



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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General Contents

The Mystic Light

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

The Question Department

Designed to give further light upon the various subjects dealt with in the different departments, where queries from students and other subscribers make this necessary.

The Astral Ray

Astrology from an original angle, Cosmic light on Life's Problems.

Studies in the Rosicrucian Cosmo-Conception

Our Origin, Evolution and ultimate Destiny is religiously, reasonably and scientifically explained in this department.

Nutrition and Health

Our body is 'A Living Temple', we build it without sound of hammer, by our food. In this Department articles on diet teach how to build wisely and well.

The Healing Department

The Rose Cross Healing Circle, its meetings and their results.

Echoes from Mount Ecclesia

News and Notes from Headquarters

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A Brief Resume of The
Rosicrucian Philosophy

The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkruz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

Its mission was to blend **Esoteric Christianity, Mystic Masonry, and Spiritual Alchemy** into one great system of Religious Philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the Aquarian Age of two thousand years, when the Sun, by precession of the Equinox, passes through the constellation Aquarius.

This Western Wisdom School, like all earlier Esoteric Orders, is secret, but the **Rosicrucian Fellowship** is its **Herald of the Aquarian Age**, now at hand, promulgating this blended scientific soul science: **The Western Wisdom Religion for the Western World.**

Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical and sequential teaching, concerning the origin, evolution and future development of the world and man, which is strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind. The following is a brief resume of **Facts about Life here and hereafter.** A list of the lectures referred to is found in the back of this magazine.

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death!

When the mind has thus become aroused by thought of the leap in the dark which must some time be taken by all, the question of questions—Whence have we come?—Why are we here?—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read "**The Riddle of Life and Death.**"

If we have come to the conclusion that death does not end

our existence, it is but a natural question to ask: **Where are the dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In Lecture No. 3 **Spiritual Sight and the Spiritual Worlds**, this faculty is described, and Lecture No. 11, **Spiritual Sight and Insight**, gives a safe method of development.

The Invisible World is divided into different realms: The **Etheric Region**, the **Desire World**, the **Region of Concrete Thought** and the **Region of Abstract Thought.**

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity, in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds, as we need a carriage to ride on land, a boat at sea and an airship in the air.

We know that we must have a **dense body** to live in the visible World. Man also has a **vital body** composed of ether, which enables him to sense things around him. He has a **desire body** formed of the materials of the Desire World, which gives him a passionate nature and incites him to action. The **Mind** is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse. It gives purpose to action. The real man, **the Thinker or Ego**, functions in the Region of Abstract Thought, acting upon and through its various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as **Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity.** The previously mentioned finer vehicles are all concentric with the dense body in the waking state, when we are active in thought, word and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has

made exhaustive repairs necessary, the tenants move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary to restore its tone and rhythm. During the night the Ego hovers **outside the dense body** clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out, then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is mental assault. The unsuspecting victim is driven out of his body and the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit-controls are really invisible hypnotists. Their invisibility gives great scope for deception and after death they may take possession of a medium's desire body, use it for ages, and keep their hapless victim from progressing along the pathway of evolution. This latter phase of Mediumship is elucidated in Lecture No. 5, which deals with **Death and Life in Purgatory**.

What we call death is in reality but a shifting of consciousness from one World to another. We have a **science of birth** with trained nurses, obstetricians, antiseptics and every other means of caring for the incoming Ego, but are sorely in need of a **science of death**, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped on account of the partial rupture of the **silver cord**, (which united the higher and lower vehicles of man during sleep and remains unsevered for a time varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should therefore be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons.) These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the subconscious memory (or mind), far superior to the view we store in our conscious memory (or mind.)

Under the immutable **Law of Consequence**, which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World, **where Purgatory** and the **First Heaven** are located.

The Panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego

will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives distract his attention by loud hysterical lamentations during the first three and one half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in **Birth a Four-fold Event** (Lecture No. 7), for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in Purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel, the panorama of life radiates back upon us the pictures of ourselves and our victims. Conditions are reversed in purgatory. We suffer as they suffered. Thus, in time, we are purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good which is embodied in subtler desire stuff dominated by the centripetal force—attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others, or where we felt grateful for favors, as described in Lecture No. 6, **Life in Heaven**, which also deals with our stay in the **Second Heaven**, located in the Region of Concrete Thought.

That is also the realm of **tone**, as the Desire World is of **color**, and the Physical World of **form**. Tone, or sound, is the builder of all that is on Earth, as John says: "In the beginning was the **Word**" (sound)—and the Word was made flesh," the flesh of all things, "without it was not anything made that was made." The mountain, the moss, the mouse and the man are all embodiments of this Great Creative Word, which came down from heaven.

There the man becomes one with the nature forces. Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will

(Continued in the Back of This Magazine.)

The Mystic Light

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JUNE 1916

Mizpah

“The Lord watch between thee and me when we are absent one from another”. Gen. 31:49.

Go thou thy, and I go mine;
Apart, yet not afar.
Only a thin veil hangs between
The pathway where we are.
And “**God** keeps watch ‘tween thee and me”—
This is my prayer.
He looks thy way, He looketh mine,
And we are near.

Should wealth and fame, perchance, be thine,
And my lot lowly be,
Or thou be sad and sorrowful,
And glory be for me,
Yet “**God** keeps watch ‘tween thee and me,”
Both be **His** care.
One arm ‘round thee and one ‘round me
Will keep us near.

I know not where thy path may lie,
Or which way mine will be;
If mine will lead through parching sands,
And thine beside the sea;
Yet “**God** keeps watch ‘tween thee and me.”
So never fear,
He holds thy hand, He claspeth mine,
And keeps us near.

I sigh, sometimes, to see thy face.
But since this may not be,
I’ll leave thee to the care of Him,
Who cares for thee and me.
“I’ll keep ye both beneath my wings,”
This comforts, dear.
One wing o’er thee and one o’er me;
So we are near.

And though our paths be separate,
And thy way is not mine,
Yet coming to the mercy seat,
My soul will meet with thine.
And “God keep watch ‘tween thee and me,”
I’ll whisper there.
He blesseth thee, He blesseth me,
And we are near. —Selected

Symbols of Ancient and Modern Initiation

This article was started in the May issue. Back numbers may be had from the publishers at 10¢ each. It will be followed by an article on Freemasonry and Catholicism.

WHEN the candidate appears at the eastern gate he is “poor, naked and blind.” He is at that moment an object of charity, needing to be clothed and brought to the light, but this cannot be done at once in the mystic temple.

During the time of his progress from the condition of nakedness until he has been clothed in the gorgeous robes of the high priest there is a long and difficult path

to be traveled and the first lesson which he is taught is that man advances by sacrifices alone. In the Christian mystic initiation, when the Christ washes the feet of his disciples, the explanation is given that unless the minerals decomposed and were offered up as embodiments for the plant kingdom we should have no vegetation; did not the plant food furnish sustenance for the animals, these latter beings could not find expression, and so on. The

higher is always feeding on the lower; therefore he has a duty to them and so the Master washes the feet of his disciples, symbolically performing for them the menial service as a recognition of the fact that they have served him as stepping stones to something higher.

Similarly, when the candidate is brought to the brazen altar, he learns the lesson that the animal is sacrificed for his sake, giving its body for food and its skin for clothing. Moreover, he sees the dense cloud of smoke hovering over the altar and perceives within it a light, but that light is too dim, too much enshrouded in smoke to be of permanent guidance to him. His spiritual eyes are weak, however, and it would not do to expose them at once to the light of greater spiritual truths.

We are told by the Apostle Paul that the Tabernacle in the Wilderness was **a shadow of greater things to come**. It may therefore be of interest and profit to see what is the meaning of this brazen altar, with its sacrifices and burning flesh, to the candidate who comes to the temple in modern times, and in order that we may understand this mystery, we must first grasp the one great and absolute essential idea which underlies all true mysticism, viz., that these things are **within**, and not without. Angelus Silesus says about the Cross,

*Though Christ a thousand times in Bethlehem be born
And not within thyself, thy soul will be forlorn,
The Cross on Golgotha thou lookest to in vain
Unless within thyself it be set up again.*

This idea must be applied to every symbol and phase of mystic experience. It is not the Christ without that saves, but **the Christ within**. The tabernacle was built at one time; it is clearly seen in the memory of nature, when the interior sight has been developed to a sufficient degree, but no one is ever helped by the outward symbol. **We must build the tabernacle within our own hearts and consciousness**. We must live through as an actual inner experience the whole ritual of service there. **We must become** both the altar of sacrifice and the sacrificial animals lying upon it. **We must become** both the priest that slays this animal and the animal that is slain. Later we must learn to identify ourselves with the mystic laver and we must learn to wash therein in spirit; then we must enter behind the first veil and minister in the East Room, and so on through the whole temple service, till we **become** the greatest of all these ancient symbols—the Shekinah Glory, or it will avail us nothing. In short, before this symbol can really help us, we must transfer it from the wilderness of space to a home in our hearts so that **when we have become everything that**

that symbol is we shall also have become that which it stands for spiritually. Let us then commence to build within ourselves first the altar of sacrifice that we may offer up upon it our wrongdoings and expiate them in the crucible of remorse.

This is done under the modern system of preparation for discipleship by an exercise performed in the evening and scientifically designed by the Hierophants of the Western Mystery School for the advancement of the aspirant on the path which leads to Discipleship.

Other schools have given a similar Exercise, but this one differs in one particular point from all the previous methods, and after explaining the exercise we shall also give the reason for this great and cardinal difference, for because of this special method it has such a far-reaching effect that it enables one to learn now not only the lessons which one should ordinarily learn in this life, but also to attain a development which otherwise could not be reached until future lives.

After retiring for the night **the body is relaxed**. This is very important, for when any part of the body is tense, the blood does not circulate unimpeded. Part of it is temporarily imprisoned under pressure, and all spiritual development depends upon the blood. **The maximum effort to attain soul-growth cannot be made when any part of the body is in tension**.

When perfect relaxation has been accomplished, the aspirant to the higher life begins to review the scenes of the day, but he does not start with the occurrences of the morning and finish with the events of the evening. **He views them in reverse order**—first the scenes of the evening, the events of the afternoon and lastly the occurrences of the morning. The reason for this is that from the moment of birth, when the child draws its first complete breath, the air which is thus inspired into the lungs carries with it a picture of the outside world, and as the blood courses through the left ventricle of the heart, each scene of life is pictured upon a minute atom located there. Every breath brings with it new pictures, and thus there is engraved upon that little seed atom a record of every scene and act in our whole life, from the first breath to the last dying gasp. After death these pictures form the basis of our purgatorial existence.

Under the conditions of the spirit world we suffer pangs of conscience so acute that they are unbelievable, for every evil deed we have done and we are thus discouraged from continuing on the path of wrongdoing. The intensity of the joys which we experience on account of our good deeds act as a goad to spur us on to the path of virtue in future lives. But in the post mortem existence this panorama of life is re-enacted in reverse

order for the purpose of showing first the effects and then the causes which generated them, that the Spirit may learn how the law of cause and effect operates in life. Therefore, the aspirant who is under the scientific guidance of the Elder Brothers of the Rosicrucians is taught to perform his evening exercise also in the reverse order, to judge himself each day, that he may escape the purgatorial suffering after death. But let it be understood that no mere perfunctory review of the scenes of the day will avail.

It is not enough when we come to a scene where we have grievously wronged somebody that we just say "Well, I feel rather sorry that I did it. I wish I had not done it." At that time we are the sacrificial animals lying upon the altar of burnt offering, and **unless we can feel in our hearts the divinely enkindled fire of remorse burn to the very marrow of our bones because of our wrong doings during the day, we are not accomplishing anything.**

During that ancient dispensation all the sacrifices were rubbed with salt before being placed upon the altar of burnt offering. We all know how it smarts and burns when we accidentally rub salt into a fresh wound, and this rubbing with salt into the sacrifices in that ancient mystery temple symbolizes the intensity of the burning which we must feel when we, as living sacrifices, place ourselves upon the altar of burnt offering. It is **the feeling of remorse**, of deep and sincere sorrow for what we have done, **which eradicates the picture from the seed-atom** and leaves it clean and stainless, so that, as under the ancient dispensation, transgressors were justified when they brought to the altar of burnt offerings a sacrifice which was there burnt, so we, in modern times, by scientifically performing the evening exercise of retrospection, wipe away the record of our sins, and it is a foregone conclusion that we cannot continue evening after evening to perform this living sacrifice without becoming better in consequence and ceasing, little by little, to do the things for which we are forced to blame ourselves when we have retired for the day. Thus, in addition to cleansing us from our faults, this exercise elevates us to a higher level of spirituality than, we could otherwise reach in the present life.

It is also noteworthy that when anyone has committed a grievous crime and fled to the sanctuary, he found safety in the shadow in the altar of sacrifice; for there only the divinely enkindled fire could execute judgment. He escaped the hands of man by putting himself under the hand of God. Similarly, also, the aspirant who acknowledges his wrongdoing nightly, by fleeing to the altar of living judgment thereby obtains sanctuary from

the law of cause and effect, and "though his sins were as scarlet they shall be white as snow."

The Brazen Laver

The brazen laver was a large basin which was always kept full of water. It is said in the Bible that it was carried on the backs of twelve oxen, also made of brass, and we are told that their hind parts were toward the center of the vessel. It appears from the memory of nature, however, that these animals were not oxen but symbolical representations of the twelve signs of the Zodiac and humanity was at that time divided into twelve groups, one group for each Zodiacal sign. Each symbolic animal attracted a particular ray and as the holy water used today in Catholic Churches is magnetized by the priest during the ceremony of consecration, as also the water in this laver was magnetized by the Divine Hierarchs who guided humanity.

There can be no doubt concerning the power of holy water prepared by a strong and magnetic personality. It takes on, or absorbs, the effluvia from his vital body and the people who use it become amenable to his rule in a degree commensurate to their sensitiveness. Consequently the brazen lavers in the ancient Atlantean mystery temples, where the water was magnetized by Divine Hierarchs of immeasurable power, was a potent factor in guiding the people in accordance with the wishes of these ruling powers.

Thus both priests and people, or rather the priests, were in perfect subjection to the mandates and dictates of their unseen spiritual leaders and through them the people were made to follow blindly. It was required of the priests that they wash their hands and feet before going into the tabernacle proper. If this command were not obeyed death would follow immediately on the priest entering into the tabernacle, and we may therefore say that as the keyword of the brazen altar was "**justification**," so the central idea of the brazen laver is "**consecration**."

"Many are called but few are chosen," we have an example of the rich young man who came to Christ asking what he must do to be perfect. He asserted that he had kept the law, but when Christ gave the command "Follow me," he could not, for he had many riches which held him fast as in a vise. Like the great majority, he was content if he could only escape condemnation and like them he was too luke warm to strive for commendation, merited by service. The brazen laver is the symbol of sanctification and consecration of the life to service. As Christ entered upon his three years ministry through the baptismal waters, so the aspirant to service

in the ancient temples must sanctify himself in the sacred stream which flowed from the molten sea, and the mystic mason endeavoring to build a temple made “without sound of hammer” and to serve therein, must also consecrate himself and sanctify himself. He must be willing to give up all earthly possessions that he may follow **the Christ within**; though he may retain his material possessions, he must regard them as a sacred trust, to be used by him as a wise steward would use his master’s possessions. And he must be ready in every-

thing to obey this Christ within when He says “Follow me,” even though the shadow of the Cross looms darkly at the end; for without this utter abandonment of the Life to the Light, to the higher purposes, there can be no progress. Even as the Spirit descended upon Christ when He arose from the baptismal water of consecration, so also the mystic mason who bathes in the laver of the molten sea begins dimly to hear the voice of the Master within his own heart teaching him the secrets of the Craft that he may use them for the benefit of others.

Eulogy of Love

A lecture delivered before the Los Angeles Fellowship Study Center by Eva J. Taylor

ST. PAUL, the great Initiate, wrote a wonderful thesis on love. Wonderful in its comprehensive brevity and its all-inclusive scope. It covers the whole gamut of love and its dominant chord of altruism. It was written for the Church at Corinth, a city in southern Greece noted for its abandonment to every form of luxury and sensuality. It applies to us in this age even more, for we are beginning to respond to the high spiritual vibrations and can more easily live out its deep teaching.

