himself in the Father's water of life he rises, purified, for the next step forward.

How glorious, therefore, when we see a brother or a sister going through his or her Gethsemane; what a world of opportunity to watch with the dear one "one hour!" And if we share this sacred privilege with our friend, how may it not be with ourselves: can we not equally rejoice that the Father has deemed us worthy to partake of the experiences of His Son? Tender moments these! Moments fraught with all the

possibilities of the power of God; sanctified by the presence of the Spirit; permeated with that Mind which pervades and governs all.

Beloved friends, as we tread the valley of the *shadow* of death, either of sense or of self, *let us fear no evil*, but rather remind ourselves that these milestones are proofs of God's care; and that, despite the darkness, the agony, the heart-aches and the despair, God and His tender, healing mercy are with us each moment of the time that we spend necessarily (for our own good and progress), in our Gethsemanes.

The Water of Life or Lessons of Easter

LEO BLANCHO

THE REAL LESSON of the Resurrection and the annual return of the Christian celebration of Easter is becoming clearer to us with each year. The new science of electro-physics is proving that mankind may hope for just such an ethereal and glorious transmutation of the whole physical body into spiritual elements, and that by living the life taught by the Master this body of three dimensions may be thus transformed into the fourth dimension which is light or fire, the Fire of the Spirit. Some of the teachings of the New Testament are ever assuming more significant and deeper meanings to the true student of modern science who treads the path of the psychic Initiate. "Let your eyes be single that your whole body may be filled with light," is one of these. The true interpretation of this is theologically and scientifically true. Scientific because it means a true magnetic change in the whole organism physically, as well as a psychic change in the realm of mind.

The influence of the passions of greed, selfishness, hatred, deception, covetousness, and the more carnal vices of the body, all deplete the white corpuscles, cause a shrinking up or contraction of the solar plexus, which retards heart action in some cases, and in others causes a temporary congestion that in extreme cases may prove fatal. There can be no permanent peace

of mind without the regard for conscience.

It has never been discovered that the heart muscle depends upon any other function of the living body for its initial impulse. It has also been positively demonstrated that the grosser magnetic impulses surrounding us which affect all the other senses do not affect the heart, except through the mind and the five senses.

Physically the heart is thoroughly insulated by the skin from magnetic changes. A small current, could it reach the heart directly, would interfere with its delicate mechanism. The question arises: What is this mechanism? Why has not science told us more about it? Why has not science defined *Conscience* in scientific terms? Because the beat of the human heart has been taken as a natural phenomenon as well as other functions of the human body, and we take it for granted that it is controlled by the brain and nerves. However, there are no nerve branches entering the heart.

It is true that it is nourished and has exterior nerve branches, but when fear grips a person's consciousness without any apparent reason, the impulse is not from the brain. We are well aware that anything in a vacuum is much more sensitive to the light rays than otherwise. We have forgotten that the heart is a vacuum pump for the blood, that the blood is filled with iron, a liquid at once an excellent conductor of any

initial impulse. We forget that light has a power of its own when it penetrates the human body; and its effect upon the mechanism of the human heart may be far different than upon the surface of the skin. When one is excited his blood goes racing through the arteries, and affects the whole physical organism for good or ill as the case may be. Reason for a few seconds has no co-ordination.

We act upon impulse, and we blindly follow the instincts that affect our own life. In the New Testament we find quoted: "As a man thinketh in his heart, so is he." So we have here a theological basis for the belief that science may well argue the point that the inception of thought itself is not in the mind or brain, unless we concede that mind is a part of the spiritual element that connects with the body.

Grant that the brain is the co-ordinator of all the elements involved in thought. We must yet concede that in infancy, in sleep, in anger, in love, we reason not at all. Yet the vital functions go on even more alertly at such moments than when we reason.

The most powerful instinct and passion is love, and when the physical element of love is transcended by the spiritual power that transcends age and sex, then the effect is certain to harmonize that individual with all men and the universe.

"Seek ye first the kingdom of heaven" (within yourself) must mean to realize the inward focus of the Spirit of the Father. "Out of the fullness of the heart the mouth speaketh." If we take the words of the Savior, we may well say that there is a mystery about the human heart, that the avenue of the soul, or the Father's Spirit is through the five senses but that conscience is the true index, and the heart is the Holy Temple.

We as Christians must believe that "the Comforter I will send unto you" means the Holy Ghost; and "to abide with you always" must have a scientific explanation.

The flame of life abides with us always; and death can only release that flame; that it cannot quench the Flame of the Spirit is the sole hope of immortality in our own generation.

But we may hope that the ultimate destiny of mankind is to be transfigured even as the Christ

was. "Ye are the light of the world." Then we must have this source of light within, and there must be a positive means of drawing to us a never-ending stream of light.

If light affects the solar plexus and the spleen, why may it not affect the heart which is electro-sensitive, once a small current is inducted by wetting the skin. A study of the electro-cardiograph will convince the most skeptical that a magnetic co-relation must exist between the artificial current from one dry cell and the initial impulse of the human heart; because on this analogy the mingling of the magnetic impulse of the human heart beat, and the inducted small current of one dry cell, depends the excellent results produced by use of that instrument.

The pioneers of science may well turn to the New Testament for their inspiration. The chemical changes in the blood stream are co-incident with magnetic changes, and the advancement of the healer's art depends upon progress in the study of electro-physics. Ponce de Leon searched over the world for a Fountain of Youth, a veritable "Eau de Vie" or water of life. We as Christians know now full well that the renewal of his youth depended upon keeping pure the blood stream of his own body. "Let him who will, partake of the water of life freely" means that he who will, may change the magnetic and chemical elements of his own blood stream from an impure viscous flow, to a purer stream of living joy and gladness by following the Master. The fluids from the blood that feed the vital organs become so changed in healthy, spiritually minded men, and so filled with white blood corpuscles, that this clearer and more transparent fluid may well be termed, "Eau de Vie" or truly scientific water of life. We may add that the children of such men will be more healthy and beautiful than others.

The reason for this may be that the white corpuscles are the light bearers of the body. The red corpuscles carry a gas, oxygen, from the lungs to all parts of the body, but these red corpuscles have no motive power of their own. Then what moves the blood stream? The assertion that the human heart pumps the blood, is only partly true. It is rather a large valve to regulate its flow. The vacuum produced in the lungs at each breath causes the blood to be drawn thence,

and expiration sends it out again. The white corpuscle penetrates all parts of the body, including the bone marrow, and it has a motive power of its own. This implies a magnetic quality that evidently has been overlooked. Those impurities in the blood stream that oxygen does not destroy are often attacked and destroyed by the white corpuscle by its amoebic quality. When the aenemic patient shows by blood count too small a number of these important white corpuscles he is doomed. The dynamic force of light has been proved by the great Einstein to be positive. Then why can we not attribute such force to this white corpuscle? † White is a combination of all colors, a characteristic of only one element in nature; that element is light. Then why may we not accept this analogy?

Christ Jesus performed many miracles. The dynamic force within His body was so much more powerful than that of the ordinary corrupted human being, that He could scatter the lesser currents, the cross currents as it were, as a search light can dim an ordinary electric light. But the greatest miracle of all, was the power of the Father's Spirit within Him to spiritualize or change it from three dimensions into the fourth, the Fire or Light of the Spirit. This He did in thirty-three years. The same light and life is now within everyone of us. It may take us many generations, but *we must begin*, or the future generations will be born to curse our ignorance in conceiving them.

He says: "I am the way, the truth and . . . the resurrection." Then His is the only way. The rising of the sun in the east is a daily symbol of the glorious Resurrection. It gives each one of us daily proof that our Father is the God of Life, not of death. After the Resurrection, He said: "I go, but I will send you a Comforter, the Holy Ghost."

When we accept the Christ, this Holy Ghost is a true magnetic force; it moves the heart in a manner we term conversion; it adds new force and motives to our life. Had not Christ Jesus lived and taught us in these parables, all the science in the world could *not* have produced this never-ending stream of life-giving current within us.

† *For a slightly divergent view see "The Cosmo-Conception,"* pp 455, 456.

All true magnetic forces move in spirals, ovals or circles. A circle is the symbol of the soul or spirit. The cross is the symbol of a cross-current and is spirit solidified, gases reduced to concrete form. A cross within a circle is then the symbol of a lost soul. Let us raise the circle above the cross; reach up, not down. The cross alone may be the symbol of suffering and death; let us discard this sombre token, or reduce it to secondary place by raising the circle above the cross.

Man is the matrix of the universe. The fall of Lucifer is the magnetic nucleus imprisoned within the crystal, until it is released through the subtle chemistry of the human body, and made manifest in thought and impulses of the heart, love. Thus each one of us becomes a "Redeemer" of the "Lost Lucifers of the Universe," as we transmute food and water and mineral salts into thought and love forces, and send them in the flash of an eye (the lightning of the mind) back to God.