This wonderful chapter in the First Epistle to the Corinthians is an epitome of altruistic love. It is the ideal which we should strive to reach. We have wisely incorporated it into our Temple Service and its glorious summary reads thus: “And now abideth faith, hope, love, but the greatest of these is love.”

Faith is important—the faith which can remove mountains. Hope is necessary—hope which gilds the distant horizon with light, however dark the present environment. Both are great adjuncts to the higher life as to ordinary humanity, but love crowns all. Love is the power that moves the universe. It is not merely the power upon the throne but the power behind the throne.

In the preface to that wonderful epitome of love we are told that without it we are **nothing**—merely sounding brass or a tinkling cymbal. The brass may emit tuneful sounds, it may express the perfection of art, but it lacks something. It is not human. It does not sound the soul-tones—the vibrant quality of the life.

Without love we are expressionless. This is illustrated on all sides. Take art, for instance. Without the quality which we express as “soul,” it is merely what its name implies—“art.” But put love into it, let the warm, eager, glowing soul express through it and it **lives**.

Culture is of little value (save as an asset of good breeding) without the animating love which inspires it

and vivifies it. How hollow, how artificial are all the attempts at expression along any line without the eager soul-glow which springs from love! Much of our modern art bears pitiful testimony to the absence of this divine Fire.

Brought into the personality, how it thrills and charms! How it lights up a human face! How it draws and attracts! How painfully we are repelled by its antithesis and bored by its absence! The plainest face with this inner glow shining through the features becomes beautiful to us. The most beautiful face, according to the world’s standard of physical contour, becomes repulsive without this light of the soul, and we turn from it with an inward shudder.

This beautiful soul-light cannot be mistaken, but certain of its effects may be simulated for a while. Some of the modern beauty teaching may enable one to acquire a certain sounding brass effect. It may render it possible for one to become a very melodious tinkling cymbal, but this is all that it does without the beautiful spiritual love behind it—shining through and through it. That is what this love does for us on the plane of our personalities. It really makes the personality. Without it one has no charm, no power to attract or to please. No disguise avails. The inner quality shines through the thickest mask. We cannot simulate it without detection. Something goes forth from love, a force which makes itself known and felt. The imitation acquired through so-called culture may show certain tricks of vivacity, certain society graces, but one instinctively recognizes the pose, the sham, the pretense. We know the difference between that semblance of life and the real love that animates and quickens and inspires.

The love of which we speak is spirit—life—fire. It transmutes all the baser qualities into pure gold. It is a

living flame radiating from a pure center. It must radiate. It must ray out into other lives. That is its power and prerogative. We feel its presence instantly. Some are so full of this vibrant, this magical, power that we feel it the moment we come near them. That, dear friends, is what we all need to cultivate more and more. That alone will make our fellowship center grow and live. It must begin individually. It can and must manifest collectively. When we as an organization can express this beautiful divine love, we shall no longer lament the dearth of workers. We shall no longer need to advertise or try by any means to draw the people to us. They could not stay away from us if we radiated that Christ-love.

By the test given in the First Epistle to the Corinthians let us analyze this divine Love in manifestation. Let us see how our lives square with it!

Love Suffereth Long

If we imagine for a moment that love can drift along through gardens of roses, escaping the storms of life and its ills, we fail to realize its true nature. Love must suffer when enmeshed in form. Its very nature—radiant energy, seeking expression on the physical plane, amid all “sorts and conditions of servitude”—must necessitate pain and sorrow.

It finds in our organizations, like this Fellowship Center, a field for this expression. Our differing personalities—often inharmonious, and alas, sometimes discordant to the point of antagonism—our varying opinions and ideas, prejudices and desires, our several forms of vanity and selfishness, all furnish a rich field for love’s fullest fruitage through trial and sorrow. Love idealizes when expressed through the personality, and when it is, disillusioned pain results. This is exemplified not only in our individual loves but in the collective; in our unions for service and study and expression, for instance.

Now if love can endure this disillusioning process, it is love. The imitation, which is but a form of personal desire, fades away and dies under the stress and strain of experience. For instance, we are attracted to some Society or School of Thought. We have formed an ideal conception of the same and we enter into its activities with glowing enthusiasm. But nothing which finds a physical expression is ideal and so we soon meet with disappointment! In the expression of the varying personalities which are not yet fully dominated by the spirit we find much that wars with our ideals and in the sudden revulsion of feeling which follows we grow sick at heart and are prompted to draw away. But right here is the test of love. If it cannot stand a test so small, how can we expect to tread the Path of Initiation? Love suffereth

long. There is no time limit placed upon it. Love may imply many ages or lives of trial, of burden bearing, for we become victors as we stand all the tests. The Temple gates open only to those who have grown strong through love and suffering. Real greatness is shown by mastery of every situation and love proves itself by its power to endure.

Love Is Kind

Friends, there is a world of meaning in this little word, *kind*! It follows the suffering as a corollary, it completes the sentence. We can picture situations in which the so-called love might be proud in its suffering. It might draw apart in offended aloofness and refuse to be kind. But that, dear friends, would be the fictitious love! The real love suffereth long and is kind. More than anything else it dreads to give pain to another. It would suffer anything rather than hurt another, even though that other had wronged it grievously. It never retaliates when an injury is done. It never imagines an injury is done. It never is ungrateful when kindness is shown. It never is jealous. It never says spiteful stinging things. It is kind in the fullest meaning of the word. We hurt each other so when we do not truly love. But this love which we are considering now ministers in a thousand tender beautiful ways to the beloved, whether individual or collected in a body like our Fellowship. The love which is the ideal after which we are striving is kind.

Love Envieth Not

Another test. It sees too far to envy. It recognizes the real status of the personal self. It knows that these separate selves are an illusion and belong to the plane of illusion. It knows that in the real things we all share alike and all drink from the same spiritual fountain, according to our capacity to receive. Taking the cosmic view, it knows that your life in all its expressions and correlations belongs to me as mine belongs to you. We, differentiated for a time, are merely expressions along various lines of the One Life—the One Spirit. Your abilities, your talents, your gifts and graces, your charm of personality, your loveliness and nobility, are all mine and in my extended consciousness I embrace them and love them. They are a part of the cosmic life—an expression of Deity, and as such they belong to me as to you. Conversely, what I am at the present stage of unfoldment is a part of the One universal Life and as such belongs equally to you. Hence there is no room for envy, and Love envieth not.

Love Vaunteth Not Itself

It could not vaunt itself because it looks out upon the

world with eyes of tender compassion. It can find no room for self-pride because its center is not the personal self. Because it has unfolded something of beauty or of worth from the universal life, specialized in some spiritual graces; it sees no reason for pride or vainglorying. If the separate personal self has acquired some charm of its own, some beauty or virtue or grace, love knows that it must all be extracted, absorbed by the higher Self and carried on to enrich the universal life—for one as much as for another.

Love Is Not Puffed Up

Because it sees the personal self as it really is. It knows all the faults and foibles, all the weaknesses and follies of the limited self, and it recognizes them as part of the animal which it has to train and transmute and glorify by uniting it to the Divine. Hence, there is no room for foolish pride—for self-glorification. All that belongs to us individually, to our personal selves, is our limitation, our imperfection. It is the transient, the temporary part—that which will drop away at death, if not fused with the Spirit. It is nothing to be particularly proud of. The more of the real inner beauty and radiance that the personality absorbs, the less it becomes a distinct and separate personality. All that we unfold of that inner character which enriches life is merely a fuller expression of the Divinity within, which belongs equally to all; hence, love cannot be puffed up.

Doth Not Behave Itself Unseemly

It is unseemly to jest about sacred things, to have impure thoughts—to hold an unclean suggestion in the mind—to impart that suggestion to another. All the covert hints, the double entendres, the foolish jests which hint of sensuality, all that lowers life and drags the soul downward is unseemly and Love never can permit or endure them for a moment. Love is chastity, it is purity, it is brightness, beauty, serenity—yet radiant energy. Being pure, it cannot affiliate with impurity, but dear friends, here is a concealed truth which we sometimes, fail to discover: Love shines through and imparts its own mystic purity to the darkest blemishes upon the soul of another. It may by its absorbing power transform a life that it touches. Love never draws its skirts aside with a feeling of superiority over the Magdalene. Love never turns from the penitent sinner with a feeling of self-gratulation at its own virtues. It cannot behave itself in a manner contrary to its inner nature, but it can and must contact other lives—even those whom we call degraded in order to radiate its power to bless and help. Love's radiant energy destroys all evil.

Seeketh Not Her Own

Because the Christ-Love claims nothing for self. Its divine currents flow through the life, bearing blessing to all other lives it touches. It seeks not to keep or hoard or hold for self. When it does this, it ceases to be love—it is mingled with the alloy of desire. Desire is the longing to possess something for self or for some other self that we love. It is all right at a certain stage in our growth. We need the stimulus which it imparts. When manifested in its higher phases, it quickens and inspires and leads to the higher impulses. Refined to an essence, it manifests in the tenderest mother-love, which desires only for the child of its love. This love lies very close to the borderland of the divine, but it is still human and limited, for it is mingled with the alloy of self. Only when we love that which does not belong to us in any special sense—that which we have no claim upon and which will never benefit us in any way—do we really love with the divine love. Love is the radiant energy outpouring into all forms. Its constraining power is unselfish devotion. It seeks not its own, seeks not for any good or gain to itself. At some point along the scale the outgoing energy represented by desire may be directed inward and used as spiritual force. Then it merges into love. There are infinite degrees in love, but with the highest ideal held continually in the thought, the sublime stage of the perfect Christ-love may be attained. When that pure flame glows within, we shall send out a vivifying power, a warmth, a radiant energy that all will feel in the briefest contact. We have seen it shine forth from the eyes and have caught its fragrant breath now and again in some rare moments. It is earth's richest blessing—this power to love—and it is a power because it seeks not its own. It does not even ask that it be returned. It is like the sunshine scattering blessings and inspiring life—just because it is love!

Not Easily Provoked

It never takes offense—even when offense is meant. All the sharp-tongued attacks, the venomous slurs, the distorted meanings which the hard-hearted, the evil-minded, the jealous, and the cruel direct against the consecrated soul fall harmlessly. They fall harmlessly because it is consecrated to the highest ends and cannot stop by the way to take account of evil. It has no time to feel hurt. It has no inclination to feel aggrieved. It knows the Law—that all will rebound to the sender of the evil—and it pities the ignorant and the foolish soul that can lend itself to such crimes against love. Love is not easily provoked.

Thinketh No Evil

Because its own essence is pure. The Christ-Love

could not think evil of another because there is no evil within. When we speak ill of another we betray ourselves—the inner quality of our souls. We may be forced to recognize the evil or the fault but we instantly direct the stream of radiant love upon it and endeavor thus to transmute it or consume it. To merely criticize is thoroughly evil and has no place in an organization like this. The pure in heart—not merely the outwardly pure—never look for evil. When found they sorrow over it and try by their own greater strength to help the struggling heart of the brother or sister to overcome it. All the evil thoughts that we allow to drift through our brains come from a lower plane where all the foul accretions of ages have gathered. The stream drifts by us continually through the ethers, but remember that we only appropriate what we have an affinity with. So the quality of our thought betrays our inner nature. We stand self-convicted when we think evil of another and when we think evil in ourselves we reveal the inner quality of our natures.

Rejoices Not in Iniquity—but Rejoices in the Truth

It could not rejoice in iniquity because its purpose is development, unfoldment, manifestation of unity in diversity and its being is harmony, life. To rejoice in iniquity would be to rejoice in that which disrupts, disintegrates, destroys! It rejoices in the truth. It seeks the truth, continually. It leads to the truth—it is the truth, when given its ultimate and full expression.

Bearth All Things

It can carry heavy burdens and never falter. It can bear the burdens of others and never waver. Its glowing force absorbed by the soul gives greater strength.

Believeth All Things

Its faith is clear-eyed and with its vision on the stars, it knows no doubt. Its view is cosmic and with the sweep of sidereal systems before its eyes it is inspired with a faith which never wavers. This love creates the faith and includes it.

Hopeth All Things

Hope does indeed spring perennial in the human breast when this love of which we are speaking inspires it. Despair never can find a place where its noxious poison can lodge when this flame of divine Love burns steadily. The fire-damp of earth's gloomiest caves never can put out this light. It destroys the poisonous gases and hope shines on a beacon-light, for hope is included in love.

Endureth All Things

It learns through suffering to endure patiently. It

enables human hearts to endure. It is the inspiration of life. One can bear and suffer with this radiant energy animating the body. It can make the soul a great and lofty one, enabling it, as it has been so beautifully expressed, to "sail as with a fair wind through many tempests and in the midst of the waves to enjoy a white calm."

Love Never Faileth

When we fail in learning some of our life-lessons, it is because we do not yet know this Love in its fullness. When we grow weak and yield to some subtle temptation, it is because we have not yet made ourselves a channel for this exquisite force. When we falter in some duty, it is because the love-currents are diverted and do not sweep with their animating, life-giving power through our souls. When we turn aside and grow discouraged over the hopeless tasks, it is because we do not yet know this love of which we are speaking. We never can fail while that shines within and rays from us in streams of living force. It is life itself and without it we are mere shadows or mechanical automatons.

According to this standard we can see that much of our so-called love is desire. It may be desire refined to an essence, but still desire, in its last analysis.

Perhaps here the question arises: If desire is motion, as it is said to be, how can the greater love be separated from desire? When God, who is Love, begins to manifest, does He not desire expression? He flows out into all the universe and manifests through these countless forms. What is it that causes Him to manifest? Is it not desire? But there is one fundamental difference between the desire which bears Love Divine on its beneficent mission and that which prompts our human hearts to act. God's love circulates through the universe like the arterial currents in our microcosm, bearing life, vital energy, healing, and gathers up on its return through the other channels all the accretions and impurities and blemishes of our personalities and transmutes them, purifies and sends the current forth again to bless and rejuvenate. When we love with the divine Love we will not desire for ourselves but for the other humanity. When we desire for self we pollute the pure stream of love and send it forth poison-laden. There is a very beautiful work which some of our Elder Brothers are doing for humanity—in which we may all share if we will. At midnight they gather up an the evil thoughts and forces which have been sent out during the day and through love's divine alchemy transmute them into forces for good. Could any work be more beautiful? Let us see that none of this work has to be done for us. Rather let us make ourselves channels of blessing to humanity, using our thought-

force for the purest and highest ends. In our temple service we speak of being used as self-conscious channels in the service of our Elder Brothers to humanity. We also use Love as the theme of our meditation. This Love is the power which we are to use in our higher life. We have perverted it in our past development. We have used it to draw things to ourselves. Many of our cults, as well as our religious societies, are doing this now in an alarming degree. It may be material possessions or it may be emotional treasures, heart's desires and wishes. It may be used to attract human love or spiritual graces to ourselves. Whatever it is that we seek or desire to enrich our personal selves in any way is a perversion of the force which we call love. At a certain stage in our advancement it becomes evil. It all depends upon how far we have come.

Just here I would I speak of a certain tendency among the schools of higher thought to ignore the so-called human love, or to refine it away until it is scarcely even an essence. It is difficult for us to draw the line between love—and love. How many of us when starting on the path of higher development have been extremely puzzled to know just how far we can keep or hold or cherish our human loves. Somehow, perhaps from reading superficially along those lines, we have acquired the notion that all love between man and woman, between parent and child, belongs to a lower plane and must be renounced. It must be transcended at some future stage but it is to be kept and cherished until it has served its fullest purpose. The point of view makes all the difference. If we hold and keep it for selfish purposes, it becomes wrong for us. If our love reaches forth to bless the other heart, if the joy we feel in being loved has its center in the beloved one, it is in accordance with the Good Law. And some day loving thus the consciousness will be extended to embrace the whole of humanity. Then we shall know the real meaning and value of love.

The reason why the aspirant for the higher life is taught that he must cherish only the universal love is because so much of our human love is mixed with selfish desire, with the baser alloy. Now even desire has its part in the great cosmic plan. Desire is the dynamic force which causes us to act. Mars represents dynamic energy and Mars rules the desire nature. This force sometimes acts in a very subtle way mingled with the accretions of our personality. Working through the Mars ray it desires and sends forth in outgoing energy, hither and thither, without purpose or reason or method. But Mercury, symbol of reason, is now stepping in to say how that desire force shall be used. Then the Venus ray enters and inspires us with purer love, with nobler impulses. It

draws together and binds with a golden girdle the hearts it touches. It quickens with its radiant energy the souls it unifies. The Venus ray at its best seeks not its own. It looks with its beautiful, tender love upon the other soul and blesses with its all-conquering power. It draws into itself all the warring forces and harmonizes, unites, and holds. It is the Venus ray that gives us our ideal human loves, our rich emotional music, our art life, our personal interests and ties, the charm of lovely personalities which win and attract all to themselves. It is a very beautiful, a very beneficent influence. It holds human lives together by a powerful bond. It gives life, color, and charm. Existence would seem very bare and dull without the Venus ray. It is not to be stifled or thrown aside, but to be taken and used as a great factor in our upward progress. The power to love and to attract love is a high gift and should be prized as such and used for the noblest ends. But the Venus ray, beautiful as it is, is not all. It too serves a purpose and must pass. There is a greater power, a higher force which is coming into our human evolution. It is that which began to touch humanity back among the Judean hills when the Master of masters trod them with His sacred feet. This we call the Uranian ray. It is this which the more advanced among humanity are beginning to come under now. This Love combines the Mars and Venus Influence. It is both outgoing and indrawing. It has all the sweetness and charm, all the beauty and harmony of the Venus ray. It has all the dynamic energy and force of the Mars ray. It is spirit, fire, life, light. It is all that love expresses—it is love. It is the Divinity within in manifestation. It is the God-Love. The personal self is not the center of this love. It flows through and transmutes all within the personal self into higher purposes, into purer ideals. It forms our ideals and lifts up from the lowlands and the valleys of life unto the heights where our vision can sweep the far horizons. We then see the meaning and the purpose of love. We know that it is a part of the universal Flame and in nowise to be confined within forms—limited, conditioned. When that love possesses, us we see all as one—we recognize the Divine essence hidden within. Our personalities are mere masks after all and when we worship the personality we worship a mere appearance—a chimera which serves a temporary purpose but will dissolve like the mist before the sun in the greater light into which we shall pass. All that is beautiful and true, all that is worth while in these personalities of ours will glow with immortal youth and will shine in the great God-light. All that is fair and sweet and pure in the mask which we wear in each earth-life will endure, for it is a part of the God within. That which is linked to the ani-

mal will perish, or dissolve, which is a more correct way of staying it. Nothing perishes, but certain manifestations disintegrate. They are resolved back into their component parts. Only that continues which is held together by Life—that which has coherency, unity. Life Is GOD and God is love. Hence love is the power, the force, which conquers death and which endows the soul with immortal life. This Christ-love is like radioactivity. It flows from its glowing center within the spirit and blesses all within the periphery of its magic power.

Let us apply the test to ourselves as a Fellowship Center—this test of the Uranian ray. Do we love? Are we interested solely in the great work to be carried on in uplifting, helping, and teaching humanity? Do we put aside our own individual feelings and interests for the sake of the greater life, the higher motive, the life of service? Are we consecrated to the higher life, to the Christ Ideal? Or do we magnify our personalities—either worshipping blindly at some shrine of fancied greatness, or ignobly criticizing our brothers? Do we allow our little personal animosities and prejudices to sway us to the retardation of the work we are pledged to do? Are we jealous of superior merit and do we seek to belittle or to destroy the influence of those who may have caught a clearer vision of truth than we? In other words, are we living up to Christ's definition of love? That Love is the pure Flame which lights all our little lamps. We are a part of the Flame, a part of the current which gives the light, yet we so often shut ourselves up within our little world and think that the light which we have belongs exclusively to ourselves. We do not consider the other selves. We turn on our current and draw our shades and fancy that we are shut away from the world. But down on the street is a powerful arc light and back of it is a current which comes through the boundless others where powerful forces exist. Yet it does not originate there. Still farther back—deeper within where passion ceases, where the elemental forces have their birth—the current begins and ends. Its circuit is complete in God.

Dear friends, our little personalities should shrink

away and fade into nothingness before that greater Light. We should not be mere collectors filling the mercurial office, but forces, powers, a very radiating center diffusing our light to all within our periphery. We would then express the Neptune octave of Mercury and the Uranian octave of Venus.

This is what we should do, dear friends, at our present stage of advancement. If we have come far enough along the Path to unite here as a center of work and study along these higher lines, we surely ought to be able to lay aside our self-love, our petty vanity, our conceit, our morbid sensitiveness, our back-biting, our unkind criticisms—everything in fact that is false and ugly and discordant. We ought to be able to unite in the one aim of the higher life—service to humanity, which is service to God. What difference does it make whether the divine essence expresses as you or I? The particular form through which it works really does not matter at all. It is the Essence within which we serve.

If we radiate love it matters little what else we lack. If we do not express in our heart and life that test which Christ gave, it matters little what other qualifications we have. Wealth, culture, brilliant mentality, intellectual attainments—all that the world bows before in servile homage—are as nothing without love.

“Though I speak with the tongues of men and of angels and have not love I am become as sounding brass or a tinkling cymbal.

“And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains and have not love I am nothing.

“And though I bestow all my goods to feed the poor and though I give my body to be burned and have not love it profiteth me nothing.”

For, dear friends, love Is God, and without it we are mere shells—isolated units—without life—without purpose—atoms drifting in the cosmic sea.

With that love filling all our being and shining through us we become powerful forces working with the cosmic life.

Bluebells

By Blanche Cromartie

IT IS one of the mildest, sunniest days that ever dawned to redeem the reputation of an English February and I sit by the little wood—thinking. The ground is strewn with dead bracken, withered stalks, broken boughs and all the debris of winter. But beneath

the unsightly wreckage I seem to see an ambushed army. They “dug themselves in” months ago and there they lie, lance in hand, biding their hour. Once they break through with their green-tipped spears, they will hoist their banners and lo! all the wood will be paved with

bluebells, myriads of graceful sprays in changeful hues of sapphire, amethyst and rarest lavender, swaying before the breeze so that the tall beeches might take it that some azure lake lies swaying around their feet.

I seem to see them already and even to catch the faint elusive perfume of these wild hyacinths, so different from the languorous odor of their stiff-backed sisters in the hothouse.

Today is my sixtieth birthday, fitting both day and place for retrospect. Three score years! As I call them to mind they seem full of faces,—faces—faces. My mother's face, my sister's, and faces of friends past counting. How kind they were, how loyal, how patient. As child, as girl, as woman, how much they helped me! Sometimes, in my youthful insouciance, I did not appreciate their devotion, but today, looking at their dear faces, I make amends from my heart's deepest thoughts. I thank them.

But the friend faces are not the only ones. Next came the faces of what we call enemies, of those who tried to hurt me, to hinder me. I cannot see these very plainly (forgetting their deeds, I have forgotten their features), but some of them look sad, their lips quiver. So I smile to them and say "Dear souls, you never hurt me really, you only helped me to learn my lessons and today I am grateful."

And then I glimpse some other enemy faces, with hard-set mouths and hostile looks. And to these most of

all my heart goes out in compassion, for they have not yet come to the place where the memory of how we injured others becomes so keen a pang. Dear souls, these too. They tried, it is true, to hinder me, but they, too, only helped me to learn my lessons.

And to friend and foe alike my grateful thoughts spring up, just as the bluebells in the wood, covering the past with gladness, fragrance, and beauty. Friends, enemies, dear faces all! How much I owe to you.

And then my thought flew to where a vast audience was applauding a world renowned artist, who, triumphing over age and pain, was impersonating Strassburg Cathedral, and exhorting her countrymen to nurture hatred, undying, deadly, implacable. For thus it had pleased them to interpret the voice of the Cathedrals,

But to me the Cathedrals had spoken a very different message, of how long and faithfully they had striven to arouse men's souls from slumber, of how few harkened to them, but how, today, men whose ears had been deaf to the Angelus, now were awakening to a sterner call and amid the din and smoke of battle beginning to discern a higher world. "We are grateful to the war for it is achieving our aim." Such was the note from these ancient bell-fries.

And gazing at the shell-cratered plains, the ruined homesteads, the countless grave mounds, I saw a faint blue cloud stealing over them and all at once, with one great wave of loveliness, the bluebells covered all.

A Symphony of Lilies

By Corinne Smith

The breath of twilight fell softly on the garden like some haunting half-forgotten melody of fragrance. A symphony in white and gold the garden lay, all sweet and quiet beneath the opal-tinted, sunset sky. Lilies, lilies, there were lilies everywhere, From rare exotics steeped in their own wonderful perfume, to the tiny white blossoms with the kisses of the woodland on their lips.

To the woman with the heart of tears they brought a message of peace from their fragrant depths. In their pure, white beauty with golden hearts, she likened them to her own Lily-child, a little girl who had been wont to play there in the long ago. But that was when the woman held the light of summer in her heart.

One night, when the stars were shining and the lilies bowed their heads beneath a grief of pearly dewdrops, the soul of the Lily-child was borne to God's keeping as

softly as the sweetness of her garden wafted upward on the wings of night. It was over the little heart that loved them so well the lilies grew fairest, the blossoms were sweetest. When the woman with the heart of tears rumbled them in her grief, they shed a perfume that was like a benediction over her. Some times she even fancied the soul of her Lily-child breathed again in their beauty. That the aroma of her love welled up from their perfect heart!

One autumn evening, when the winds were playing little minor melodies with the wrinkled leaves, and the lilies, like haunting memories, stood white and tall and still, the woman with the heart of tears saw, as she knelt among them, a sleeping child, half hidden in their dreamy, perfumed shadows. A little waif perhaps, yet akin by her wondrous fairness to the Lily-child of the

long ago. The gold head was tangled amid the soft, white petals. The baby hands clutched a mass of wilted blossoms to its breast. She had wandered into the sanctuary guarded only by the sentinel lilies. But they knew no difference and clustered as lovingly about this pretty head as they nestled over the tender heart which, for so long, had lain cold and still.

In some strange way in which sadness blended with a sort of minor sweetness, and tenderness was half woven into pain, the little one smiled the essence of her dreams deep into the woman's heart of tears. The breath of the drowsy lilies stole over her in cadences of unwritten music, while these words, in lilting measures of fragrance, awoke into insistent melody in her heart, "Who so shall receive one such little child in my name receiveth me."

The smiles that played across the little face, were, to the woman with the heart of tears, like the caresses of a sunbeam on delicately chiseled marble. The eyes that suddenly opened and looked into her own were stars that had drifted down, still stained with the blue of the sky.

With all a child's intuitiveness she felt the yearning mother-love bent above her. Reaching out her little hands with the careless, happy abandon of childhood, her baby laughter awakened an echo in the woman's heart of tears, which had been locked with sorrow since the little grave was made like a scar on the fair face of the garden. As she gathered the little child close into her lonely life her tears fell softly on the crushed lilies and brightened them, and a new love awakened in her heart.

With the birth of this love came the light of a great

understanding. The understanding that is inevitably found as the shadow of a love that is tinged with the divine. There, beside the little bed where the sweet dreams of the Lily-child had taken tangible form in the lily blooms bent above her, the woman with the heart of tears learned that **love is the magic key of life and its infinite mysteries.**

The wonderful law of the rhythm of compensation was invested with a power and beauty she had never known before. She realized how infinitely good it is to know there is no cloud too dark for the sunlight to dissolve. No face so fair but that it may be stained with tears—and yet be fairer for them.

It is only love that purifies sin, and makes of sorrow a sacred thing, and sets resignation like a star on the brow of pain. The incense of buried hopes came to her revived in the glorious theme that shall be sung forever—"And now abideth faith, hope, and love, these three, but the greatest of these is love."

In the vista of coming years, filled with possibilities, stretching away before her, the tint of pain which had shadowed all things fell away. The world was golden hued. She knew the love chords were striking deep into her heart the knowledge of the brotherhood of all mankind. Breathing through her soul the exquisite harmony of her oneness with Infinity. This is the divine conception of love.

When the night winds bowed the lilies low upon their slender stems, the little mound beneath them was covered with the tender green of heartsease. And the fragrance of the garden seemed to melt into song, a symphony of lilies.

FRAGMENTS FROM NATURE'S SECRETS

A series of interesting articles embodying experiments in psychometry by Elizabeth Denton, the writer, will commence in the July number. Mrs. Denton has found by independent use of this faculty many of the facts taught by the Rosicrucians concerning the **memory of nature**, where all that has ever happened is indelibly engraved, and can be read and seen by anyone who cares to cultivate the vision.

We must not omit to mention, however, that "Psychometry," as usually found, is a **passive faculty**, widely different from the positive spiritual sight which the Rosicrucians teach their disciples to cultivate. In ordinary psychometry it requires a letter to get in touch with the writer, or a stone from a city to see it, etc. This,

pressed against her forehead, enables her to read whatever pictures and scenes are connected therewith. Without such a clue she can call up nothing. But the man who has command over his spiritual sight can call up whatever scenes he wishes—past, present, near or far—by the mere exercise of his spiritual power.

We are pleased to learn that the translation of the *Cosmo* into French is progressing satisfactorily, despite the war conditions, and we hope it will be completed in the course of a few months and then comes the work of publication, which will also take time. But in due season the French people will also benefit by the transcendental teachings of our Elder Brothers. May it meet the spiritual needs of many hungry, seeking souls among them.

Question Department

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Prayer, Concentration and Meditation

QUESTION: What is prayer? Is it equivalent to concentration and meditation, or is it only petition to God?

Answer: Unfortunately, as it is commonly practiced, it is too often a petition to God to interfere on behalf of the supplicant and enable him to attain a selfish object. It is certainly a disgrace that people engaged in violating the commandments of God, "Thou shalt not kill," pray for victory over their enemies, and if we measure the majority of prayers offered up today by the standard set by Christ in the Lord's Prayer, they certainly do not deserve the name "prayer." They are blasphemies, and it were a thousand times better they were never uttered,

The Lord's Prayer, having been given us as a pattern, we shall do well to analyze that if we would arrive at an adequate conclusion. If we do so, we shall find that three of the seven prayers of which it consists are concerned with adoration of the Divine: "**Hallowed be Thy name, Thy kingdom come, Thy will be done.**" Then comes the petition for the daily bread necessary to keep our organism alive, and the remaining three prayers are for deliverance from evil and forgiveness of our shortcomings. From these facts it is evident that every worthy prayer must contain an overwhelming measure of adoration, praise, and a recognition of our unworthiness, together with a firm resolution to strive to be more pleasing to our Father in Heaven. The main object, therefore, of prayer is to get into as close a communion with God as possible, in order that the Divine Life and Light may flow into and illumine ourselves so that we may grow in His image and His likeness.

This is a view diametrically opposite from the common idea of prayer which takes the view that as God is our Father we may go to Him in prayer and He is bound to give us our heart's desire. If we do not get it the first time, we need only keep praying, and because of our very importunity, our wish is to be granted. Such a view is repellent to the enlightened Mystic, and if we bring the matter down to a practical basis it is evident that a wise father having a son able to provide for himself

would naturally resent it if this son should appear before him several times a day with importunate requests for this, that, and the other thing, which he could easily obtain by going to work and earning the wherewithal.

Prayer, no matter how earnest and sincere, can never take the place of work.

If we work for a good purpose with our whole heart, soul, and body and at the same time pray God to bless our work, there is no doubt but that the petition will be granted every time, but unless we put our shoulders to the wheel we have no right to call on the Deity for assistance.