There is a theory extant that the light particles, or magnetic nuclei of the atoms, seek the atmosphere of the earth, there attract the negative elements or impurities, lose their luster and are gradually drawn back to a positive center—to the sun. The magnetic law is that a positive element overcharged with negative becomes negative. The earth is negative, as LIGHT; the positive element is attracted toward us but the nucleus once turned negative, the earth repels it and may return to its source.

If this theory is true in physics, why may we not find its analogy in spiritual science? May the light of our Father's Spirit not daily take up the impure thoughts, smooth out the cross currents of our psychic souls, and give us unutterable peace within?

By daily worship at the inner shrine, we develop intuition, the sixth sense, and we live more and more in the fourth dimension, light or fire; then we may shine. We become powerful to break up by a smile the cross currents dominating other smaller lights, and we feel with this true, scientific, inward monitor what the truth is. Thus we have at last a scientific definition for a motive power, a force, *con-science*. The Christ Spirit within thus guides the mind as well as the heart.

How the Blind Are Made to See

E. L. HODGES

IF AN EMINENT physician and surgeon with unquestionable skill and ability should announce in the papers of any city that he would lecture upon this subject and the people were made thoroughly acquainted with the fact that he would treat it from a purely physical standpoint and that he was prepared to give definite and reliable information as to how those who are blind could regain their vision, there is not a hall that would be big enough to hold those who would seek admission. Not only the blind would be on the ground early, but also their friends and their friends' friends would come.

Those who gathered might not understand the first thing about the scientific process which entered into the case; that would matter little. They would consider it an honor and a great privilege to just hear, and having heard they would go away rejoicing.

I would not minimize the importance of physical vision, or the benefits derived therefrom, but what I want to do is to emphasize the importance, the desirability, as well as the necessity of *spiritual vision*. This, man once had; and today he has it not. Man today is blind. Having eyes, he sees not.

What is to be done?

What is the remedy?

Where can it be found?

There are two books to which I would refer you. One is the Bible, a book understood by only a few because it is not an "open" book. The other is *The Rosicrucian Cosmo-Conception* which gives definite and specific instructions for spiritual unfoldment. By the time you have complied with the instructions given therein, you are then taken in charge by one of the Elder Brothers who will carry them on. In this lecture I shall however, refer only to "*The Cosmo-Conception*" for it gives us data, methods, and means of a conciseness not found anywhere else.

It will be necessary, however, for us to acquaint ourselves, briefly with the meaning of the terms, periods and revolutions, the dense body, and the vital body as they will enter somewhat into our discussion.

There are seven periods stretching across the vastness of ages, extending from the Saturn Period, (the time when humanity began its pilgrimage), to the Vulcan Period, when this pilgrimage ends. Each of these seven periods, as the "Cosmo" tells us, is subdivided into seven revolutions, so this gives us, counting the seven periods with their seven subdivisions, in all forty-nine divisions which is the grand cosmic number.

Glancing back to the first revolution of the first or Saturn Period, back over a stretch of time beyond the comprehension of the aggregate minds of humanity, in this far off time the Lords of Flame gave to man, the germ of the dense body. Then sweeping along the track of time, passing the six following revolutions of the first period and across the great, dark span of cosmic night, man finally enters the second or Sun Period, that period immortalized by the voice of God in the command which went forth, saying: "Let there be light," and the firmaments blazed with His splendor. The first revolution of this notable period passes. The second is ushered in and it is during this revolution that the Lords of the Flame in co-operation with the Lords of Wisdom radiated from their form the germ of the vital body, a vehicle which in the process of time was to make man a conscious and reasoning entity, growing in knowledge and wisdom, reaching finally the statue of his God.

Reverting back for a moment to the first or Saturn Period we find that in the middle of the seventh revolution of this dark period the Lords of the Flame for a second time came forward and awakened in man the germ of the divine spirit and today it has its centre in the middle of the forehead at the root of the nose, secure behind

the "veil of Isis." The period passes with this seventh revolution.

The memorable Sun Period dawns. In the sixth revolution exalted beings called in the Christian Bible Cherubims gave to infant humanity the germ of the life spirit, and today we find its centre located in the pituitary body, one of the spiritual eyes with which we are to deal and which we must be first awakened or aroused. But as we have two physical eyes we also have two spiritual eyes, and it is in the fifth revolution of the Moon Period that the germ of the human spirit was given by the Seraphim, which today, we find located in the pineal gland, this with the pituitary body making the two spiritual eyes—eyes that in the masses today, are incapable of visualizing anything at all. It is these eyes we are concerned with. Often they are blind and this brings us to our subject, HOW THE BLIND ARE MADE TO SEE. Let me remind you, however, that these organs were not always blind. Back in the hoary past, at a time when man was in touch with the inner worlds these eyes functioned and by means of them, man saw things which today are invisible to him.

Man then knew as much about the inner worlds as he does today about the outer, but his perception of those inner worlds was involuntary in its operation. As far as the sense of the material world was concerned he had none, his physical organs being outside his control.

Let us stop here long enough to pick up a thread which was left, back in the second revolution of the Sun Period. I called your attention to man's acquisition of the germ of the vital body which among other things was to elevate him to a conscious, reasoning being. From the time the germ of both the dense and vital bodies were given, exalted beings worked to bring these vehicles into such correspondence as would admit of each being of the greatest service to the other and finally during the Atlantean Epoch, this was accomplished and consciousness and reason had its birth and the ego was permitted to take full possession of his instruments.

However, these two spiritual eyes, one the seat of life spirit and the other the seat of human spirit, must be under the control of the ego if

they are to render, their best service, and to bring this about, when man began building a voluntary nervous system he began to build a connection between this new nervous system and these two spiritual eyes. Now that such progress has been made the only thing left is to awaken them and bring them into action. I warn you now that while this is altogether possible for every individual, yet it is no easy task; but I will give this consolation that in all evolutionary processes the greater the difficulty the greater the reward which is open to as many as will make the effort.

Humanity is endowed with a creative force. This force is usually expended in sense gratification through the creative organs. When not expended in this way it is not infrequently wasted in idle dreaming. When this wasting force is expended through the creative organs it is called sex force, when through the mind, mental force. In the first instance, it creates upon the physical plane, in the second upon the mental plane. Humanity has been and is today wasting this force with great profligacy, possibly because we are lacking in knowledge concerning its higher qualities. Some of you may be surprised when I tell you that it is impossible to rejuvenate these two spiritual eyes, bringing them to life and a functional power again without the proper conservation of this force. Let us be a little more definite. When this force is properly conserved for a sufficient length of time it ascends from the base of the spine, up the spinal column in two main currents, or should, and does with him who practices the Rosicrucian teachings. One current goes through the heart, the other continuing up the spinal column. Where one's unfoldment is on a purely intellectual line, one current, that of the heart, is partially or altogether absent. Where the unfoldment is conducted along the lines of simple faith, where only the feelings and emotions are brought into play, there is no current, to speak of, passing up the spinal column above the lumbar region. But the Elder Brothers tell us that there should be two currents and that whoever develops one current to the neglect of the other will find that the time will come when his progress will be halted until the current which has been neglected has been brought to the full strength of the one

avored, and this sounds reasonable. The two currents are just as desirable as the two eyes. We must not only have the current of compassion, but the current of wisdom as well.

As these two currents, as said above, ascend, one traversing the spinal column passing the larynx between the eye of the life spirit and that of the human spirit contacting the centre of divine spirit, the other current traverses the heart, passes through the larynx, through the cerebellum, the region of human love and passion and after encircling all these parts of man also contacts the centre of man's highest element, the divine spirit located in the frontal sinus at the root of the nose. By consulting "*The Cosmo-Conception*," (page 475) you will notice that the life spirit eye (pituitary body) is located in the centre of the head just a trifle below the physical eyes. The human spirit eye (pineal gland) is located further toward the back of the head and somewhat higher, thus creating a space in line with the creative force current as it passes from the larynx to the seat of the divine spirit. Now this space is important. Mr. Heindel calls it the bridge between the world of sense and the world of desire. The creative force must ascend in sufficient quantity to pack this particular space and if it is wasted either through gratification of the senses or through the mind in idle dreaming or thoughts of vice, the quantity will be lacking. So there must first be a sufficient quantity. Next and if anything most important, is the quality. This creative force must be raised in quality. It must be raised from the physical and mental to the spiritual plane. You ask how this transmutation is to take place. What can I do to bring it about? The method of transmuting this force from the lower planes to the spiritual is living the moral life freeing your mind from vice and sensual thoughts, by filling it with spiritual and divine things. Think noble thoughts, do noble things—not necessarily big things but things which are filled with the spirit of goodness, kindness, and love, be they ever so small.

This brings me to a quality which is lacking in so many of the aspirants, that is the quality of human love. This quality is an absolute necessity if the human spirit eye is to be awakened.

You can begin to see now why I have given these eyes their spiritual names. The human spirit eye is not aroused by love only for the love you have been manifesting may be a love for self, or a love of seeing invisible things.