As said previously, the burden of our prayers should be praise to God from whom "all blessings flow," for our desire bodies are formed from materials of all the seven regions of the Desire World in proportion to our requirements as determined by the nature of our thoughts. Every thought clothes itself in desire stuff congruous to its nature. This applies also to the thoughts formed and expressed in prayer. If selfish, they attract to themselves an envelope composed of the lower regions of the Desire World, but if they are noble, unselfish, and altruistic, they vibrate to the higher pitch of the regions of soul-light, soul-life, and soul-power. They clothe themselves in this material, giving added life and light to our spiritual nature. Even when we pray for others it is detrimental to ask for anything material or worldly; it is permissible to ask for health, but not for economic prosperity. "**Seek ye first the kingdom of God and His righteousness**" is the commandment. When we comply with that command we may rest assured that "**All these things**" will also be given. Therefore, when we pray for a friend, let us put our whole heart and soul into the petition, that he may permanently seek the way, the truth and the life, for having once found that greatest of all treasures no real necessity will ever be denied.

Nor is this theory at all. Thousands of people, the writer included, have found that "Our Father in Heaven" will take care of our material needs when we endeavor to live the spiritual life. But in the final analysis, it is not the spoken prayer that helps. There are people who can

lead a congregation in a prayer that is perfection both in language and in poetical sentiment. They may even conform their prayers to the principles laid down by the Lord as enunciated in our opening paragraphs, and yet that prayer may be an abomination because it lacks the one essential requirement. **Unless our whole life is a prayer we cannot be pleasing to God**, no matter how beautiful our petitions may be. On the other hand, if we strive from day to day and from year to year to live according to His will, then even though we ourselves know that we fall far short of our ideal, and even though we, like the publican in the Temple, are of halting speech and can only smite our breast saying "God be merciful to me a sinner," we shall find that the Spirit itself, knowing our needs, makes intercession for us with unutterable groanings, and that our modest supplication before the throne of grace will avail more than all the flowery speeches we could possibly make.

You also ask: Is prayer equivalent to concentration and meditation?

Concentration consists of focussing thought upon a single point, as the sun's rays are focussed by means of a glass. When diffused over the surface of the whole earth it gives but a moderate warmth, but even a few sun-rays focussed through an ordinary reading glass will set inflammable material on which it is focused afire. Similarly thought flitting through the brain as water runs through a sieve is of no value, but when concentrated upon a certain object it increases in intensity and will achieve the purpose involved for good or ill. Members of a certain order have practiced concentration on their enemies for centuries and it was found that misfortune or death always overtook the object of their disfavor. And we hear among Christian Scientists of "**malicious magnetism**" applied by concentration of thought. On the other hand, concentration of thought power may also be used to heal and help. Nor are examples wanting to substantiate this statement. We may therefore say that concentration is the **direct application** of thought power to the attainment of a certain definite object, which may be good or evil, according to the character of the person who practices it and the purpose for which he desires to use it.

Prayer is similar to concentration in certain points but differs radically in other respects. While the efficacy of prayer depends on the intensity of concentration attained by the devotee, **it is accompanied by feelings of love and devotion of equal intensity to the depth of consecration**, which renders prayer far more efficacious than cold concentration can ever be. Furthermore, it is exceedingly difficult for the great majority of people to

coolly, calmly, and without the slightest emotion concentrate their thoughts and exclude all other considerations from their consciousness. But the devotional attitude is more easily cultivated for the mind is then centered in Deity.

Meditation is the method of gathering knowledge by spiritual power of things with which we are not ordinarily familiar. There is in the *Rosicrucian Cosmo Conception* a chapter which deals very thoroughly with the method of acquiring first-hand knowledge which elucidates these points at length. It is also dealt with in the Rosicrucian Philosophy and, we would advise a thorough study of these articles as the scope of this magazine does not allow a detailed explanation of intricate subjects.

HEALING THE SICK

Question. How does an Initiate heal the sick, by invocation of a higher power or concentration of his own? Is there any difference between the first and the last method; if so, what is it?

Answer. As the question stands it is difficult to answer. While we know certain methods of healing we also believe that the choice is a matter of temperament, and the different methods of healing are probably used at different times by all Initiates as the occasion demands. We know that on certain occasions the Christ addressed Himself to the Father when performing a cure. At other times when He was in a crowd and someone touched Him, He observed that the virtue had gone out from Him and doubtless healed the one who had drawn the force from Him. And all who have followed in His step have no doubt varied their methods to suit the occasion. **But in the final analysis the healing power is the same**, for it emanates from Our Father in Heaven, who is the Great Physician, and each Initiate or healer absorbs as much of His divine power as he is capable of containing, giving it out as required to each suffering one that comes before him.

If you look up the article "**How we heal the sick**," in the Healing Department of *Rays from the Rose Cross* for September, 1915, you will there find a description of **our method** which will throw considerable light upon the subject, and there is also in the same magazine an article by Stuart Leech, M. D. , showing how he saved himself the necessity of performing a surgical operation by visiting the patient at night, when he was out of his body, materializing hands within the body of the patient, and straightening out the trouble, so that the next morning the patient was cured beyond the necessity of having the knife applied. This will probably make it clear that

there is considerable scope and latitude given to the Initiate and Invisible Helper in dealing with the morbid conditions of the body, As said before, the healing balm comes from Our Father in Heaven and no matter who does the work or what method he uses to bring health to the ailing, the glory and honor belongs to God alone ..

HAIRBREADTH ESCAPES

Question. Can you explain the precise way in which Astrological influence acts? It seems extraordinary that because a man's horoscope contains no evidence of a violent death he can have such miraculous escapes; for example, in the present European war there are scores of instances of men exposing themselves most recklessly in the midst of a perfect hail of bullets and coming through unscathed. There was was a French general who was so fat that he could scarcely walk, who would perch himself on a camp stool outside the trench and be potted at for quite long periods. He was never hurt. Again, a British aviator descended quite low over the German trenches and competent observers say that although for ten minutes thousands of shells were fired at him he was untouched. In what mysterious way is such protection as this afforded by stellar influences?

Answer. Astrologers who have investigated the horoscopes of a number of victims of accidents like those of the "Eastland" and the "General Slocum" have always been able to find serious afflictions in the victims' horoscope, and one of the European astrologers, we believe it was "Sepharial," recently compared the horoscopes of forty people slain on the battlefield in the same engagement. The result showed severe afflictions in every case, and it is equally certain that anyone who has a miraculous escape must be under good directions at the time.

A study of nativities reveals the fact that while certain people are immune from accidents all their lives, other people are subject to them at every turn, while a third class have many hairbreadth escapes from the cradle to the grave. In the *Rosicrucian Cosmo-Conception* we cite the case of a man belonging to the class which is always meeting with accidents. He was not by any means a reckless or careless man. On one occasion he was hurt while climbing into a buggy. On the occasion cited in the *Rosicrucian Cosmo-Conception* he was riding on a street car and could not be blamed for the misfortune which overtook him. But both of these accidents and others were foreshown very clearly in his horoscope and it was further seen that this was the result of an inexorable fate, for the writer had warned him and predicted

the exact date of the railway accidents months before. Tho poor man was anxious to escape and had stayed at home on the day preceding the accident under the impression that that was the fateful day. But afterwards it was found that he had become confused on the date and therefore fell a victim.

On another occasion the writer predicted an accident for a man of the class who always escapes. If memory serves us right, this man had Leo rising and the Sun, which ruled the Ascendant, in the eighth house, square to Saturn. Jupiter was trine to the Sun or the Ascendant, or both. Thus it was evident that this man would come within a hairbreadth of losing his life many times, but would always escape. However, in the year 1906 or 1907 there was an eclipse of the Sun within one or two degrees of his radical Sun, also some minor afflictions. This we firmly believed would be the *terminus vitae*, but it was not. On the day when the direction fell he stumbled in the middle of the street and a heavy touring car bore down upon him, but it was stopped about one inch from his body, so that the benefic ray of Jupiter had again overridden the sinister Saturn, and so far as known to the writer the man still lives and has probably escaped death a number of times since then.

There must be similar configurations in the cases of those mentioned by our friend. Such persons bear a charmed life, and there is no other explanation that will give a satisfactory solution of the problem except that the stellar rays are potent powers in our lives.

Nor should this surprise us when we consider that the stars are living, pulsating bodies of great Intelligences which are the ministers of God, and if a puny wireless plant made with human hands can send wireless waves thousands of miles into space and there move a lever, light a lamp or operate a telegraph key, according to the will of the sender, why should it be impossible for the dynamic energy of such great Spirits to send abroad in the Universe rays of force of potency capable of operating many millions of miles away from them. Whether we realize it, or whether we believe it, the fact remains nevertheless, and all the skeptic needs to do to find evidence is to watch the movements of the Moon and Mars.

These two planets play a very considerable part at the present time, for people have allowed themselves to yield to their impulses for the last two years. It is true that we strengthen our character by ruling our stars and fortifying ourselves against these impelling influences, but **it is also a fact that the more readily we yield to them at one time, the more potent we shall feel their influence the next.**



The Astral Ray

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Cosmic Theology

Part IV By George T. Weaver

IN THE preceding article we gave an analysis of that marvelously complex organism MAN, septenary in its complexity, and subdivided into almost infinite subdivisions, built up during cycles of vast duration called creation days, by various classes of the heavenly hierarchy, at almost infinite labor and painstaking. It was shown that the substance composing the various departments of the human organism is one in essence, but differing the one from the other in tenuosity and vibratory coarseness or fineness as the case may be, all springing from the one primal spirit substance. It was shown also that the electron, which is really spirit essence, is the basis of all organic life on the various planes of manifestation. Finally it was shown that consciousness exists in these various departments, from dormant to self-consciousness.

The question now to be answered is "What is the source of the electrons or spirit substance, and of the various planes of consciousness?" It is universally admitted that the Sun is the source of light and heat, that it is on the chemical plane, or the plane of the vital body. Now scientists universally admit today that the electron, or ether, on the higher planes, which is the food of our higher spiritual being, is a radiation from the Sun. In short that all phenomena, all light, all heat, all life on all planes emanates from the great central orb of our solar system. Again, if consciousness exists in substance, more or less awakened, according to the plane attained, then, logically, consciousness on all planes exists in the Sun. The Sun, then, unquestionably,

is a living, conscious being, the source of all life and consciousness, and as such, it is the Deity of our solar system.

What is true of the Sun is also true of all planetary orbs, for the various planets and asteroids composing our solar system came out from the Sun through the nebular process, which in the macrocosmic department corresponds to the gestative process in the microcosmic department of nature. All cosmic spheres were born of the Sun, as a babe is born of its mother. Planets are children of the Sun, as all human beings indeed are the parents. It is not a mere poetical fancy to call our Earth mother, for on the lower planes of our being she is. The life inherent in her produces all the vegetation that in endless variety grows upon her surface, and that is so essential for animal and human food. The various gases constitute her aura, and produce the water and atmosphere so essential also for the continued existence of all beings that imbibe and breathe.

What is true of the Sun and Earth in this respect is also true of each of the seven planets, and of the sub-planets and asteroids—each is a living, breathing, conscious personality, on various planes of tenuosity, and with varying degrees of spirituality. The Sun, the parent of all, synthetically embraces all, and the planets and asteroids constitute the analysis of the Sun's being. The Sun itself, in relation to our system, is the Father-Mother God, possessing the polarity of a dual being. From the innermost being of this great center we receive the highest spirituality of which we are capable, as from its outermost sheath we receive our vital body.

The planet Mercury, hugging up very close to the Sun, and therefore said to dwell in the bosom of the Father, is the medium through whom the various other planets or deities receive their various characteristics, and through whom they may be said to approach the Father. This little planet, then, is in a cosmic sense the mediator between the great Father and his planetary children, the logos of our solar system, the cosmic Christhood. For this reason he has ever been regarded as the Messenger of the Gods, and his radiations awaken and feed the Christ consciousness within us, at least on the plane of the mind. He is therefore the god of the intellect.

To undeveloped souls, whose consciousness does not ascend above the concrete mind, he is the god of concrete knowledge, the ordinary knowledge pertaining to this perishing world alone; but to souls well developed, in whom the Christ consciousness has been awakened, he is the god of divine wisdom. While this wisdom is synthesized in the Sun, it does not come to us directly from the Sun, for as a fiery element it would consume us. God is consuming fire. "No man can approach the Father, only through the Son." God is not only a sun, but a shield also, that is he shields his great glory, all-consuming, through the planets.

The next planetary Deity lying out from the Sun is the goddess Venus, the beautiful morning and evening star. She represents the Love element of the Sun. The rays of the Sun, focalized in her, and radiated to our world, awaken in us the emotion of affection, so that with Mars she is a co-ruler of the Desire Body, both in its lower and higher manifestations. Love is the great unifier both in Nature and in human nature. In the creative process the positive, or centrifugal force, is the great disintegrator, Ishmael-like, with every man's hand against every other man; but love, Christ-like, draws everything toward everything else. The influence of Venus' rays unites electron to electron composing the atom; and atom to atom, composing molecules; and molecule to molecule, composing cells; and cells to cells, composing organs; and organs to organs, composing organisms.

Carrying this principle farther, it breaks up the tendency of microbes to oppose each other and thus causes them to be deadly, and unites them into a loving, life-giving brotherhood. Entering the plane of human life, it causes people to compare notes, to sink differences and to gravitate together into one united whole. It awakens that most sacred and divine-like affection of parents for their offspring, which causes them to make any and every sacrifice for their well being; and it awakens in

all sentient life—birds and beasts—a love and care for progeny that is a close imitation of parental love. Wherever posited in a horoscope, the Venus ray tends to smother out difficulties and to create and maintain harmony. Without the Venus influence all Nature and all human nature and all sentient nature would fall apart and give place to universal chaos.

With souls that are yet on the plane of the mortal consciousness only, the influence of this love Goddess deadens the sense of harmony and beauty, so that the person become slothful, disorderly and lacking in self-respect, incapable of feeling true love, and becoming a licentious pervert. But within souls well advanced, indicated both by their birth conditions and their lives, Venus awakens and feeds the higher emotions and altruistic love.

The planet or God lying next out from the Sun is the Earth, the planet at present our home, the theatre of our activities, the school in which we receive our education, theoretical and practical, the sphere of our evolution and unfoldment. This world constitutes the plane of all that is of the earth, earthy, the outward sheath of the world itself and of all organic beings upon the face of the globe. Thus Earth expresses the earthy element of the Sun. In her the Sun, focalizing his rays, awakens in us and feeds the perishable portion of our complex nature. Like the Sun, each of the planets possesses polarity, the positive and negative, and both expressions of the earth life are thus expressed here. She is our Father-Mother Goddess, lifting this dual relation towards us. The gross physical, even upon the plane of crystallization, both macrocosmically and microcosmically, is essential to the process of evolution. We begin to grow at the very bottom level, and the quintessence of this plane, expressed in terms of spirit, is necessary as a constituent element in that pure spiritual state toward which we are all tending. Undeveloped souls on the earth plane are intensely earthly, crude, ignorant, unsightly in form and character, needing many rebirths to bring them up to the standard of sainthood. But souls well along the path are esoteric in thought, consciousness, and life, and present much of the divinity of being toward which the whole planetary system strives to carry us.

The Moon, the satellite of the Earth, is usually classed among the influencing planets in its relation to the Earth. The negative element dominates the Moon so that she is regarded, as is the Earth, a mother planet or Goddess. In the relation of the Earth to the Sun, the Moon is a medium, and on the earth plane is the Sun's spouse or goddess. As the spouse of the Sun, receiving

his overshadowings, or fertilization, her chief attribute is that of fecundation. She constitutes the matrix for the Sun-Father to deposit his seed in for the generation of all gestations and births. According to the Bible account, it was Gabriel, the spirit of the Moon, who made the announcement to Elizabeth of the coming birth of John the Baptizer, and to Mary, the coming birth of the Christ in the person of Jesus the Nazarene.