Remember that this eye is not so easily deceived. You may deceive everybody else, yourself included, but remember under no circumstances can you deceive this center, this eye of the human spirit. You can exercise for an indefinite number of lives and it will remain as inert as in the beginning. No doubt you can see why this is, without any further explanation. Suffice it to say that it is human, if you will allow such a term.

Just here let me say that when this force is being transmuted into a spiritual force, human love, that is to say, love for humanity must pervade the whole aura of the individual, else this quality of human love will be lacking and the vibration which is produced upon the life spirit eye by exercise will not in any manner affect the human spirit eye. In the first place, anyone who is lacking in love for humanity cannot vibrate the life spirit eye to that particular pitch in which the great oratorio of human love is written, and were it done the human spirit eye would not be deceived. The affinity would be lacking and the eye would remain blind. Now that this creative force is brought into proper condition both as to quantity and quality you are ready for the Teacher who will give you the exercises which will set in vibration the life spirit eye at the particular pitch which will arouse the human spirit eye from its long slumber and lo! the invisible worlds are no longer invisible, for your eyes are opened and the sayings of Christ once again are repeated: "The deaf hear and the blind receive their sight."

NOTE:—It should be remembered that clair-audience always accompanies clairvoyance when developed according to above rules.

God also will be ever doing new things. He is forever active. He has purposes concerning me which He has not yet unfolded. Therefore each year grows sacred with wondering expectation.

—Phillips Brooks.

Immortelles, Flowers of the Soul

CORINNE S. DUNKLEE

“The high that proved too high,
The heroic for earth too hard,
The passion that left the ground
To loose itself in the sky,
Are music sent up to God by
The lover and the bard.
Enough that He heard it once.
We shall hear it by and by.”

THE AIR WAS VERY still in the Garden of the Soul; a quiet calm pervaded the place. The broad Walk of Meditation that reached up toward the Gates of Knowledge, was hedged on either side with soft Jasmines of Memory. The Path of Retrospection bordered with herbs that were bitter-sweet, grew dim in the silences of vague distances, that led up to the very Shrine of Prayer. Here the air was cool and soothing, and filled with a beauty that seemed reflected from the great masses of white lilies that grew around the shrine, and lifted their pure faces to the stars, freighted with the incense that always rises from aspirations and desires that are pure and holy.

Before this shrine, the Woman with the Tired Heart liked best to linger; here she struggled to find within her tortured soul, something of the gentle peace that enveloped the Shrine of Prayer. Each day when her strength was sufficient, she would begin anew the pilgrimage that led to the far end of the garden, which was always bare and cold and where the Woman with the Tired Heart spent many lonely hours.

“It was here that I buried my dream of happiness,” she would whisper through her tears.

This end of the garden was always strangely barren. In vain the Woman with the Tired Heart had planted balm and heartsease over it, and wet them with her tears; they only drooped and withered, leaving the place all bleak and dead, like some wound in the heart that can never heal. Forget-me-nots were the only flowers that would grow around it, and even they were pale and lifeless, never emitting a fragrance, as happy flowers must always do.

“Such a tender, wistful dream it was,” she thought, “all veiled in the mysteries which hide

celestial things from human knowing, and all too fragile and too beautiful to bear the tarnished glare of earth; so the angels who gave it to me have taken it back to Heaven, which is its rightful home, and there some day I shall find it again.” As the Woman with the Tired Heart thus brooded wistfully, she was conscious of a bright presence hovering above her, and the air grew strangely sweet and pure, as though it had just left some mountain height. She knew then that an angel stood before her, for angels may come and go at will in the Garden of the Soul.

From out the great stillness a voice whispered: “Have you not yet learned that any great and good thing which has been given to earth can never be lost? As the poet says:

“ ‘There shall never be one lost good! What was shall live as before;
The evil is null, is naught, is silence implying sound;
What was good, shall be good, with for evil, so much good more;
On earth the broken arcs; in the heaven a perfect round.’

“Your dream of that pure and perfect love of soul for soul has unbarred the gates of Heaven, and in the radiance of its light you shall see through the coming years the love in the hearts of men and women becoming a sacred thing. The bestial shall be lifted up to the celestial and the sensual shall be made divine. Even though you must ever go your way alone, your own tired heart shall find its peace, in the knowing that the ideal which your soul has cherished through the lonely years must one day become *the real* in the hearts of humanity.”

As the voice ceased speaking the garden grew very still, and seemed wrapped in softest fragrance. Wonderingly the Woman with the Tired Heart opened her eyes and looked around her; the place that had for so long been cold and barren was covered with a wondrous mass of immortelles, the flower of the soul’s awakening.

I think God smiled upon the garden.

Question Department.

Insomnia and the Vital Body

QUESTION:

Is it possible for a person to exist three weeks without sleep?

In a recent newspaper cutting received from Seattle there was an account of a rancher who states that sleep is just a habit and that he is anxious to obtain two jobs of twelve hours each that there may be no time for anything but work and eating. What is the occult explanation of this condition?

ANSWER:

It is quite possible for one to exist under these conditions for a limited length of time depending upon the strength of the vital body. In women the vital body is stronger than in men and we all have met mothers who night after night have scarcely slept when attending to the wants of one child or another, catching just a few moments of repose between these ministrations, whose days were filled with household duties, cooking, washing, cleaning, sewing for the family, and the like. Yet they have gone on, year after year bringing more children into the world. Such a condition, however, cannot last for very long. The physical body breaks down in time.

The Rosicrucian teaching is that during sleep the higher vehicles leave the dense body and are liberated in the Desire World. When strengthened they return and work upon the vital body which in turn rebuilds the worn-out tissues of the physical body and brain. It is the vital body that brings life into our physical body and when it is over tired then the higher vehicles leave and we go to sleep. This is the time of recuperation. If we want to keep our bodies in good working order we should give them the necessary amount of rest and endeavor to sleep. Some persons are so constituted that very little sleep is needed. They do the necessary rebuilding in a short time.

Many people will say, "I did not sleep at all last night," but yet as they lay quietly upon the bed there were times of unconsciousness in

which they were not aware of what was going on and during these moments the body was being rebuilt.

It is the object of the Rosicrucian student to spend a fair portion of time in rest because during the night, after the body has been restored, the remaining hours may be used in work upon the invisible planes, helping the suffering ones, teaching the ignorant, and in every way putting forward Christ's work.

The very young and very old require more sleep than those in active middle life for the vital body then is strong and can recuperate more quickly.

During the war when nurses were badly needed and sickness great, the nurses often got very little time for rest or sleep, yet it was wonderful how they were enabled to continue their duties. If one is so absorbed in his work that he forgets himself then the mind is not sympathizing with the body for the want of sleep, but if one goes about bemoaning the fact that he only slept two or three hours during the night, he is very likely to suffer from this lack of sleep. The will power has much to do with our health and our overcoming.

CLAIRVOYANCE IN CHILDHOOD

QUESTION:

A few months ago my little boy startled me by telling me about "that man over there." We were in the kitchen.

"What man, son?"

"There he is, muddie. Don't you see him?"

"Well, what does he look like?"

"He's a soldier, muddie, a big soldier—has on a big hat and big, yellow shoes."

"Well, whom was he looking at, son—you?"

"No, muddie, he was looking at you."

"Do you see him often?"

"Yes, I do."

He has never seen him since. I never spoke to my baby about him again, as he was then only

three years old. Do you think it is only the child's imagination?

ANSWER:

This is a very clear case of clairvoyance in a child. It is perfectly natural for all young children to be clairvoyant, at least during the first years of their lives, but the extent of the power depends upon the spirituality of the child. The length of time the faculty continues is helped or hindered, by the attitude of those around the child. If friends and parents will listen carefully to his prattle, they will often hear him talking to playmates that are invisible to older people.

It is a dreadful thing to ridicule the little ones for this. Frequently by careful and encouraging questions we may gain a better understanding of conditions around us, as a mother did in the case where a dear friend had passed over during the war and through her child he was able to acquaint her of the fact.

Max Heindel has given us a most interesting account ("*Questions and Answers*," page 276,) of the clairvoyance of a little girl of three years and also her memory of her past life. This child had in a previous life lived only a few years. Having passed out before the birth of the vital or desire body the ego remains in the heaven world from one to twenty years, and returning with the same desire body is apt to remember what happened in the recent earth life, and even to recognize his former parents.

Children possessing this wonderful gift, being spiritually advanced are very sensitive, and should be carefully protected from all mediumistic and spiritualistic conditions as found in seances. The so-called toys, planchette and ouija boards should be kept from these little ones, else lasting harm to both spiritual and physical bodies may result.

THE FRUITS OF RETROSPECTION

QUESTION:

Kindly answer the following question: On page 109 of the "*Cosmo*" is mentioned the immense value of a sharp, clear cut feeling drawn from a panoramic impression during the purgative existence, because it stamps upon the seed atom of the desire body an ineffaceable impression. Does this also refer to the purgatory in miniature consisting of reviewing each incident of the day in reverse order?

ANSWER:

Your surmise with regard to the reviewing of the incidents of the day and the necessity of the record being clear cut, is quite correct. Max Heindel often spoke to us of the folly of doing this retrospective exercise in a perfunctory way—merely going through with it without feeling acutely the effect of each incident both upon ourselves and others. If we find that our conscience tells us that we have done wrong, be it seemingly in ever so slight a degree, let us condemn ourselves sharply that we may impress it upon the subconscious mind that the delinquency may not occur again. If we find in reviewing that we have done a kind action, spoken a loving word, helped someone, then we should praise ourselves to the fullest extent and this will make for soul growth to be assimilated in the First Heaven, and thus strengthen our ability to receive the joy of that region. According as we have given joy in this world, will we receive it when we are passing through the upper regions of the Desire World. As we have wronged others or caused them to suffer so will we suffer in purgatory if we have not faithfully repented. Also we should go back in memory to the years before we began these nightly exercises, that the past offenses may also be wiped out. In retrospection there is one point we are liable to overlook. We take careful note of what we may call, "the sins of commission," that is, what we know that we have done wrong. But what about the sins of omission, of the times we let the golden opportunity slip by unheeded, when we did not aid those needing our help, when we quite forgot a promise we had made, when we neglected to save others extra work by our thoughtlessness? This evening exercise carefully performed is a wonderful help toward soul growth and as Max Heindel has stated in the "*Cosmo-Conception*" it is the most valuable teaching that has been given to us by the Elder Brothers.

The effect of all this is not only to wipe the slate clean, but also to so sensitize us that the heart side of our nature will be greatly developed. We become less selfish and see life from the viewpoint of others, thus bringing nearer the day of universal Brotherhood when the Christ shall receive His liberation at our hands.

The more sincere and effective is the work each night, the sooner will this great day arrive.



The Astral Ray.

The Birth of Time

KARL SEALOT

LAST NIGHT AS I SLEPT, I dreamed, and in that dream, Naphos told me this tale: "I was not corporeal, nor yet a discarnate spirit, nor even as yet an identity, so many Aorist ages ago it was; nevertheless, I was there, an infinitesimal atom of the Infinite Omnipotent Spirit body, the Primal Cause of all things.

"In self, not caused, nor created—but Being, in an eternal vacuity of space. From that Primal Cause went forth a creative edict: Let there be, and there was. In chaos there was sent out a mass of electronic elements of matter.

"The great Spirit moved upon these, and commanded: 'Light,' and light sprang forth as a bridegroom to meet his bride, overcoming the Stygian darkness, and proclaiming himself the chief.

"Again the fiat went out, giving to matter evolutionistic properties and powers, these however not inherent, but rather imparted by the Primal Cause, making them to roll together into suns, planets, satellites, scattered nebulae, and these in turn to take their place in universes, ponderous and extensive as space.

"There was the Clock of Destiny wound with its hands at the zero hour, and as the pendulum made its first stroke, time was born.

"It seemed but a moment when upon the wings of that first morning, myriads upon myriads of discarnate, yet definitely individual spirit beings, in substance, part of and one with their Creator, and each given a free will to obedience or disobedience, also went out into the new creation. And God saw that it was good.

"I saw that the suns were of different composition, no two being alike in their electronic arrangements, the orbital motions of these suns

operating upon each other as the wheels and cogs of a chronometer in kaleidoscopic multiplicity of combinations, and that through their atmospheres, the radiation of light and energy was of different effect, and further, that Omnipotence had endowed these radial emanations with the impellant though not compellant influences over the life manifestations of creation, by the rapidity and angular direction of their atomic activity.

"It was upon these spirit beings, of whom I had become one, endowed with the faculties of perception, conception, reason and executive powers, that the rays of Destiny's Clock began to operate in beneficence and malevolence, to develop their bestowed attributes by exercise, and to fit them for yet greater work to be done.

"Sorrows of sorrows! Heaven's expanse with all its glories and privileges and opportunities could not satisfy Prince Lucifer under the malevolent rays; he failed in his probationary period, and with the ambition of usurpation, drew to himself a third part of all the minions in a state of rebellion, which ultimately ended in their banishment.

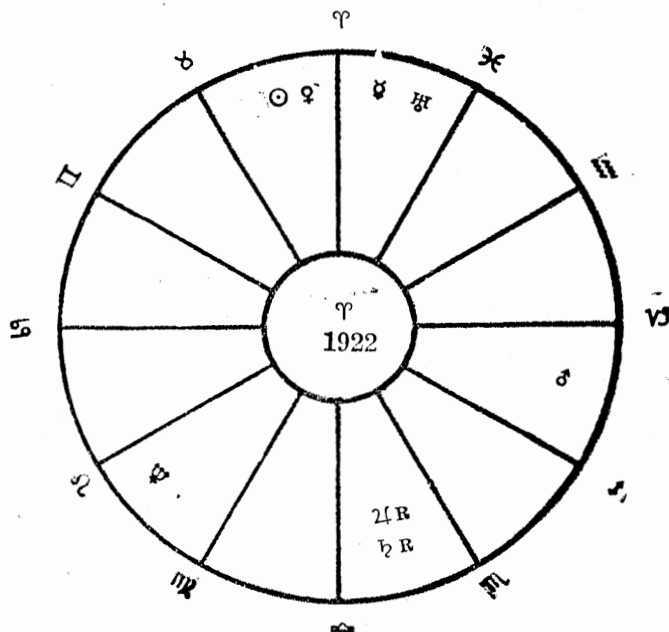
"Again the Celestial realms became aglow with new creative energies, a new world was hurled from its towers into space, and peopled with corporeal forms, in which dwelt spirit beings, also in a state of probation and likewise under the effect of the Cosmic rays to good and evil, that in the course of time their development might prove their worth to repopulate the expanse of Paradise and share in eternities' hopes. Of these," said he, "you are one, and to you we are sent to minister."

And I awoke, to ponder and to set in writing the words that were spoken.

Children of Aries 1922

Born between March 21 and April 20, inclusive.

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



The children born while the Sun is passing through the fiery, and cardinal sign of Aries, (the sign where the energetic and enthusiastic Mars is at home and the Sun is exalted), the equinoctial sign, where the Sun crosses the equator, are full of this same dynamic and forceful energy, similar to the weather during what is termed equinoctial storms, which come with such force but are of short duration. The force is quickly spent and the weather is followed by a calm. So do we find the Aries children. They are quick, impulsive, full of fire and energy. They make a great noise about what they will do and how they are going to do it, but their enthusiasm soon lags and they are prone to go to the other extreme and leave undone what they have started under their enthusiasm. To be happy, they must lead or be at the head of any venture in which they may become interested.

The children born this year, between March 21st and April 7th, will be apt to have their ideals high but will lack the persistence in carrying them out to the finishing point, for with Venus, the planet of ideals in this sign which is the sign of its fall, this goddess of music and art is apt to fail in expressing her best qualities especially as she will be in mundane opposition

to the optimistic and opulent planet, Jupiter. This last named planet is also retrograde. The above position of planets will interfere with the artistic and musical tendencies which are shown by Neptune, the planet of inspiration in Leo, in mundane trine to Venus and sextile to Jupiter.

We find three retrograde planets, Neptune, Saturn and Jupiter. This has a tendency to chain down or interfere with the freedom and the influence of the planets so found. The possibilities of these planets are latent.

Mercury, the planet of reason, is in the sign of its fall, Pisces, and people with Mercury in this mystical 12th house sign rarely make deep, mental students. They are apt to have their ideals along impractical and mystical lines and are not able to apply themselves for any great length of time. They tire quickly and feel depleted when too active mentally, but the children born between April 7th and 20th, when the planet of reason, Mercury, has passed into the dynamic and martial sign of Aries, will be quick and alert intellectually and with Mars in the active and athletic sign of Sagittarius this will give them a keen desire for all things pertaining to outdoor things and sports. They will excel as promoters and originators of large ideals, but will need someone to carry on what their quick brains conceive.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, 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 places 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 may be sure your application has been given its chance among others.

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 make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

EDITOR'S NOTE:—*If complete data (full name, sex, birthplace, year, month, day and minute—if known) is not sent the reading cannot be made.*

VERA M. G.

Born August 3, 1914.

2:50 P. M.

Lat. 42 N., Long. 88 W.

Cusps of the Houses:

10th house, Virgo 25; 11th house, Libra 24; 12th house, Scorpio 17; Ascendant, Sagittarius 6-35; 2nd house, Capricorn 10; 3rd house, Aquarius 18.

Positions of the Planets:

Moon 13-59 Capricorn; Uranus 9-37, retrograde, Aquarius; Jupiter 18-18, retrograde, Aquarius; Saturn 27-57 Gemini; Mercury 21-40 Cancer; Neptune 28-26 Cancer; Sun 10-38 Leo; Venus 22-13 Virgo; Mars 23-3 Virgo.