Mars, the ruddy, redheaded Deity, is the next planet lying out from the Earth and the Sun, His especial expression of the Sun is that of strenuousness or dynamic energy. He rules the head, positively, and the private parts negatively, and these are the seats of force, the one of brain or mind archetypes, the other of the concrete forms generated by mind and reached through involution. Mars projects in Aries, and generates gross matter forms in Scorpio. The dynamic force of Mars is seen throughout Nature, and without it there could be no progress. Electricity disseminated in space is but a static force, a giant asleep, but when under the Sun's influence focalized in this planet, it becomes a dynamic force, it serves mankind in illuminating the world, turning night into day, in carrying his messages across continents and under seas, in propelling his machinery, and thus in uniting nations, annihilating distances, and in building up a high civilization.

The coal beds of earth are conservators of the Sun's heat, in which mighty energy lies latent, it may be for ages; but when at last this mighty energy is liberated by the process of consuming the coal, another mighty giant has been liberated, and stretching himself for usefulness he becomes a mighty dynamic power. Heat warms our houses, cooks our food, gives new life to bodies chilled by the cold, generates steam and runs our cars, steamboats, and factories, and thus is another great civilizer. These and all other dynamic forces brought under control and guided into channels of usefulness, under the influence of this fiery God Mars, is the most valuable asset mankind possesses in the way of civilization and race unfoldment, and though at times this power may seem brutal, yet it stands for progress on the whole.

But, if these powers escape the control of the higher manhood, and the servants become the masters, they become destructive, as in the case of war, devastating great tracts of territory and decimating great cities, consuming the finance of nations, and depleting the aggregate of the human element. Dynamic power may become as great a scourge as it is possible for it to be a blessing to our race. It may become a consuming fire more deadly than all the explosives in existence.

Mars is also the God of desire. He brings the solar life to a focus in desire and emotion, awakening the animal spirits. Thus he intensifies the Venus spirit of the desire Body' He also intensifies the Mercurial mentality, either for good or evil. The Orient taboos desire, bidding all upon the path to "kill out desire." But the western world, with well-directed energetic desires, has wrought marvelous transformations in the earth, rearing a civilization far beyond any that has ever preceded it.

The next planetary deity out from the Sun is Jupiter, the giant of the sky. He is the God of ideality, therefore of religion, and focalizing the Sun's rays, he conveys to the inhabitants of this world the religious impetus of the Sun. His influence on all planes is the most beneficent of all the planets of our solar system. He is the god of great opportunities, not only as to soul unfoldment and spiritual attainment, but in temporal things as well. Saturn stands for limitations and misfortunes, and if at all acquainted with astrological data, we are accustomed to blame this malevolent planet for all our misfortunes, but as a matter of fact our blessings under Jupiter far surpass in numbers our misfortunes, so called, under Saturn. Posited in the house of prosperity, Jupiter gives riches, and in the place of honor, he gives popularity and renown.

The undeveloped children of Jupiter are either religious for the hope of reward or are deceptive, merely playing a part for the hope of gain. On the higher plane the sons and daughters of this deity are saintly people. The undeveloped squander their ill-gained money for things pertaining to the plane of the real instead of for the ideal; the more advanced not only have all that heart could wish, but use it benevolently and wisely. The crude class gain notoriety, while the wise acquire creditable fame, throughout life.

Saturn, the God of limitations, comes next as we recede from the Sun. Through this deity the rays of the Sun are specialized in obstructions. In Grecian mythology he is called Kronos, which means the God of time, and time is limitation. In the unfoldment of the soul, obstructions and limitations are needed to prevent the person plunging headlong into destructive courses. "So near, and yet so far," the dissipating pleasures are presented to us, and having failed again and again to realize them, the soul concludes it should cleanse itself of these low desires, and thus the process of self-purgation goes on. This may refer to ordinary pleasures, to money getting, to positions and honors sought.

Saturn is also the Satan of the Bible, the great tempter and trier, as in the case of Jesus and Job. Not

that he is malevolent, desiring our fall. Malevolence is only apparent, the surface view taken of the subject; but he tests us to see if we are able to stand the tests of discipleship and mastership. He does not rejoice in our failures but deplors them, as any instructor might feel in the failure of a pupil. In fact, he is God's ally, not his enemy. "My son, regard not lightly the chastening of the Lord [Saturn], nor faint when thou are reproved of him, for whom the lord loveth he chasteneth, and scourgeth every son whom he reproveth."

As the God of Time, Saturn produces decrepitude and decay. In our youth the Sun pours a steady and all-resisting stream of life through our organism, giving promise apparently of immortality in the flesh. All youth possesses an excess of vitality. This continues on to the period of early manhood, to the zenith of life, but then, as the Sun begins its fall, as it descends toward the western horizon, when Nature seems to grow weary and to approach its death in dropping out of sight, just so after full manhood has been reached, decrepitude and decay begin as Saturn's power then overbalances that of the Sun, and we approach the shades of death in Scorpio. This law of Saturn, and all others, indeed, runs through all departments of life and all through nature as well.

The chastisements of Saturn are not pleasant but grievous; nevertheless, afterwards, they produce in us the peaceable fruits of righteousness. It was declared of Jesus, the greatest of the masters, and as with him, so with all of us. Obstructions awaken resistance, and resistance develops force on all planes.

The recently discovered planet gods Uranus and Neptune lie still further out from the great center, the latter being out furthest. Each, like all the rest, are specializations of Sun forces. It has been said that they are the beginnings of a second octave of planetary spirits, and as such are on a higher plane than the other planets. Uranus is said to be the octave of Venus, and thus expresses the love element of Deity on the divine plane, pure and unselfish. This is the sphere of pure heartedness, where we see God, or the good only, for from this point of view all is good. The soul that beats responsive to the Uranian vibrations is like God, for it sees him as he is.

Uranus rules the higher ethers, so that those who are living on the plane of the lower worlds are the worst afflicted of all and suffer the most from his chastisements. Communities, nations and the world at large, while existing on the lower plane, are afflicted, as are individuals, only in different ways, as by cataclysms. All visitations of this deity are sudden and unexpected,

as heart failure with individuals and earthquakes with countries.

Neptune, the furthest out and last discovered, is the divinity of the seas, oceans and watery element generally. He is said to be the octave of Mercury, and as such is the god of higher mind and diviner wisdom. He is the most spiritual deity of them all, so far as we now know. As Mercury is the Lightbearer of the outer, or physical Sun, so Neptune is the Lightbearer of the innermost or spiritual Sun, that is of the god Vulcan, or the spirit Michael, the dragon slayer. It is the special mission of Neptune to lift us up to the plane of the gods, or members of the hierarchy or heaven.

Mystics declare that beyond Neptune there are three planets, but if three, why not five, making in all a second octave? These three planet gods have rule over the three most complex or highly developed signs; first over Virgo, which relates to the refining process of our race, and to the purification of the individual soul; next, over Libra, the sign of the marriage of soul and spirit, or of oneness with God; and lastly, over Scorpio, the sign of death, but unto immortality of the individual soul.

We have said that the Sun of our system is the Father-Mother God, and Mercury the Christhood or mediator; but in the relation of our system to the greater systems, the Sun is Itself the LOGOS, the Cosmic Christhood. Among the constellations, or star clusters, Taurus seems to be the one to which we are most intimately related, if indeed, we are not a part of it. In the neck of Taurus, or the Bull, there are seven bright stars called the Pleiades, which are said to exert a most pleasing influence over our system: "Canst thou bind the sweet influence of the Pleiades?" The central one of this cluster is Alcyon, and it is said to be the great central Sun around which our entire system, with other systems, revolves, once in every twenty-five thousand years, a cycle called the Precession of the Equinoxes. If this be correct, then Alcyon is the greater Father-Mother God.

Following this process we may pass onward and inward into the abysmal depth of space until we reach the greatest of all the centers, and the greatest of all the suns, which par excellence is the Deity of universal space, of endless duration, of all cycles and all systems; and as our Sun specializes his influence through the planets, so this universal God specializes his absolute being through the various suns and systems of worlds.

(To be continued)

Pass the Good Word Along to Your Friends.

Astrology in a Nutshell

Editor's Note—Following is a selection from the *American Sunday Monthly Magazine* section. It is a ridiculous parody, but it is so comical that you cannot help laughing, and as a hearty laugh is better than any other tonic to the system, there is at least an indirect measure of good in the article.

THE Science of Astrology is somewhat neglected in the schools of today, so a short description and explanation of its principles may be acceptable to the earnest inquirer.

Astrology is the oldest of all science. When the morning stars sang together for joy, it was because they had just learned that they were to have absolute control over the characters and destinies of all men, and some women. (The other women were to be suffragettes.)

The stars had already clumped themselves together in constellations which were given names of animals to which they bore the least possible resemblance.

Twelve constellations make one zodiac, and this we have all seen pictured on the cover of the old green almanac. The extreme antiquity of the zodiacal gentleman is doubtless sufficient excuse for his somewhat distressing nudity.

However, the zodiac is the Divinity which shapes our ends, and whether we like it or not, we must show the traits and manners which are dealt out to us at birth by the stars then conjoining in the heavens.

By the following simple instructions, anyone may cast his own horoscope, and so learn what he looks like and what he will do next; incidentally, he learns whom he ought to marry, which is a great thing to know.

The first sign of the zodiac is Aries, The Ram.

A person born under this sign is sure to be a butter-in; but he ought not to be blamed, as he cannot help it. It must be remembered by the student that Astrology is an exact science, and if the stars at your birth say you've got to do a thing, why, you've just got to do it.

The most noted people, born under the sign of Aries, The Ram, were Ramses the Great, and Eugene Aram. These two gentlemen showed all the traits of character called for by their horoscopes.

Next came Taurus, the Bull. Persons born under this sign are successful in Wall Street. They also indulge in a western pastime known as "throwing the bull."

Physically, they are of a bull-necked, plethoric build, and are much given to fighting. This sign, in connection with the sign of the Moose, predicts a strenuous nature.

The most renowned example of the Taurus temperament was doubtless Ole Bull.

The next sign is Gemini. All people born under this sign are twins, and often resemble one another. The most popular example was the Siamese Twins, but there are others; and even single persons are sometimes possessed of a dual nature, if born under Gemini.

Cancer, The Crab, is the next sign, and the unfortunates born 'neath the gleams of Cancer's rays are of a cross and crabbed disposition. They never go straight, but have a tendency to walk sideways. The best known instances of Crab people are the Hard-shell Baptists.

Leo, the Lion, is a fine sign to be born under. These people are greatly sought by society hostesses and climbers.

Virgo is the sign of the Old Maid. No matter how attractive she may be, the lady born under this sign can never marry. She may be a suffragette, or an actress, or a village dressmaker, but no wedding bells for her. A fine example was Elizabeth, the Virgo Queen, but there are eight million others in the United States.

Libra is the sign under which Librarians are born. These people are crudite, but not very interesting.

Scorpio is responsible for our mean crowd and not to be further discussed here. No examples are necessary, as we all know plenty of them.

Sagittarius is the sign of the Archer. People born under this sign have high aims and the ability to shoot straight. William Archer and Cupid are two celebrated examples.

Capricornus, the Goat, is not especially desirable as a birth sign. One is so apt to be The Goat, and it isn't an enjoyable experience.

Aquarius, the water-wagon sign, is responsible for our Total Abstiners and W. C. T. U. members. All persons born on the first of January belong to this sign.

The last sign, Pisces, or the Fishes, decrees that people born in it shall be Fishermen. This implies a certain laxity in the matter of veracity, but they are lovable and delightful People.

Aside from the zodiacal signs, there are other celestial influences that govern our natures. Persons born

while the sun is shining are of a bright, sunny disposition, while those born under the moon beams are either lovers or lunatics, or both.

And, of course, those who are lucky enough to be born beneath the Asteroids are bound to become very

wealthy millionaires.

Doubtless the best time to be born is under Aquarius with the moon on Sagittarius in the cusp of Aries and Gemini, but we cannot always dictate in these matters and so must take our chances.

Your Child's Horoscope.

ROBERTA A. Born March 7, 1909, 7 p. m., Columbia, Tenn.

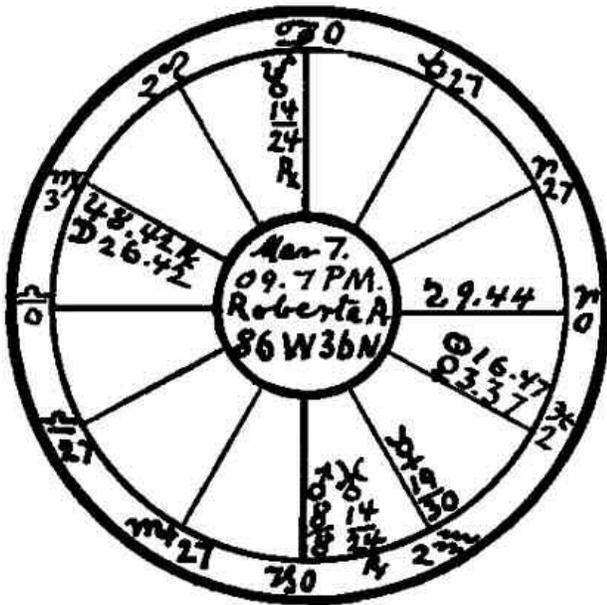
This is the horoscope of a difficult child, for there are four cardinal signs on the angles and Mars makes a considerable number of aspects. Mercury and the Moon, the signifiers of mind, are unaspected. This shows that Roberta will have a tendency to act from impulse rather than reason, that she will start to do a hundred things with unexcelled enthusiasm but fail to

She will arrive at conclusions without the slow process of reasoning things out. Mercury is also placed in the intellectual sign Aquarius and it goes before the Sun as lightbearer. But the idea is this, that Roberta arrives at her conclusions with such lightening rapidity that it takes both herself and the people around her off their feet, and she thinks she can do things in the same way in the physical world as in the mental. Immediately she has planted a seed, she will expect to see the flower bloom without going through the tedious process of cultivating the soil or watering the plant. Be sure that you hold her down in that respect for this is very essential to her happiness and success in life.

Jupiter in the mercurial sign Virgo sextile to Neptune, the planet of spiritual perception, and trine to Uranus, the planet of intuition, will also contribute to this intuitive phase of her mental life.

Another thing that will contribute to give Roberta trouble during life is her temper. Mars conjunction Uranus in a cardinal sign will make this unfortunate characteristic break out at the most unfortunate time like a "bolt from the blue," and the square of Uranus and Mars to Saturn shows that she will be very bitter and inclined to hold spite. This is such an unfortunate characteristic that it should be corrected by whatever means possible for it saps the very life of the poor souls who are thus afflicted, and I believe that the only way to overcome this is by cultivating the devotional side of her nature. Jupiter, the planet of benevolence and altruism, is sextile to Neptune, trine to Uranus and Mars. By playing upon that string you may do a great deal for Roberta.

If you have not already family worship morning and evening, you should inaugurate it for your child's sake. Get the stories of the Saints and their lives for her and appeal always to the kindly nature which in her is hidden behind a brusque exterior. Probably you may bring that hidden side of her nature forth and then you will find a lovely character. The gentle Venus is ruler of her Ascendant, Libra, but Mars by his many aspects has usurped the place of rulership. He will be a prominent



carry any of them through, and this is a tendency which ought to be repressed with all the persistence which the parents can bring to bear. When she undertakes to do anything she should be spurred and encouraged by every means in your power to carry that thing to completion.

Although the Moon and Mercury, which are the signifiers of mind, are unaspected, Roberta is not what you would call a dull child; in fact, she is the very reverse, for the Sun is trine to Neptune, the octave of Mercury, in the psychic sign Cancer and sextile to Uranus the planet of intuition. This will give her what you might almost call a sixth sense.