Vera has the jovial, and social sign of Sagittarius on the Ascendant with the enthusiastic Mars and the cheerful and pleasure loving Venus conjoined and on the cusp of the Midheaven. Venus is the ruler of the 11th house, indicating friends and Mars is the ruler of the 5th house, pleasures. Both these houses also represent the wishes and desires which in this horoscope will be for a social life: singing, dancing, entertaining. Vera will be blessed with such a sunny disposition and will make herself so agreeable that she will be drawn into the whirl of society without any effort on her part, but there will be no doubt, however that she will be most willing to be drawn.

Mercury, the planet of reason, in the sign of Cancer, in conjunction to its higher octave Nep-

tune, and both Mercury and Neptune sextile to Venus, and Mars which are in the mercurial sign of Virgo, would indicate that she would be a brilliant conversationalist and these two planets in Cancer, ruling the stomach, and Virgo, the sign ruling dietetics, she will have the faculty to serve meals with which to entertain her friends. This will also add to her popularity and with the Moon and Uranus in the house of finances, the second house, she will spend money very lavishly in entertaining. But with Mercury and Neptune conjunction in the eighth house, legacies, she will never want for the wherewithal to entertain for she will inherit from both her father's and mother's relatives, and through the death of an aged marriage partner she will again inherit money.

At the ages of forty-five and forty-six, when the Sun will have reached the conjunction of Venus and Mars on the Midheaven, she will have reached the zenith of her ambitions as a social leader.

There is a danger in this popularity, however. Even as a girl she will be apt to permit pleasures and social functions to lead her to overtax her strength, and the nervous system may suffer as a result for with Uranus retrograde and in its own home, the nervous sign of Aquarius, in opposition to the life-giving Sun, also in its own sign of Leo, the heart, this last named organ may suffer as a result. With Saturn in Gemini, also square to Mars and Virgo, poor assimilation of food in the small intestines, would create coughs and colds, for Saturn in Gemini afflicted, indicates poor oxygenation of the lungs. Teach this girl to eat moderately and to breathe deeply.

GEORGE HAROLD W.

Born April 23, 1910.

5:5 P. M.

Lat. 45 N., Long. 66 W.

Cusps of the Houses:

10th house, Cancer 24; 11th house, Leo 28; 12th house, Virgo 27; Ascendant, Libra 19-39; 2nd house, Scorpio 17; 3rd house, Sagittarius 19.

Positions of the Planets:

Moon 25-56 Libra; Uranus 25-12 Capricorn; Venus 16-39 Pisces; Saturn 27-04 Aries; Sun 2-51 Taurus; Mercury 20-41 Taurus; Mars 25-05 Gemini; Neptune 16-44 Cancer; Jupiter 6-50, retrograde, Libra.

We have for our reading this month the horoscope of a boy with the ardent and gentle sign of Libra on the Ascendant. Librans are very intense in whatever they undertake and they throw themselves heart and soul into whatever may interest them. They can readily change and drop one thing and take up another avocation and become fully interested in this new project, always working, however, with the greatest zeal.

This boy will be more versatile, however, and will not enter into things with the same persistence as is usually the case with Librans, for we find the negative and plastic Moon on the Ascendant afflicted by a square of Uranus and an opposition of Saturn. These planets are all in angles and cardinal signs, making the affliction much harder to overcome. The Moon afflicted in this manner may also give him a tendency to be restless, fickle, and changeable, but the greatest hinderance that will come to him through these planets will be from the home and partnerships. With Mars, the planet of dynamic energy, in the 9th house and in the mental sign of Gemini, sextile to Saturn, which is in the martial sign of Aries, and Mars also being trine to the Moon on the Ascendant, George will be very original in thought, will think out ideas which will be practical ones; but he is apt to have his ideas frustrated by the parents, for Uranus in Capricorn is very pessimistic and critical and he is square to Saturn, which is also very critical, in Aries. The parents are apt to use the cloak of "don't" to kill the ambition in this boy who is then prone to drift into a habit of using deception, for Moon opposition Saturn and square

Uranus may have a tendency to tell untruths and the parents can do much to make or mar this boy's career. To help him to overcome these afflictions they must win his confidence, and enjoy and encourage his ideals, and under no consideration should they discourage or interfere with his originality, but should foster it and bring the good side to the front.

To bring out the best in him, he should be allowed to express himself through the hands for with Venus in sextile aspect to Mercury in Taurus, which is a Venusian sign, and trine to Neptune, which is exalted in Cancer, and near the cusp of the Midheaven, George will have an unusual talent for art, and may paint scenery for theatres; or he will be clever as a wireless operator on board an ocean liner for Neptune rules water and is the ruler of the house of labor and near the Midheaven. Neptune also elevated on the cusp of the tenth house stands for the government, indicating that he could make good at either one or the other of the above vocations.

VOCATIONAL**RUTH ELIZABETH H.**

Born January 2, 1903.

10:10 A. M.

Lat. 39 N., Long. 108 W.

Cusps of the Houses:

10th house, Sagittarius 12; 11th house, Capricorn 3; 12th house, Capricorn 27; Ascendant, Aquarius 28-23; Pisces intercepted; 2nd house, Aries 15; 3rd house, Taurus 17.

Positions of the Planets:

Neptune 2-14, retrograde, Cancer; Mars 5-19 Libra; Uranus 22-38 Sagittarius; Sun 10-11 Capricorn; Venus 18-13 Capricorn; Mercury 21-50 Capricorn; Saturn 27-57 Capricorn; Moon 10-53 Aquarius; Jupiter 18-40 Aquarius.

We have here a horoscope with the fixed and intellectual sign of Aquarius on the Ascendant with the ruler, Uranus, in the 10th house in Sagittarius, and sextile to the opulent and benevolent Jupiter. Jupiter is the ruler of the Midheaven, also co-ruler of the Ascendant for Pisces is intercepted in the first house. Jupiter is also conjunction to the Moon, which is the ruler of the 5th and 6th houses, indicating the vocation.

With Moon and Jupiter conjunction and in the 12th house, indicating hospitals and places of con-

(Continued on page 472)

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 181-185 "Cosmo-Conception")

- Q. What emanates from this Supreme Being?
- A. The Word, the Creative Fiat "without whom was not anything made."
- Q. And what is this Word?
- A. This Word is the alone-begotten Son, born of His Father, the Supreme Being, before all worlds.
- Q. Is Christ that Exalted Being?
- A. Christ is positively not this Exalted Being. Truly, "the Word was made flesh," but not in the limited sense of one body but the flesh of all that is.
- Q. How may the First Aspect of the Supreme Being be characterized?
- A. As Power.
- Q. From what does the Second Aspect proceed?
- A. From this first, Power. It is the Word.
- Q. And from what does the Third Aspect proceed, and what is it?
- A. It proceeds from the First and Second aspects and it is Motion.
- Q. What proceeds from this threefold Supreme Being?
- A. The seven Great Logoi.
- Q. What do these seven Great Logoi contain?
- A. They contain within themselves all the great Hierarchies which differentiate more and more as they diffuse through the various Cosmic Planes. (See Diagram 6, page 178, "Cosmo-Conception.")
- Q. Who are the dwellers in the highest world of the seventh Cosmic Plane?
- A. The God of our solar system and the Gods of all other solar systems in the universe.
- Q. In what way do these Great Beings manifest?
- A. They are threefold in manifestation like the Supreme Being. Their three aspects are Will, Wisdom and Activity.
- Q. What can you tell about the seven Planetary Spirits?
- A. Each proceeds from God and has charge of the evolution of life on one of the seven planets, and is also threefold and differentiates within itself Creative Hierarchies which go through a septenary evolution.
- Q. Is the evolution carried on by one Planetary Spirit the same as that of the others?
- A. It differs from the methods of development inaugurated by each of the others.
- Q. What further may be stated regarding the original Planetary Spirit?
- A. At least in the particular planetary scheme to which we belong, the entities farthest evolved in the earliest stages assume the functions of the original Planetary Spirit and continue the evolution, the original Planetary Spirit withdrawing from active participation but guiding its Regents.
- Q. How are solar systems created?
- A. They are born, die, and come to birth anew in cycles of activity and rest as does man.
- Q. To what does this flaming out and dying down of activity in nature, correspond?
- A. To the alternation of ebb and flow, day and night, summer and winter, life and death.
- Q. Where and by whom are solar systems brought forth?
- A. A certain Great Being, designated by the name of God in the western world, and by

others names in other parts of the earth, limits Himself to a certain portion of space in which He elects to create a solar system for the evolution of added self-consciousness. (See diagram 6, "Cosmo-Conception.")

- Q. What does He include in His own Being?
 A. Hosts of glorious hierarchies, to us of immeasurable spiritual power and splendor.
- Q. Who are these glorious hierarchies?
 A. They are the fruitage of past manifestations of this same Being and also other intelligences in descending degrees of development.
- Q. In this great collective Being, God, who else are contained?
 A. Lesser beings of every grade of intelligence and stage of consciousness, from omniscience to an unconsciousness deeper than that of the deepest trance condition.
- Q. What are these various grades of beings doing during the period of manifestation with which we are concerned?
 A. They are working to acquire more experience than they possessed at the beginning of this period of existence.
- Q. How is this work carried on?
 A. Those who in previous manifestations have attained to the highest degree of development, work on those who have not yet evolved any consciousness. They induce in them a stage of self-consciousness from which they can take up further work themselves.
- Q. How are those who had started their evolution in a former day of manifestation, but who had not progressed far at the close, taken care of?
 A. They take up their task again, just as we take up our daily work in the morning where we left off the previous night.
- Q. Do all of these different beings take up their evolution at the early stages of a new manifestation?
 A. They do not. Some must wait until those who precede them have made the conditions which are necessary for their further development.
- Q. How do the processes of nature work?
 A. There are no instantaneous processes in nature. All is an exceedingly slow unfolding,

a development which, though exceedingly slow, is yet absolutely certain to attain an ultimate perfection.

- Q. To what are these progressive stages in the human life compared?
 A. To childhood, youth, manhood or womanhood, and old age, just as in the macrocosm there are different stages corresponding to these various periods of the microcosmic life.
- Q. Why can a child not take up the duties of fatherhood or motherhood?
 A. Because its undeveloped mental and physical condition render it incapable of doing such work.
- Q. Why is the above true of the less evolved beings in the beginning of manifestation?
 A. Because they must wait until the higher evolved have made the proper conditions for them. The lower the grade of intelligence of the evolving being, the more it is dependent upon outside help.
- Q. Can you describe how the evolving life has become man?
 A. At the beginning, the highest beings, those who are the highest evolved—work upon those who have the greatest degree of unconsciousness. Later they turn them over to some of the less evolved entities, who are then able to carry the work a little farther, and at last self-consciousness is awakened.

VOCATIONAL — RUTH ELIZABETH H.

(Continued from page 470)

finement and the Moon also ruler of the house of sickness, in the sixth house, this young woman would be most successful as a nurse or in hospital work and with Jupiter sextile to the altruistic Uranus, her heart will go out to the unhappy and the afflicted, she will be able to bring healing to many afflicted ones.

Capricorn, the natural 10th house sign, represents the government and with Saturn in its own sign, Capricorn, and also in the 12th house and in trine and parallel aspects to the planet Mars, and Saturn also in conjunction with Mercury, this young woman will be most diplomatic, with a deep and keen mind, capable of working out the deepest problems. Especially would she be able to work with success in secret service work.

Children's Department

Soul Eyes--A Fantasy for Childlike Folks

ETHNE RAYDEN

A LITTLE, BLIND, Dutch girl, Marie Klein, had a new baby brother, and longed to see him. She crept alone one afternoon into the old Catholic Church with her wooden doll, to ask God to let her see just once,

After her prayer she made the doll kneel on its wooden knees, laughing when it fell over, and finally she fell asleep, curled upon the altar steps. A candle which had been burning on the stand near by went out, and his ghost floated down to the child, calling upon her soul to open its eyes. This enabled the soul to temporarily leave her body, look around the church, and then visit with him her home, and see the baby.

The old priest of the village was sitting talking to Mother and Granny. He looked very sad, and the ghost candle said they might try and open his soul eyes, too, that night, to make him happier. The light's next job was to be the big candle on the Father's study table.

The child returned to her body in the church and was awakened by Granny seeking her; on telling her adventure, she was told that she had been dreaming.

Going to sleep that night, her soul eyes saw lovely faces laughing and calling her to come up a golden road, and the ghost candle, coming for her to visit Father Anthony, had hard work to call her to him.

They entered the study, where the old man sat in the moonlight, with his rosary in his hands. The candle whispered: "See, the eyes of his memory are open!"

They watched pictures of his youth come and go. He was a child at his mother's knee, a youth having his first fight, and then, sworn friends with the one whom he had fought, skating with him. Afterwards both became medical students.

Then, at a Christmas party he had met a girl, and loved her! Under the apple blossoms in spring they were betrothed, but with the first

snows of winter she lay dead, with Heaven's smile upon her lips. The young man in his grief dedicated his life to God, and became a priest. Marie then understood why he looked so sad.

"The eyes of his soul are *not* open, or he would know that she is not dead; hers was one of the lovely faces I saw tonight up the golden road," she whispered.

The following day the little, blind girl called on Father Anthony, busy in his garden, and told him all she had "seen" the night before. He took her on his knee, and was greatly astonished at what she told him.

He said, "My sweet love brought joy to many lives, most of all to mine, and I know it is wrong to grieve, yet I grieve always."

Marie replied, "It is only eyes that don't shed selfish tears that can really see, Father."

She groped her way home, and Father Anthony watched her go, and thought long and deeply.

That night the candle, burning very low, watched him writing a long letter. Bending his flame, the candle read: "My medical knowledge is too rusty, but you, my old friend, have gone far in your study of the eyes, and could judge if there is any chance for the child to see. I will bring—" The candle tipped over too far, and went out. He saw with his ghost eyes the old man groping for matches and a fresh candle.

A few days later the priest visited Marie's home, and had a long talk with her parents, the upshot of which was that she and Granny accompanied by Father Anthony, took a long journey. Her eyes were examined, and then, as she told her mother afterwards, they gave her some queer, sweet stuff to smell, and she went way up the golden road, and remembered nothing more till she awoke with bandages on her eyes, and Father Anthony's voice telling her to lie still,

(Continued on page 480)

Nutrition and Health

Birth Control

NEW YORK was recently much aroused over the interference of the police—acting on order from higher authority—with a birth control meeting, held in the Town Hall. The meeting was subsequently held, elsewhere, but the end is not yet, as this is regarded as a flagrant attempt to suppress free speech.

In a speech at the Sorbonne, in Paris, Roosevelt intimated that the begetting of children is the highest object of the human race. Nonsense! Let men do their utmost in this line, they will never be able to compete with rabbits. I say that the begetting of children who are not assured of being born under favorable conditions and of receiving proper physical, mental and moral care, is a crime.

The restriction of offspring is forbidden by the Catholic Church. Other religious people point to the passage in the Bible about replenishing the earth. Well, the replenishing has not been neglected, has it? There are now nearly 2,000,000,000 people on this little sphere, running over each other like ants and struggling with each other for a living, a machine today doing the work of from 50 to 5000 men.

Promiscuous propagation is favored by generals like Napoleon, who regard men as food for powder. It is also favored by "captains of industry," who need cheap flesh and blood, to replace men who die prematurely of tuberculosis and other diseases in unsanitary factories and dangerous mines. I can understand, if I do not admire, the selfish reasons of these men, but I fail utterly to comprehend how any intelligent and humane person can indorse such a brutal theory as that of large families, irrespective of conditions.

Look at yonder tired mother, sweating over a kitchen stove to prepare a meal for her husband, who comes home perhaps cross, while half a dozen children tug at her skirts. See the long

bread lines in our great cities. Insert a small advertisement in a paper, offering hard work at low pay, and note how many replies you receive. Observe those pitiful, pallid boys and girls, working long hours in gloomy factories. Read of the overcrowding in our jails and insane asylums, so that it is becoming a serious problem how society can afford to support this human waste, thrown upon the shores of cruel competition. Fortunately—yes, I said fortunately—owing to unhealthy conditions, one-half of the children in New York die before they are five, and in New England factory towns one-third die before they are twelve months old. Nature has a way of her own in weeding out those who are unfit to survive. In China you may see notices on the banks of streams and pools: "Do not dump female infants here," We have not yet gone quite so far as that.

After observing these things I have mentioned, if you still continue to believe that it is the duty of every woman to have as many children as she can, then I say that I shall waste no further time in argument with you.

Unfortunately, birth control is mainly resorted to by those who are quite able to raise children, but prefer lap dogs, while poor people, whose children run loose, have large families.

Eugenics demands that a woman shall be given control of her own body—that she say when she shall conceive. Hers is the sorrow and suffering, therefore hers should be the authority. What greater outrage can be conceived than the forcing, by a half-drunken man, of unwilling motherhood, on a woman who is physically and psychically unfit to conceive and bear a child? Yet the law, the church, and society sanction such deeds, as matters of course. Not long ago, the Ohio Supreme Court affirmed the judgment of a lower court, granting a divorce to a man because the wife, having borne him ten

children, refused to have more. What a most unnatural, unreasonable and inhuman decision. If this is the law, then I say, deliberately: Such law is surely not of God, but of the devil. We have altogether too much law of this kind, and too little justice. The revolt of the sex we are now witnessing is largely due to such grossly, unjust, man-made laws.

This question is of far more importance to women than the suffrage, which is only a step toward freedom. They will not be free until they claim and obtain this right.