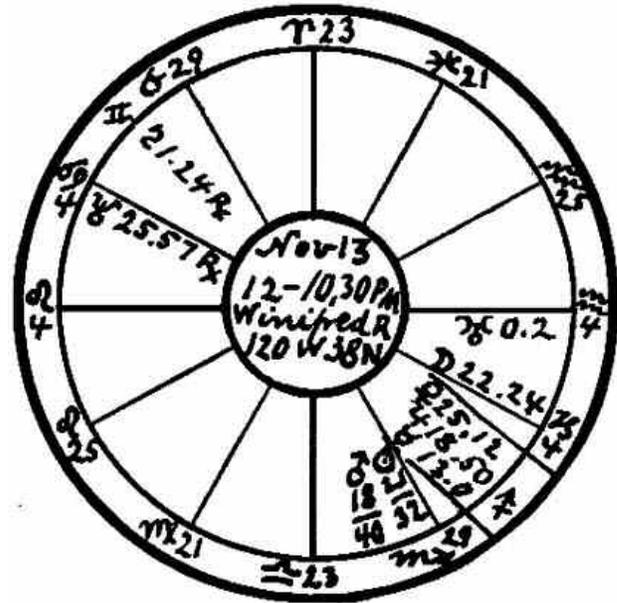
factor in her life, unless he is prevented as said. So it must be you work to help her to dethrone the tyrant Mars and place the lovely Venus on the Ascendant.

Saturn in Aries governs the pneumogastric nerve, which feeds the heart, stomach, etc. Mars and Uranus are in opposition to Neptune in the sign Cancer, which rules the stomach, and both are square to Saturn. We may therefore conclude that there is a lack of nerve force in the digestive organs and unless Roberta is taught to be careful in her food, digestive troubles are sure to arise. We also find the Sun, which in the final analysis is the giver of all life, placed in the sixth house, which governs health, and though the Sun is not afflicted in this horoscope, this sixth house position is not a good sign, for it depletes the vitality and makes recovery from sickness more difficult. Therefore Roberta's health ought to be cared for with special tenderness during the years of growth so that she may not waste any of her life forces. Cold in the head, signified by Saturn in Aries, and catarrh of the stomach, signified by Mars opposition Neptune in Cancer, are the worst tendencies and they can, as said, be completely obviated by using food as medicine and study of menus such as are found in our department of Nutrition will give you the proper food-ideas of what to use and what to avoid.

Winifred R. Born November 13, 1912, San Francisco, at 10:30 p. m.

In this horoscope we find a mixture of fixed and cardinal signs on the angles. Mercury, one of the signifiers of mind, in Sagittarius in conjunction to Jupiter, and the Moon in the Saturnine sign Capricorn sextile to Mars. This shows us at once that we have here an active nature bubbling over with physical and mental vitality. The fifth house is especially well fortified. Jupiter is there, strong in his own home sign Sagittarius and in conjunction with Venus and Mercury. Mercury in the fiery signs always gives a sharp wit. They grasp an idea almost before it is presented to them and as the fifth house deals with publication, dramatic art, and pleasures in general, there is ample evidence that Winifred will have a successful life if she takes up a vocation which is connected with dramatic art or the stage or publishing.

But there is also another way open to her, for her Sun and Mars are in conjunction in Scorpio. Both of them are well fortified by a sextile to the Moon and a trine to Neptune. Scorpio is the great healing sign and it is certain that Winifred will make a splendid doctor or chemist. Furthermore as the fifth house position we



mentioned above denotes a general success in life, so the positions of Mars and the Sun in the fourth house strengthen this indication and signifies in addition that the latter part of life will be very successful.

The Sun conjunction Mars in Scorpio gives Winifred an indomitable courage, she will always be able to hold her own, no matter under what circumstances of life she may find herself, and Venus conjunction Jupiter in the fifth house shows that she will be very fond of pleasure and what is called a good time but at the same time these planets signify that she has a noble nature and would scorn to do anything she might be ashamed of, so that despite her extreme fondness for pleasure, her character will always remain chaste and pure.

The Sun and Mars trine to Neptune gives her a fondness for travel, particularly long voyages, and as Mars and the Sun give her an open, generous nature she will meet friends and get both pleasure and profit from these travels.

With respect to marriage things do not look so favorable for Winifred, however. The fifth house position, which governs courtship, is very favorable, Venus conjunction Jupiter and Mercury showing that the period of courtship will be an extremely happy period in her life, but the Sun, which is the signifier of the marriage partner, is in conjunction with Mars in the martial sign Scorpio. This shows that Winifred herself has a temper of the very fieriest sort when she is aroused and it also shows that the husband will have the same faults.

Moreover, Uranus, a planet which is extremely adverse to restraint, is on the cusp of the seventh house denoting marriage. We cannot get away from the fact

that in marriage it is necessary to bear and forbear or there will be unhappiness. This will be extremely difficult for Winifred and consequently her sorrow in life will come through marriage. Above all things strive to teach her control of temper, for as Mars and the Sun are in the fourth house, she will show this side of her character only in the home, but that is where it will do her the greatest hurt.

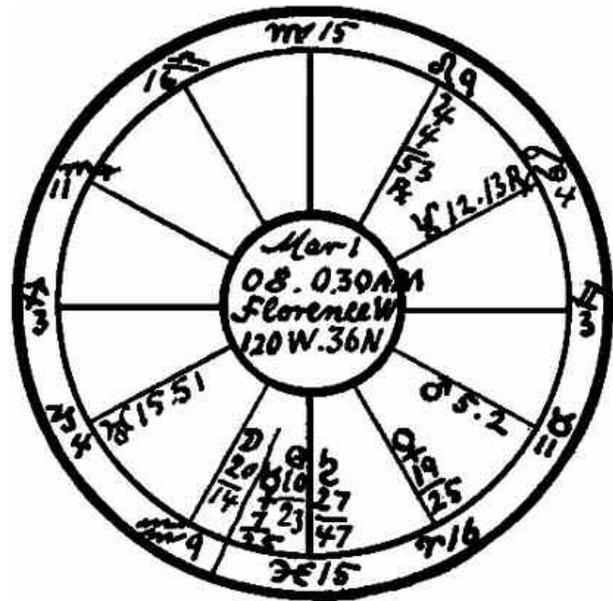
From the indications it would be far better for Winifred if she did not marry, but it is very doubtful if you could make her see how it would result, especially as the period of courtship, indicated by the favorable fifth house position, will be as wonderful as an artist's dream. There is a way out which we advocate in all such cases. Get the two parties concerned into as intimate relations as possible without having the marriage tie. Let them be in each other's company from morning till night for a long period, then the undesirable characteristics or the incompatible traits in each nature will probably become manifest and they will part, each rejoicing that they were not bound for life. At that period do not be afraid to let Winifred have perfect freedom. Her innate character is as chaste and pure as a new blown peach blossom; she will not bring disgrace upon herself and taking this course may save her a great many years unhappiness.

With respect to health, we find that Saturn is in Gemini, the sign which governs the arms, shoulders and lungs. But he is unaspected, and will therefore have little power to hurt. On the other hand, we find the Sun, the life-giver, in conjunction to Mars, the planet of dynamic energy, and sextile to the Moon, which is the principal significator of health for a woman. Therefore Winifred will enjoy the most radiant general health, and if overtaken by sickness, she will recuperate so rapidly that it will be a surprise to all.

Neptune in Cancer, the sign ruling the stomach, in opposition to the Moon makes her too fond of good food. You need not fear she will become dyspeptic, however. The Sun and Mars will burn any poisons which may accumulate out in it fever, which will leave her healthier than before, but teach her not to drink with her meals.

Florence W. Born March 1, 1908, Tulare, Cal.

Here we have a little lady. The Moon sextile Venus is a good aspect for the general success during life, and it will give Florence the tendency to be very neat, clean, and tidy. She will always appear the lady to her very finger tips. We also find four common signs on the



angles and Saturn is unaspected. Thus there is fore-shown a sheltered environment without very many troubles in life.

From the ordinary standpoint this would be considered a very lucky horoscope, but we differ with this view of the matter, for it is Saturn which brings the trials and troubles and the fixed and cardinal signs give purpose and action; these are all factors which make for soul growth, while the smoother course, foreshown by common signs on the angles and Saturn unaspected, cannot give a rich harvest in heavenly treasure. Florence will have the tendency to take things easy and a desire to pick out the smoothest course in life, where she may avoid troubles and trials.

She will usually give up anything which calls for exertion, except at one time in her life and that will be during courtship. Venus is in the fifth house, which has rule over this event and over pleasures in general. It is, as already said, aspected by a sextile to the Moon and if this were all, the period of courtship would run as smoothly and beautifully as the rest of Florence's life, but Uranus, the planet which governs the unexpected things in life, is square, showing rivalry and an intense jealousy on the part of Florence. At that time you will find one aspect coming to the front which is not usually seen in her; that is Mars in Taurus square Jupiter. Taurus governs the tongue and voice. Mars in Taurus always gives people a sharp tongue and the square to Jupiter may then cause her to lose her head entirely.

To help this child you should make her do everything for herself and **serve you in addition**. The first part will not be difficult, for probably you will very soon notice that no one can fix her up nice enough to suit her

taste but herself. The latter part will most likely be more difficult for she will not care to exert herself on behalf of others, but whatever is learned in childhood usually sticks later, so be sure that you **teach her the habit of helpfulness.**

The fifth house has to do with gambling. Venus there squared by Uranus, and Mars there squared by Jupiter will make her very rash to risk her money on all sorts of foolish schemes. This may resolve itself into a mania for bridge and kindred forms of refined gambling, but whatever she does in that respect will always bring loss to her, and on that account her financial fortunes will be very uncertain, to say the least, if this tendency is followed out.

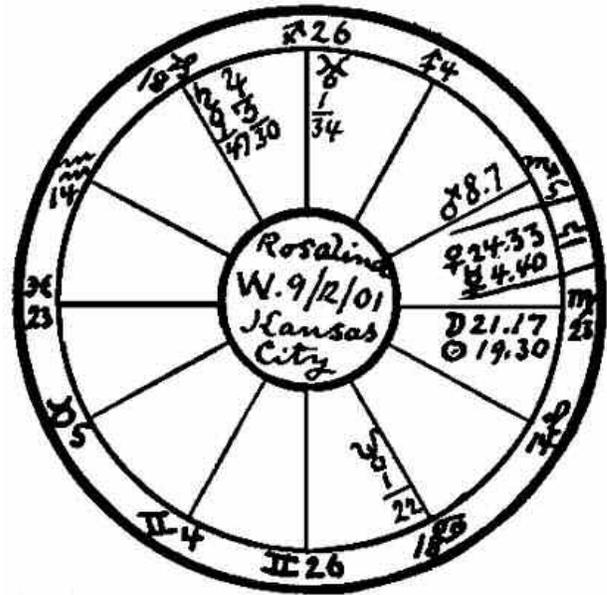
Do not let her take part in any games where there is an element of chance and so far as is possible teach her that there are better ways of spending one's time. If you are in the habit of playing cards for pleasure yourselves, forego that pastime for the sake of your child, for the seeds sown at present are bound to bear fruit some time in life. **Whatever she sees you do now she will find some way of imitating for herself.**

Regarding the health, we find that Saturn is in Pisces, the sign governing the feet, and this position therefore denotes a tendency to cold feet. We also find that Mars is in Taurus, which governs the throat, and the tendency to sore throat thereby indicated is probably related to the cold shown by Saturn. It will therefore be necessary to keep Florence's feet warm and this will probably obviate the tendency to cold in the throat. We would not advise too much clothing around the neck, rather the reverse. It is better to harden her so that she will not be so apt to take cold in the throat. Should a swelling in the tonsils develop, be sure that you do not have them removed, as so many people do nowadays, for after she passes the period of adolescence they will not trouble her.

Rosalind W. Born September 12, 1901, 6:15 p. m., Kansas City, Mo.

When the planets in a horoscope are grouped about the Ascendant and first house the person then born must always work out his own salvation in this world with very little if any aid from others. On the other hand, when the planets are grouped about the seventh house and the Descendant, we find that success in life comes through the help of others. Applying this principle to Rosalind's horoscope, we see at once that her principal success in life will come through marriage, for the Sun and Moon are very close to the seventh cusp and Venus and Mercury are in the seventh house. But when we say

success, we do not mean in a financial sense. Rosalind will always have the wherewithal to live well. People with the Sun and Moon in conjunction are never permanently poor and needy though they may at times feel astringency, but Mars in the eighth house, which denotes the finance of the husband, is never good for the acquisition of wealth. They will have plenty of money, but as the saying is, "As fast as it comes in through the door it goes out through the window"—this



notwithstanding the fact that Mars is sextile to Jupiter and Saturn. This shows that the success mentioned is in the direction of power and influence and Rosalind will have as much share in making this success as her prospective husband, for they will both be writers and speakers along original and unusual lines. This is shown by Mercury, the planet of writing and speech, in Libra, which is a sign of voice and expression, and sextile to Uranus, the planet of intuition and inspiration, in the mental ninth house, which is occupied by the mental sign Sagittarius. In all probability her work will be along occult lines. This judgment is further strengthened by the fact that Neptune is in the psychic sign Cancer.

Rosalind's life will not be a bed of roses, however. This life work will bring considerable criticism and trouble into her life for Mercury in Libra and the seventh house, which gives her voice and expression before the public, is square to Neptune in the fourth sign, which rules the home, and to Jupiter in the tenth sign and house, denoting social standing. Rosalind has a mind of her own, she will not be dictated to, and this brings us to the point where we have to deal with her faults so that we may help her to overcome and make

her life will be less burdensome than otherwise. Unfortunately, this horoscope is being cast rather late in her life. Had we had this opportunity of helping you ten years earlier, it would have been much easier to obtain results for the traits of which we have to speak will be already manifested, though not settled, we hope.

The square of Mercury to Jupiter makes her quarrelsome, argumentative in the very highest degree, and the square of Mercury to Saturn will make her hold spite and aim to get even. It is not denied that she may often have cause for anger at the people who will slander her and seek to undermine her character and position, but no one ever gained anything by being wrought up over criticism, and it hurts one very much to brood over wrongs. If you can teach her that it is the lot of everyone who does not follow the beaten path in thought or action to be slandered and traduced, even as Christ was, and that criticisms are compliments, provided they are unjust, also that it is harmful to mind what people say about one, then you may help her to overcome. Show her also that to brood over real or fancied wrongs is bad for the health of soul and body. Time spent in that way

can be much more profitably spent in strengthening good resolutions to succeed in spite of everything that others may do.

With respect to health, Rosalind should be very careful with her food. The tendency is to indulge. Neptune is in Cancer, the sign of the stomach, and Jupiter and Saturn are in the opposing sign. All of them are squared by Mercury in the sign Libra, ruling the kidneys. This shows that unless she is taught to eat sparingly and with discrimination, dyspepsia will be developed and make her life a misery. Mars in Scorpio, the sign of the generative organs, indicates a slight trouble with the menstrual flow. The more she walks the better it will be for her, for this will regulate the circulation, help the digestion, and promote the general health. The Sun and Moon are in conjunction and that is always a favorable aspect and does a great deal to strengthen the constitution.

There is one talent which we forgot to speak about; that is music. Venus and Mercury in the sign Libra gives ability and appreciation in that direction, which ought to be cultivated.

Vocational Readings for Young Men and Women

Vocational indications of the horoscope are outlined for the benefit of young men and women between 14 and 25. Conditions and directions how to obtain same are given in the back of this magazine.

P. V. U. Born Aug 18, 1892, 8 a. m. Sonoma County, Cal.

At your birth Jupiter was in exact trine to the Sun and the Moon was in conjunction with Venus and sextile to Mercury. Without looking farther into the horoscope one might say that this argues a successful and uncommonly happy life. But we find four common signs on the angles, and Mercury, the ruler, in the twelfth house, while Saturn, the planet of obstruction, is right on the ascendant. This shows that, though you have uncommon abilities latent **within**, you lack the courage, persistence, and perseverance to bring them out and fight the battle of life as you ought to do. Saturn, the planet of obstruction, on the ascendant in a mercurial sign, makes you particularly timid and sensitive, and Mercury, your ruling planet, cooped up in the twelfth house, which means sorrow, trouble, and self-undoing, also testifies that you are living in a shell, so to speak, which it behooves you to break. The Moon and Venus in the psychic sign Cancer makes you exceedingly imaginative and Mercury square Neptune in the other mercurial sign, Gemini, shows that these

imaginations are very often of a morbid nature. When this occurs you must rouse yourself and throw such foolish ideas away. By progression Mercury is now getting out of the twelfth house, and your opportunities will be better for finding your rightful place in life than hitherto.

You have a marked taste for the occult and mystic, and you will find that eventually you will take up writing and lecturing along these lines as a vocation, but naturally that will take time, for no one can successfully enter that work until they have **lived and suffered**. Probably that is the mission of Saturn on your ascendant, he will make it very difficult for you to find expression and where he is in a fixed sign, like Leo or Scorpio, that would be impossible, but being in the flexible, mercurial sign Virgo, you may overcome when you have suffered enough.

Jupiter is the ruler of the sixth house and it is trine to the Sun, which in this connection signifies employers. Therefore, it will not be difficult for you to find employment that is remunerative, but we would not advise you to go into business for yourself, unless you

do so in partnership with someone else, for Jupiter in the eighth house, signifying the partner's finances, and trine to the Sun in your house of friends shows that you will benefit by such an arrangement. As to the kind of business that will suit you best, we find the testimony in the tenth house where the Moon and Venus are in conjunction in the sign Cancer. Cancer rules the stomach, waters, and liquids, and Venus rules pleasure. Therefore we judge that the restaurant, soda, and refreshment business will be the most suitable temporary vocation for you until you take up your life work previously indicated.

E. H. Born June 6, 1914, Chicago, Ill

You write: "Force of circumstances has made me a stenographer, bookkeeper, and office man. I had a more or less persistent desire to take up either Medicine or Osteopathy, or some other branch of service such as those, but somehow I have lacked the force to make the circumstances." Your horoscope explains why. There are four common signs on the angles. Besides both Mars, the giver of dynamic energy, and the Sun, which is the symbol of spirit, are in common signs, giving you a tendency to drift with the tide, rather than exert yourself. Moreover, Mars in the twelfth house sign Pisces shows that you have a temper even if you do not allow it to come to the surface, and the square of Mars to the Sun and Jupiter, signifying those in authority over you, your employers, shows that in your inward heart you feel out of patience with them and secretly rave against them. These things are matters for correction, and shows you what sort of self-discipline you must first undertake in order to be successful in life.

Mercury, the ruler of your horoscope, is sextile to Venus, which is in Taurus, the sign of the voice; therefore you can be exceedingly nice in your speech, manner, and expression, when you so choose, and it will be to your advantage so to do. Instead of responding to the square Mars ray and regarding your employers as your enemies, look at them through the sextile Venus ray and

success will come to you.

Whatever your inclination may be in regard to taking up the study of Medicine and and Surgery, your horoscope shows neither ability nor success in that direction. It is Saturn in Libra trine to the Sun in Gemini which gives you this desire, but upon analysis it will be shown that you are interested more in the scientific than in the practical aspects. **Your success in life lies in the study of law as a gateway to a Government position,** probably as a Judge or as head of some department. This is shown by the presence of Saturn in Libra. Libra is the sign of the scales, and Saturn there will give you the ability to balance and weigh evidence, also the patience and persistence to go into the minutest details to get at the truth of a matter. Jupiter is the planet governing law, and the ninth house is the house of the law-giver and philosopher. The Sun is the Government, and at the time of your birth it was in the very zenith position of its whole annual course. Saturn is trine to both the Sun and Jupiter from its exaltation-sign Libra; therefore it shows that you have the latent ability for law, also the patience, persistence and perseverance to work up the ladder to a very high position. The more responsibility is placed upon your shoulders, the better you will acquit yourself.

Therefore our advice is this: Seek out a position in a lawyer's office, but be sure that he is a man of good reputation. Then give him the most enthusiastic and loyal service of which you are capable. Do not ever look at the clock, neither allow yourself to feel grouchy if he does not praise you to the skies for your efforts. But take up a law course, and apply yourself with all your heart to learn everything that you can in that vocation. Then you will soon advance.

Saturn in the second house, in its exaltation sign Libra, trine to the Sun and Jupiter in the Midheaven, show that by steady accumulation you will acquire a fortune which will more than suffice your needs. Besides, it will grow with the passing years, for you will be very careful with your investments.



Studies in The Rosicrucian Cosmo Conception

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The First Heaven the Land of the Soul

By Kittie Skidmore Cowen

AS WE have already learned through our studies in the *Cosmo*, the mainspring of every thought, deed, or action, be they good or evil, originates in desire. A desire to appease hunger causes us to partake of food. A desire for companionship causes us to seek the society of others. Before man possessed a desire body he was immovable and plant-like. His form had life and ability to move, but no incentive for so doing. This incentive was supplied by the forces active in the Desire World working through man's desire body and impelling it to move the dense body in this or that direction.

First the germ of the dense body was given, then the vital body was built as a means of vitalizing it. To this was added the desire body, which stirred the dense vitalized body into action, resulting in desires, wishes, passions, feelings, and emotions. Then the germ of mind was given through which the spirit might gain experience and thereby learn to control the activities of its three-fold vehicle. And now the spirit is properly equipped to begin its apprenticeship in God's great school of life.

After a certain amount of work has been accomplished, we have learned how the day is closed as we pass through the portal of what men call death. The road to the spirit's true home, the Second Heaven, takes it first through purgatory, where it is purged of every single particle of evil, no matter how small, and the memory of the suffering in consequence of such deeds is built into the conscience, on through the Borderland into the First Heaven, which is located in the three highest regions of the Desire World. The

names of these three upper regions of the Desire World are: The Region of Soul-life, the Region of Soul-light, and the Region of Soul-power. In these abide all the activities of the higher Soul-life. And here again the reality of the truth is brought home to us that our degree of happiness in the Heaven World depends upon how much or how little Soul growth we have made during our previous life.

Here, in the First Heaven, the purified spirit again encounters the panorama of its past life, which again unrolls itself backwards, and this time it is the good acts of life that are the basis of feeling. And now, note this particularly—as it was when passing through the purgatory state, so it is in the Heaven World—just exactly in proportion to the deeds done in the body has the spirit made its own purgatorial existence as well as its heavenly bliss. Few, if any, of the humanity of our present phase of evolution are so wholly good that they can hope to escape just a little of the refining fire which separates the dross from the pure gold. And few there are who have not enough good stored up in the record of their past to give them some portion of joy in the Heaven World.

As the past panorama unfolds in the First Heaven, when the spirit comes to the scenes when he helped others, he realizes anew all the joy of helping that was his at the time the act of kindness was performed, and, in addition, he feels all the gratitude poured out to him by the recipient of his help. When he comes to the scenes where he was helped by others, he against feels all the gratitude that he then felt toward his benefactor. Thus we see the really great importance of appreciating the favors shown us by others, because gratitude is a

means of Soul-growth, and Soul-growth is the great work of our present era. Here too is the key to our happiness in the Heaven World. For it depends upon the joy we give to others (Service) and the valuation we place upon what others have done for us. (Again Service) See *Cosmo*, page 114.

It is a great mistake to think that the ability to render service, to give, is vested chiefly in people of means. The indiscriminate giving of money may work a positive evil. But there is none so poor in worldly goods but that he can give the kindly look, the loving, sympathetic expression of confidence, the cheering words of courage and faith, the helpful thought or the genial smile. It is the act of helping the needy, whether mentally, morally, physically, or financially, to help himself, that counts, and not to cause him to become dependent upon others, for dependence generates weakness, while all effort is productive of strength.

On page 116 of the *Cosmo* we learn that the First Heaven is a place of joy without a single drop of bitterness. The spirit is beyond the influence of material, earthly conditions, and assimilates all the good contained in the past life as it lives it over again. Here all ennobling pursuits to which the man aspired are realized in fullest measure. It is a place of rest, and the harder has been the life, the more keenly will the rest be enjoyed.

Sickness, sorrow, and pain are unknown here. It is in the First Heaven that the thoughts of the devout Christian have built the New Jerusalem out of the subtle desire stuff of which that region is composed. Beautiful houses, trees, flowers, etc., are the portion of those who aspire to them, and while built out of the same material, are just as real and tangible to them as our own are to us. All gain here the satisfaction which the earth life lacked for them.

This heaven is also a place of progression for all who have been studious, artistic, or altruistic. Here the student and philosopher have access to all the libraries of the world. The artist has endless delight in the ever-changing color combinations, for he soon learns that his own thoughts blend and shape these colors at his will. His creations glow and scintillate with life impossible of attainment to one who works with the dull pigments of earth, for here he is, as it were, painting with living, glowing materials, and thereby able to execute his designs with a facility that fills his soul with delight.

Just as the Physical World is the world of form, that is, form is more accentuated there, so color is particularly accentuated in the Desire World. The musician has not yet reached the place where his art will express

itself to the fullest extent, for music belongs to the Thought World, where the Second and Third Heaven are located. The Thought World is the sphere of tone, and celestial music is a fact, and not a mere figure of speech. Although tone is more accentuated in the Thought World, echoes of that heavenly music reach us here in the Physical World, and they are our most precious possessions, even though they are so exceedingly elusive that they cannot be permanently created as can the work of art—a statue, a painting, or a book. In the Physical World tone vanishes and dies the moment after it is born, but in the First Heaven the echoes are, of course, much more beautiful, and have more permanency; hence, the musician hears sweeter strains than he ever did during his earth life.

On page 117 of the *Cosmo* we learn of the beautiful heaven life led by the children in this First Heaven, and we are told if we could but see them there our grief would quickly cease. When a child dies before the birth of the desire body, which takes place about the fourteenth year, it does not go any higher than the First Heaven, because it is not responsible for its actions, any more than the unborn child is responsible for the pain it causes its mother by turning and twisting in her womb. Therefore the child has no purgatorial existence. That which is not quickened cannot die, hence the desire body of a child, together with the mind, will persist until a new birth, and for that reason such children are very apt to remember their previous life, as instanced in the case cited elsewhere in the *Cosmo*.

For such children the First Heaven is a waiting place where they dwell from one to twenty years, until an opportunity for a new birth is offered. Yet it is more than simply a waiting place, because there is much progress made during the time of waiting.

When a child dies there is always some relative awaiting it, or failing that, there are people who loved to “mother” children in earth life who find delight in taking care of a little waif. The extreme plasticity of the desire stuff makes it easy to form the most exquisite living toys for the children, and their life is one beautiful play; nevertheless, their instruction is not neglected. They are formed into classes according to their temperaments, but quite regardless of age.

In the Desire World it is easy to give object lessons on the influence of good and evil passions on conduct and happiness. These lessons are indelibly imprinted upon the child’s sensitive and emotional desire body, and remain with it after rebirth, so that many a one living a noble life owes much of it to the fact that he was

(Continued on page 64)

Nutrition and Health

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The Healing Wings

By Richard Beebe

“And the Sun of Righteousness shall arise with Healing in its wings.”

LET US look into the past, let us stand outside a walled city, I think it is the West Gate, as the sinking Sun-rays are shining full upon this part of the great enclosure, and the shadows of the surrounding hills are reaching out over the valley warning a great company there of the approaching darkness and causing them to turn toward the city.

The day has been one that cannot be forgotten, for they have witnessed many wonderful things, wrought by one whose name is “Jesus” and this question seems to be on every lip: “Is this the Messiah that the prophets said would come? Could man do these wonderful things that we this day have seen?” This is the one theme they all discuss as they pass on toward the city. But let us draw more closely and listen, for there are those scattered among this company that have felt the touch and have heard the words “Be thou whole” spoken, and know that one greater than prophets has come.

And as we watch, one approaches, a man who acts strangely at times, while talking to his companions. He moves one arm up and down, opening and shutting the fingers, feeling the cords and muscles, pinching with the fingers of the other hand, here and there, for he feels a new life in the old withered member, and the question comes to the lips of those, about him, “Is not this he who sat at the Eastern Gate, asking a mite of those who passed to and from the city?” Yes, it is he, but others approach.

Here is a mother who, with a friend, leads a child that, for the first time, stands upon his feet and is awkwardly moving along as one learning to walk, and the ever-watchful mother guarding (lest he fall) holds his hand; but he slips from the mother, and stands alone, crying, “See, mother, how strong I am!” and the next moment he is folded in his mother’s arms and the long pent up flood-gate of that mother’s soul opens, for she knows the Master’s touch has healed.

Others follow, and now one draws near, who appears to have just awakened from a long sleep. She speaks

little, but the large eyes are moving about and drinking in the beauties of the Sun-lighted world. In her arms are the flowers picked from the roadside and as she raises her face upward, she presses a beautiful flower to her lips. At this moment a bird passes her range of vision, she stops in wonder to see a body passing and she wonders if this is the one she hears in the early morning in the garden. Oh, how this spirit cries with joy as the sunlight streams through the windows of her soul, for only a few short hours have passed since darkness has given place to light by the touch of this Healer.

But others are coming, and one is in great haste. He raises his hands above his head and words are borne to us on the still air: “Clean, Clean.” Is this not one of those who came at eventide near the City Gate to obtain food? Yes, dear friends, but then his cry was, “Unclean, unclean!” for no leper can approach without giving that dreadful warning. He now hastens to the city to show himself before the authorities for examination, for this Jesus of Nazareth has spoken the magic word; “Be thou clean” has fallen from the Master’s lips, and like an electric wave it has passed through every fiber of his body.

And yonder is the figure of a man with folded arms; he stands looking over the city, and the soft evening air is still reverberating with the Words of Life which He has spoken to the multitude, words so soft and subtle that you seemed to feel, rather than hear them:

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you,

and say all manner of evil against you, falsely, for my sake; rejoice, and be exceedingly glad, for great is your reward in heaven, for so did they persecute the prophets which were before you. Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city which sits on a hill cannot be hidden. Neither do men light a candle and put it under a bushel; but on a candle stick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven. Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you till heaven and earth pass, one jot or one tittle shall in no way pass from the law till all is fulfilled. Whosoever therefore shall break one of the least of these commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall teach them, the same shall be called great in the kingdom of heaven. For, I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Take heed that ye do not your alms before men, to be seen of them; otherwise you will have no reward of your Father which is in heaven.

Therefore, when you do your alms, do not sound a trumpet before you, as do the hypocrites in the synagogues and in the streets, that they may have the glory of men. Verily say unto you, they have their reward. But when thou doest alms let not thy right hand know what the left doeth, that thine aims may be in secret and thy Father, which seeth in secret, himself shall reward thee openly. And when thou prayest thou shall not do as the hypocrites, for they love to pray standing in the synagogues and in the corners of streets, that they may be seen of men. Verily I say unto you they have their reward; but when thou prayest, enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret and thy Father who seeth in secret himself shall reward thee openly.

And by what power did he do all his mighty works, what was his secret? He said, "I can of mine own self do nothing, but by the Father." And he also said: "These things which I do shall ye also do, and greater." There is therefore a latent healing power within each of us, and when we do as he taught and enter into the closet of our own inner selves to pray to the Father, Who is the Great Physician, we shall also feel the rhythmic vibration of His great healing wings, while the soundless voice of the Comforter speaks words of ease and peace. "Come unto me all ye that, are weak and heavy laden and I will give you rest."

Menu from Mt. Ecclesia

Breakfast 7:30 A.M.

Rhubarb Sauce
Whole Wheat Waffles and Maple Syrup
Coffee or Milk

Dinner 12 Noon

Vegetable Pie
Rice Croquettes
Young Beet Stalks
Whole Wheat Bread, Milk and Honey

Supper 5:30 P. M.

Lettuce and Egg
Young Radishes and Green Onions
Bread, Butter and Honey
Milk or Tea

Recipes

Whole Wheat Waffles

For four medium sized waffles: Mix one teaspoon baking powder with 1 1/3 cup whole wheat flour, adding a pinch of salt, mix into this one egg and one cup sweet cream. Bake in waffle iron and serve with maple syrup or honey

Vegetable Pie

Peel and slice into small pieces four medium sized potatoes, four carrots, small head of cabbage, three turnips. Slice very fine one clove garlic and three onions, put this into a pan suitable to bake in, cover well with boiling water, boil until nearly done, season

with pepper, salt and grated nutmeg.

Make pie crust as usual, roll out and sprinkle with grated cheese, fold and roll again; repeat several times, then roll and place on top of cooked vegetables, bake 35 minutes.