There are several methods of preventing conception; some more, some less, but none altogether harmless, for they are unnatural, and anything that is contrary to nature must necessarily be harmful.

It was at midnight, near the close of the Forty-second Congress, the most disorderly, until that time witnessed on the floors of the Capitol, that the first postal bill, forbidding the circulation of such information, was inconsiderately passed. The bill was rushed through when the greatest confusion prevailed, and the hour of adjournment was close at hand. It was the entering wedge—the mischievous precedent which made way for similar legislations in various states. The law is practically a dead letter. If you doubt this, ask any druggist. You cannot enforce a law that does not appeal as reasonable and just to a majority of the people. On the other hand, to the extent that the law has been enforced, it has greatly increased the crime of abortion, of which the United States holds the unenviable reputation of being far ahead of every other country, civilized or uncivilized. Which do you think is best, prevention or pre-natal murder?

During the past century many noble men and women have denounced the promiscuous propagation of the unfit, and an increasing number are casting off the shackles of superstition and prejudice, and beginning to think for themselves on this subject. The great Scandinavian Bjorson, said:

“The man who adds another to the table already full or insufficiently provided for, is a brute and a criminal.”

The late Lord Derby was a statesman quite

worthy to stand alongside of Roosevelt. He said, forty years ago:

“Surely it is better to have 35,000,000 of human beings leading useful and intelligent lives, rather than 40,000,000 struggling painfully for a bare subsistence.”

The late Dr. Latson wrote as follows in “The Enlightened Life”:

“The world does not need more people, but the world needs better people. The world needs perfect people, strong, healthful, beautiful, calm, kindly, efficient. And no set of parents can develop these qualities in sixteen children, all at once.

“No. Instead of giving the prize to the poor, misguided woman who has borne sixteen children, give the prize to her who has borne one child, who is sixteen times as strong, as wholesome, as beautiful and as good as the average child. Let us have fewer children—and better. A mother can make little demigods of two children, while herself remaining healthy, happy and beautiful; but the same mother with eight children will necessarily fail, both with them and with herself.

“Let the shibboleth not be, ‘Down with race suicide,’ but ‘Fewer children—and better’; for in that and that only, shall we solve the problem of the future, for the nation, the race, the world.”

To this I add: The chief object of marriage is—or should be—to beget and raise children. To marry with the deliberate intention of having no children is legalized concubinage.

On the other hand, as I have said, to beget children, when they are not assured of physical, mental and moral care, is a crime.

If civilized men and women would exercise the continence displayed by those we call “savages” and by the “lower animals” they would not indulge in sexual intercourse during pregnancy and lactation, and there would not be too many children. However, it is useless to suggest this, so long as from childhood a surplus of phosphate food is eaten—perhaps with little exercise—thus overstimulating the nervous system, especially the sex organs.—*Harry Ellington Brooks.*

Los Angeles Times.

Menus from Mt. Ecclesia

—BREAKFAST—

Stewed Rhubarb

Buttermilk Corn Bread

Baked egg on Toast with Tomato Sauce

Cereal Coffee

—DINNER—

Peanut Butter Soup

Baked Potatoes

Entire Wheat Bread

Escaloped Cauliflower

Milk

—SUPPER—

Kidney Bean Salad.

Cottage Cheese

Kate Bradley's Bran Muffins

Milk

Recipes

Baked Egg on Toast

Oil and heat a shallow baking dish. Break one egg for each person served; care should be taken not to break the yolks, keep them separated. Bake until the yolk is set. Place egg on buttered toast which is served on a hot plate. Pour over some tomato sauce made by boiling tomatoes with chopped onions, seasoned with salt and paprika. Strain and pour over egg and toast.

Buttermilk Corn Bread

Mix two cups of corn meal, one cup of flour, with two eggs, two tablespoons of melted butter, one teaspoon salt, two tablespoons sugar, mix well together. Stir two teaspoons of soda into three cups of buttermilk, slowly adding this to the flour. Beat until light and bake in hot, well oiled, flat baking dish.

Peanut Butter Soup

To two cups of hot milk add one tablespoon of grated onion or onion salt, one teaspoon of celery salt and two bay leaves. Mix two tablespoons of peanut butter with warm water, add to the hot milk, season with salt, and boil in double boiler for a few moments. Serve with croutons.

Kate Bradley's Bran Muffins

Mix three cups of bran with two of flour, two tablespoons of soda, and three-fourths cup of black molasses, slowly adding two cups of buttermilk. Season with salt and bake in oiled muffin tins.

Kidney Bean Salad

Take one cup of cold boiled kidney beans and mix with one-half cup each of chopped celery and dill pickles, one-quarter cup of onions and parsley. Mix altogether with French dressing and serve on lettuce leaf.

SPRING AND BEAUTY

THE SPRING IS HERE, with its delightful little plants that are now shooting up on the hillsides, and in the valleys. Under the bushes we find little dandelions peeping out from their wintry homes to find the sunlight. The mustard greens, water cresses, field lettuce, cowslips, beet and carrot tops, cauliflower greens, spinach and many others too numerous to mention are full of iron, phosphorous and sulphur.

After the grains and heavy warmth-giving foods have been taken into the body—a necessary thing to keep it warm during the cold wintry months—they have nevertheless clogged the body, and the organs have become sluggish and these cooling and nerve building greens are now necessary to help to cleanse, rebuild, and rejuvenate man.

To illustrate what the spring greens will do, let us observe the cow as she leaves her winter shed, with hair all scraggly and uneven, for the new spring pasture. Within a month this cow's hair will be sleek and shiny; all long and uneven hairs will have disappeared. Her milk is more creamy and the butter is a richer color. If this wonderful change is observed in the animal, what will it not do for man? This change takes place in man's body also. The greens bring out the color of the eye, which also becomes clearer and brighter, the hair grows more glossy, the complexion is cleared and the entire nature is more cheerful and happy.

The greens may be served boiled or in raw salads. Especially do they do their best work and are the greatest beautifiers when used as nature has prepared them.

The Rosy Cross Healing Circle

Aiken, S. C., Jan. 9, 1922.

Healing Dept., Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

I am very thankful to say that I now feel well enough to be dropped from your healing list. In every respect I am stronger and more courageous and feel that whatever comes up I shall be able to cope with it.

It is needless to say that I am, indeed, most grateful to the Invisible Helpers and all others who have ministered to me for this great benefit. The Rosicrucian Fellowship will always hold a very dear place in my heart and I hope some day to come to your Headquarters and learn more intimately of your work. Thank you for the healing date card which reached me just in time.

I am enclosing a small gift to the Fellowship. With love and many thanks to each one, I am,

As ever yours,

M. T.

Houston, Tex., June 14, 1921.

Dear Fellowship:—

Owing to certain circumstances I omitted writing my regular letter last week. I attended the meeting of the 7th inst., however, also that of last evening, the 13th.

I can find no speech wherewith to express the deep joy I sense thru association with this wonderful healing center! A Glory-Light, a Supreme Fullness; a Newness of Life, enfolds, impregnates and crowns me! I seem never to have truly *lived* heretofore.

And oh, the wonder of it! My injured knee is almost healed! Only a few minutes ago I descended the stairs, went outside into the yard abloom with flowers and gathered a white bouquet. Strangely sweet, sweetly strange. I noticed that white flowers bloom most luxuriantly all round me. In the family of white immortelles is a species of white clover that flourishes here. It has almost carpeted the ground round my home. White cypress, white petunias and moon flowers load the atmosphere with rich fragrance, and spirit faces seem to look lovingly out from each pure white flower.

For the first time, while down stairs a little

while ago, I took steps without artificial support. After being disabled so long none of my friends really thinking I'd ever walk again, can you imagine my rejoicing at triumphing over that adverse situation?

I feel I owe the healing Fellowship a debt of gratitude I never *can* discharge! One point I have observed from the first, however. When at the weekly meetings I have almost lost sight of my own affliction in earnest prayerful supplication for others' healing, and it will forever remain my dear privilege to do all in my power to draw the ideals of humanity toward the Great Healing Fountain which flows so freely for all alike. May the fullest blessings of the Most High, Father of us all, be on you.

Fraternally,

E. S.

Fort Worth, Texas., Dec. 22, 1921.

Rose Cross Fellowship,
Oceanside, California.

My Dearest Friends:

I am improving very, very rapidly.

I feel a lightness of body that is positively remarkable.

Loving thoughts to those on Mt. Ecclesia and those ailing in body.

Yours in fellowship,

A. T. P.

HEALING DATES

March 1— 8—14—20—28

April 4—10—17—24

May 1— 8—14—22—29

Healing meetings are held in the 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.

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 Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

Echoes from Mt. Ecclesia.

Progress at Headquarters

MRS. MAX HEINDEL

THE YEAR 1921 has drawn to a close and the secretary's and treasurer's reports have been handed in, showing that the Rosicrucian Fellowship has great reason for rejoicing.

On January 10, 1913, the *Rosicrucian Fellowship Corporation* papers were filed in San Diego and the Fellowship was placed under the care of a Board of Trustees with the following officers: President, secretary and treasurer.

The land and the buildings are held in name of the *Rosicrucian Fellowship* and are under the management of this Board of Trustees. Should anything occur to take the president, Mrs. Heindel, away from the work, it would still go forward under the care of the Elder Brothers, as it has continued since our dear leader, Max Heindel, left this physical plane. The removal of any individual cannot hinder nor hold back a work such as has been started at Mt. Ecclesia, for *God's work is the world's work*.

The past year has been one of the most active and successful since the beginning of the work. During that period the Temple was finished, and all the bills paid. The third edition of the *Tables of Houses* and a great number of the *Ephemerides* have had to be reprinted, amounting in all to fifteen thousand copies. These books have been welcomed by all astrological students for their clearness and simplicity, and have aided in spreading the Rosicrucian philosophy.

Since Max Heindel left the work on the physical plane in January 1919, the publishing department at Headquarters has revised and reprinted new editions of *The Cosmo-Conception*, *The Rosicrucian Mysteries*, *Simplified Scientific Astrology*, *The Message of the Stars*, and *Freemasonry and Catholicism*. Four new books: *The Web of Destiny*, *The Mystical Interpretation of Christmas*, *The Mysteries of the Great Operas*, and *In the Land of the Living Dead*, have been

printed and bound. In all there have been 36,190 volumes of cloth covered books alone issued since January, 1919. The greatest number of books are sold to dealers who receive a generous discount, but they are the avenue through which the message is sent out into the world, consequently, with the high cost of labor and material, the profits on these books are small. Max Heindel always stated that the Elder Brothers wished to make it possible that the poor as well as the rich be given an opportunity to read the message given out in these works. The prices have been placed just a little above cost, but they have brought a good harvest of interested students who are taking the correspondence courses and the magazine.

Our patients in the healing department are numbering close to one thousand. The contributions have made it possible even under the strained finances in the world for us to meet our bills and Headquarters is at present out of debt. This is a very favorable indication considering the heavy strain under which we have been working.

The students in South America, Australia, Holland, and other countries are very active, and the following books are now in print in foreign languages:

SPANISH: *The Cosmo-Conception*, *The Rosicrucian Philosophy in Questions and Answers*, *The Twenty Lectures*.

GERMAN: *The Cosmo-Conception*, *The Rosicrucian Mysteries*, *Simplified Scientific Astrology*, and *The Message of the Stars*. The German *Questions and Answers* is in the hands of the publishers and will soon be ready for distribution.

ITALIAN: *Manual for the Rosicrucian Aspirant*, selections from Max Heindel's writings, and "Why I am a Rosicrucian."

DUTCH: *The Cosmo-Conception, Fundamental Rules of Natural Dietetics, and How we Heal the Sick.*

FRENCH: *Simplified Scientific Astrology*, and we hope soon to have *The Cosmo-Conception* in French, Italian and Swedish editions which are now in the hands of the publishers. The translations into Roumanian, Russian and Portuguese are under way. The work at Headquarters has been handicapped for the want of helpers who understand these foreign languages. The friends in these countries have translated the preliminary lessons on the "Cosmo," and students are able to send in their answers and receive the next question sheet of the preliminary course, in their

own language, but the personal touch through individual letters of encouragement is denied these students who receive the letters in the English language, only.

We are hoping now, since the book department is supplied with stock for the next six months; that we will be able to erect some much needed buildings for the workers.

The lecturers in the field are going forward full of faith in the Lord of the Harvest who giveth the increase.

The winter term of school has just closed and has done splendid work under the guidance of experienced teachers.

Easter Services

The Rosierucian Fellowship invites you to Easter Services, April 16, 1922. We hope that many of our friends may be with us on the Great Resurrection Day, but because our accommodations are so limited, we request that if possible you make reservation early.

On the evening of Good Friday at 8:00 in the dining hall, Mrs. Heindel will give a talk on the opera of Parsifal with stereopticon views. This will begin the Easter Services which will be continued with services of Easter Day.

The program follows:

—————*—————
EASTER SERVICES

At Mt. Ecclesia
 April 16, 1922

—PROGRAM—

Sunrise Service

———At The Cross———

Song—(Selected) *Mme. Louise D'Artell*
 Address—"The Cosmic Christ"

. *Mrs. Max Heindel*
 Song—"He Is Risen" Two Verses *By Choir*

The friends leave the cross, singing, "He Is Risen," and march to the Temple.

—————IN THE TEMPLE———

Violin Solo—(Selected) .. *Mr. Svein Shudshift*
 Miss Ethel Cummings at the organ

Song—(Selected) *Mme. Louise D'Artell*
 Bible Reading *Mr. Lester A. Cramer*
 Silent Meditation

Zither Selection *Mr. Eugene Muller*

Song—"Nearer My God to Thee"'. *Congregation*
 Parting Admonition

Song—"Praise God From Whom all Blessings
 Flow *Congregation*
 The friends withdraw in silence

—————*—————

SERVICES IN THE TEMPLE

—————11 A. M.———

Violin Solo *Mr. Svein Shudshift*
 Miss Ethel Cummings at the organ

Song—"Halleluiah" *By Choir*

Contralto Solo *Mme. Louise D'Artell*
 Address *Mrs. Arline D. Cramer*

Silent Meditation

Zither Selection *Mr. Eugene Muller*
 Admonition

Organ Voluntary
 The friends withdraw in silence

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SERVICE IN THE TEMPLE

—————7:30 P. M.———

Violin Solo—(Selected) .. *Mr. Svein Shudshift*
 Miss Ethel Cummings at the organ

Opening Hymn—"Rosierucian Anthem" . . .
 *Congregation*

Contralto Solo—(Selected)
 *Mme. Louise D'Artell*
 Reading of the Rosicrucian Temple Service..
 *Mr. W. J. Darrow*
 Silent Meditation upon "Service."
 Address—Illustrated with Stereopticon Views
 *Mrs. Max Heindel*
 Anthem *By Choir*
 Admonition
 Song—"God Be With You" *Congregation*
 The friends withdraw in silence

ANOTHER LECTURER IN THE FIELD

Mr. C. O. Turner, of Washington, D. C., who has been a public lecturer in lodges and various other organizations has now taken a definite step to devote his time to spread the Rosicrucian Philosophy. His first lecture was given recently in Washington, D. C., entitled: "The Rosicrucian Fellowship, and What It Teaches."

Mr. Turner is a forceful, leonine type, who, we feel, will do much good and we expect he will soon arrange to lecture for us in other localities.

THE MYSTERIOUS STAR

By J. H.

Upon the title page of every copy of this magazine there appears the Rosicrucian emblem, the Star Cross. * Let us meditate together for a moment upon the origin and the meaning of this star.

Construct a square and divide it into twenty-five smaller squares. In this Elohim square or square of God, inscribe a circle and divide its circumference into five parts. From each angle of the pentagon draw the two diagonals, and from the vertex of one angle draw the diameter of the circle, parallel to the side of the square. Make this diameter the hypotenuse of a right triangle of which one side of the pentagon constitutes the shorter side, and you have the clearest and most beautiful demonstration of the forty-seventh problem of Euclid, and the geometrical origin of the Star in the West which appeared to the wise men in the East.

This Pythagorean triangle is remarkable in that it conceals in the degrees of its angles the

measure of the Mercy seat and of the Ark of the Covenant. For 90 degrees equal to 900 days, is equal to $2\frac{1}{2}$, and 54 degrees, equal to 540 days, is $1\frac{1}{2}$ years of 36 degrees or 360 days and $2\frac{1}{2}$ by $2\frac{1}{2}$ cubits is the measure of the Mercy Seat and of the Ark as it has been preserved even unto our day in the secret recesses of the Bible.

Upon the five points of the Star write on the outside and-around the circle to the left the five letters Y H S W H, and on the inside of the angles around the circle to the right the letters L O G O S with the letters S and G on the top, and you will understand the meaning of the scripture: "Lo, the star which they saw in the east went before them, till it came and stood over the place where the young child was." (St. Matthew 2:9.)

* with the seven roses.

SOUL EYES

(Continued from page 473)

and be very quiet and in a few days she would be able to see.

He read to her and played with her, and finally came the day to take off the bandages, which was done, and little Marie was no longer blind.

The candle visited her during sleep once more, and she told him how happy she was, and added:

"I think Father Anthony is happy, too, because I hear him singing in his garden."

"Yes," said the ghost candle, "His soul eyes are open now, and he knows that there is no death."

IN NARROW WAYS

Some lives are set in narrow ways

By soul's wise tenderness.

They seem to suffer all their days

Life's direst storm and stress.

But God shall raise them up at length.

His purposes are sure.

He for their weakness shall give strength,

For every ill a cure. *John Oxenham*

WANTED — MARCH MAGAZINES

We are in need of March magazines and will pay 25 cents each to those returning our last issue.