Rice Croquette

Fry one onion and one small cove garlic, sliced fine, in a frying pan with one tablespoonful each of cooked rice, turn and fry this a few minutes until heated through. Add 1/3 cup ground nuts, season to taste with salt, paprika and sage. Before taking from stove add one egg. After this has cooled, make into patties, roll in cracker crumbs and fry until brown. Serve with tomato sauce.

Young Beet Stalks

Get the stems of young and tender beets, cut off leaf and beet, allow the stalks to remain in water for several hours. Put cold water with a little salt into a saucepan, boil the beet stalks in that until tender, drain and just before serving heat them in a frying pan with butter.

The Rosy Cross Healing Circle meets in the Pro-Ecclesia

June 2—9—16—22—29
July 7—13—19—26
August 3—10—16—23—30

Echoes from Mt. Ecclesia

* * * * *

Bouquets

Yes, WE are getting them whose names are below from everywhere, and we print a few taken at random, just to let you know that there is a unanimous feeling of pride and satisfaction among our subscribers that brings us into a much closer relationship than that which exists among the subscribers to an ordinary magazine, and the publishers. We are friends and partners in the best sense of the word. You want to see the magazine succeed as much as we do, and these "bouquets" are evidence of how well it is liked:

Buffalo, N. Y.

Dear Friends:

The anniversary number of "THE RAYS" reached me today and I want you to know how happy I am over such a triumph for the Fellowship, when I realize all you have accomplished within one short year for the Magazine. I feel that it will now double its circulation because it is **different from anything of its kind on the news stands and it carries its message with authority.**

I am happy and glad for you, and for myself to feel that I can help to speed it on its way. I enclose stamps to pay for sample copies to the friends and relatives whose names are below.

Always yours in Fellowship,
MRS. PHILIP RAY

Los Angeles, Cal.

Dear Mrs. Heindel:

Three cheers for the NEW RAYS. It is a comfort. I am so glad to see Mrs. K. Cowen's name among the contributors.

The contents are fine, just the thing to get folks working. Certainly we the members of the L. A. Fellowship wish "Many happy returns of the day" to our DEAR RAYS.

Loving thoughts,
LIZZIE GRAHAM

Palmdale, California

Dear Friends:

The May Magazine came today, and is a rare book, both in its make-up and its articles. The cover page is very, yes, exceedingly attractive, so much so that the quality of the cover is unobserved and the page proper is perfection.

NELLIE G. LANSING

Do you think these appreciations are fine? We are very grateful to those who thus voice their satisfaction for our encouragement. They praise the cover, the contents, the artistic nature of the make-up and the paper! But that particular bouquet, has a sickly odor to us. We know that we can continue to make up our magazine in a most artistic style. We trust that we may even be able to improve what we are doing now, and thanks to our able collaborators and contributors, we feel also that we shall not fall short with regard to the contents. The mystery of life is so great and the invisible world is so large that we have only touched a few of the subjects found on the fringe of these realms, and as our proficiency in spiritual investigation increases with the passing years, we have no doubt that we shall be able to continue to make these pages more interesting every month. But the paper is a nightmare.

You will notice that Nellie Lansing says "It is perfection," and we feel well satisfied with the present; but how about the future? We learn from a trade paper that recent issues of the German African *Zeitung* were printed on red and green paper, indicating that the supply of white paper in the German colony had given out. A saffron tint in a newspaper has, up to now, been a badge of disrepute; but, owing to the influence of the European war, it is being adopted by the staidest publications. Many of our newspapers used to pride themselves on the whiteness of their paper. It was perhaps not so good for the eyesight of the readers as the old-time yellow, but it presented a much finer appearance. Now their pride has had a fall, for gradually one after the other they are coming back again. The explanation of this is given in the religious weekly *America*, which says:

"Our journals are growing yellow because Chlorine, which used to travel hither from England and Germany on purpose to keep American papers white, now remains at home, nor do her useful and attractive sisters, Rhodamin and Indathrene, go abroad any longer. But besides turning paper yellow, the war is making it costly. The 300,000 tons of wood pulp which the United States used to import from Europe every year has ceased to come, so the price of paper is constantly rising. It would appear that the increased cost of the raw material needed in the manufacture of paper will result in lessening the number of periodicals now being published in this country, and will eventually make our daily and Sunday papers smaller in size, and there is no doubt that the' increased cost of paper and other material will force a large number of papers and magazines out of business."

That is the trouble; in normal times such paper as this

you are now holding in your hand costs about \$120 per ton, but when we bought our last supply a few months ago, the price had been raised to \$165 per ton, and at the present time it is \$ 215, an increase of \$ 95 per ton. Nor is there any assurance where this upward rise will stop. We have today ordered a new supply, but we are not sure whether we will get it or not, or whether the price will have increased since we last heard from the paper manufacturers; and just think, we may yet have to print our magazine on red, brown, or green paper. Nobody knows or can guarantee that we will even get that or any other paper at any other price.

...**What Are We Going to Do About It?...**

There is also another grave question, and that is, of course, whether we shall be able to continue publication at this rate of increase in raw materials. Paper has, as said, gone up nearly one hundred per cent, linotype metal has advanced fifty per cent, ink has gone up in an amazing degree. Purple ink, for instance, with which we used to print our typewritten letters, formerly cost \$4 a pound. Now it costs \$7.50 per pound. So it looks serious.

But we are not losing heart, for we know that our friends are going to help us to keep this magazine up under all circumstances. Our word is as sacred as our bond: while all other magazines have decreased their size, we have increased ours, at the same time making it much more beautiful, and without raising the price. Nor are we going to do so, no matter what comes, and we will keep afloat and succeed if you will give us your help, and this is the way you can do it:

There are certain fixed costs which must be met in publishing any book, paper, or magazine. They include the typesetting, dividing the matter into pages, putting them on the press and getting the first good print. Now you may take just one impression and print one single copy of the book, magazine, or whatever else it is. One copy will be a very expensive book. On the other hand, if you print one hundred thousand copies the initial cost of typesetting and getting ready on the press is distributed to such an extent that the cost per copy of the book is only a small fraction of the cost of paper and therefore these hundred thousand copies can be sold at a profit for a very small price, compared to what one single copy would cost.

Every month it costs us just so much for typesetting and the other items necessary to get out the first copy of this publication, and at the time when we announced that we would increase the size of the magazine our subscription list was barely one thousand, and it scarcely paid these costs and the paper needed. Therefore, from a business standpoint, we ought not to have

attempted any further expansion. But you know that this magazine is not run on business principles; it is run on principles of love, brotherhood, and altruism. Therefore we went ahead and increased the size and made other material improvements while other publishers are decreasing theirs. Nevertheless we know that we shall succeed where they may fail, for we are sure we can count on your help. We know you want this magazine, that you realize the benefit it is, and that you will try to interest others in it. Mrs. Phillip Ray, whose letter we quote, is traveling over the country, and she visits the news dealers in every city with a view to inter-

esting them in the magazine, and you can see from the letter how enthusiastic she is. She is also getting many yearly subscribers herself and we know if everyone will do one twentieth part as much as she is doing the magazine will live even if paper goes up to \$500 per ton, which we hope will not happen. And if you will do your part you may be sure we will do ours and as soon as we can see our way clear we will again increase the size, but not the price, for there is one blessing—we do not have to pay salaries to the Editor, contributors, or head printer, as a publication carried on on a business basis has to do.

THE FIRST HEAVEN THE LAND OF THE SOUL

(Continued from page 59)

given this training. Often, when a weak spirit is born, the Compassionate Ones (the invisible Leaders who guide our evolution) cause it to die in early life that it may have this extra training to fit it for what may be perhaps a hard life. This seems to be the case particularly where the etching on the desire body was weak in consequence of a dying person having been disturbed by the lamentations of his relatives, or because he met death by accident or on the battle-field. He did not, under those circumstances, experience the appropriate intensity of feeling in his post mortem existence; therefore, when he is born and dies in early life, the loss is made up as above.

Often the duty of caring for such a child in the heaven life falls to those who were the cause of the anomaly. They are thus afforded a chance to make up for the fault and to learn better. Or perhaps they become the parents of the one they harmed and care for it during the few years it lives. It does not matter then if they do lament hysterically over its death, because there would be no pictures of any consequence in a child's vital body. And thus the debt is paid, the account balanced as it is, and ever must be.

No person who goes through an earth life, selfish, critical, egotistical, faultfinding, and uncharitable, seeking his or her chief pleasures in things physical, that is, in things obtainable and enjoyable only through the purely physical senses, and yet because they once placed their name on a church record or attend some

church as a matter of duty or a sort of balm to an outraged conscience, need expect to be permitted to tarry long or enjoy greatly this First Heaven World. For this is truly the Region of the Soul and the soul is the essence of sympathy and helpfulness, which is the quintessence of service. And such a life cannot possibly be productive of any great amount of either. For no quality can become a part of us until we have incorporated it into our nature by living it in our daily life. We may think altruism, we may talk altruism, we may believe in altruism, but in order to actually possess altruism we must live it. There is no other way. It is just so with soul-growth. The soul is not a physical organ any more than is sight and feeling. Each is temporarily located in a physical body. And the vehicles of the spirit must become the servant and not the master, because they are simply the instruments of the spirit.

Would you shorten your stay in the purgatorial regions? Then look well to it that you do not build into your life panorama the things of which you must be purged in order to be pure. Would you enjoy your stay in the First Heaven, this region of joy, without a single drop of bitterness, this region where all our highest aspirations are realized in their fullest measure, where all gain the satisfaction which earth life lacked for them? Then look well to it that you lead the life which makes for soul-growth. Search diligently for the twelve kinds of opportunities that come to us each month, and when you find them, be diligent in service.

A BRIEF RESUME OF THE ROSICRUCIAN TEACHINGS

(Continued from the Front of This Magazine.)

build in Heaven unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life as the Hindus, our younger brothers, are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in Lecture No. 19, **The Coming Force—Vril?** which shows why Hindu Yoga practices are detrimental to Westerners. They being behind us in evolution.

When the Ego has helped to build the creative archetype for the environment of its next earth-life in the **Second Heaven** it ascends into the **Third Heaven**, located in the Region of Abstract Thought. But few people have learned to think **abstractly**, as in mathematics; the majority of people are therefore unconscious, as in sleep, waiting for the **Clock of Destiny**—the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time makers, the Sun, Moon and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the **super conscious mind** each time an Ego withdraws to the third Heaven, as outlined in Lecture No. 7, **Birth a Fourfold Event**. When there is no particular reason why a certain environment should be taken, the Ego has a choice of various embodiments. These are shown to it as a panorama giving the great outline of each proposed life, but leaving scope for individual freewill in the detail.

Once a choice has been made, the Ego is bound to liquidate **ripe** causes selected by the Recording Angels and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and **at least every evil act is an act of free will**.

When the Ego descends toward rebirth it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.

MOUNT ECCLESIA

In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 83 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high table land. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy-tale alike. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade; then the mountains with their rugged contours; and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback and Mount San Jacinto.

A HEALTH RESORT

The climate is as wonderful as the view, and incomprehensible to all who have not lived here. One may wear a white shirtwaist outdoors on every day in winter, and we do not perspire on the warmest day in summer on account of the sea breeze which sweeps over Mount Ecclesia every day from about 10 a.m. to 5 p.m., cooling the atmosphere and filling our lungs with invigorating ozone fresh from the heaving bosom of the great Pacific Ocean. It is a veritable elixir of life, and therefore this place offers such rare physical conditions for the attainment of health that it is probably without a peer.

We are prepared to take patients whose ailments do not prevent them from attending to their own needs. The rates of board are less than one-half what is usually charged in sanitariums, but we have no resident physician and cannot take proper care of patients who need nursing and attention.

OUR BUILDINGS

Four years ago we started building our headquarters on this beautiful spot, we installed a **pumping plant** in

the valley, carrying the water 225 feet up to the summit of Mount Ecclesia and have thus an unlimited supply of water for irrigation and ample fire protection. We have built a **sanctuary** devoted exclusively to the worship of God, an **administration building** wherein our general offices and **printing plant** are located, a commodious **dining hall** to accommodate all workers, patients and pupils; we have also built a number of **cottages** for the accommodation of visitors.

Mount Ecclesia has also its own **electric lighting plant**, and every night the wonderful electric emblem of the Fellowship may be seen flashing its message of light across the country for over twenty miles in either direction. The exterior of the dining hall and Pro-Ecclesia, as we call our Sanctuary, are also electrically lighted, and thus we let the physical light shine to attract those who are seeking the spiritual, if by chance such may pass, and enquire through curiosity, which afterward turns to keen interest.

THE CORRESPONDENCE SCHOOL

In addition to the publications of the Rosicrucian Fellowship, regularly advertised and before the public, there are two correspondence courses which furnish instruction to students all over the world, who are desirous of investigating the Rosicrucian Mysteries, and the Science of Astrology.

WHY YOU OUGHT TO STUDY ASTROLOGY

There is a side of the moon that we never see, but that hidden half is as potent a factor in creating the ebb and flow as the part of the moon which is visible. Similarly, there is an invisible part of man which exerts a powerful influence in life, and as the tides are measured by the motion of sun and moon, so also the eventualities of existence are measured by the circling stars, which may therefore be called "the Clock of Destiny," and knowledge of their import is an immense power, for to the competent Astrologer a horoscope reveals every secret of life.

Thus, when you have given an astrologer the data of your birth, you have given him the key to your innermost soul, and there is no secret that he may not ferret out. This knowledge may be used for good or ill, to help or hurt, according to the nature of the man. Only a tried friend should be trusted with this key to your soul, and it should never be given to anyone base enough to prostitute a spiritual science for material gain.

To the medical man Astrology is invaluable in diagnosing diseases and prescribing a remedy, for it reveals

the hidden cause of all ailments.

If you are a parent, the horoscope will aid you to detect the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may make a better man or woman of the soul entrusted to your care. It will reveal systematic weakness and enable you to guard the health of your child; it will show what talents are there, and how the life may be lived to a maximum of usefulness. Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

In order to aid those who are willing to help themselves, we maintain a correspondence Class in Astrology, but make no mistake, we do not teach fortune telling; if that is what you are looking for, we have nothing for you.

Our Lessons Are Sermons

They embody the highest moral and spiritual principles, together with the loftiest system of ethics, for Astrology is, to us, a phase of religion; we never look at a horoscope without feeling that we are in a holy presence, face to face with an immortal soul, and our attitude is one of prayer for light to guide that soul aright.

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 trouble of returning their money. Please do not thus annoy us; it will avail you nothing.

THE COURSE IN CHRISTIAN MYSTICISM.

Christ taught the multitude in **parables**, but explained the **mysteries** to His disciples.

Paul gave **milk** to the babes, but **meat** to the strong.

Max Heindel, the founder and leader of the Rosicrucian Fellowship, endeavors to follow in their steps and give to interested and devoted students a **deeper teaching** than that promulgated in public.

For that purpose he conducts a correspondence course in **Christian Mysticism**. The General Secretary may admit applicants to the preliminary course, but **advancement** in the deeper degrees depends upon merit. It is for those alone who have been **tried**, and found true.

How to Apply for Admission.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge will **upon request** receive an application blank from the General Secretary Rosicrucian Fellowship. When this blank is returned properly filled, he may admit the applicant to instruction in either or both correspondence courses.

The Cost of the Courses

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given “free,” “for nothing,” for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and unless you pay your part someone else must pay for you.

There are a few who cannot contribute, and who need these teachings as much, or more than those who may take comfort from financial ease or affluence. If they make their condition known, they will receive as much attention as the largest contributors, but others are expected to contribute for their own good as well as for the good of the work. Remember, **a closed hand that does not give cannot receive.**

Rosicrucian Christianity Lectures

6¢ post free, except No. 11, which costs 10¢. Set of 20 lectures \$1.25.

- No. 1. **“The Riddle of Life and Death.”**
Presenting a solution that is both scientific and religious.
- No. 2. **“Where Are the Dead?”**
- No. 3. **“Spiritual Sight and the Spiritual Worlds.”**
Showing that we have a latent “sixth sense,” and what it opens up to us when cultivated.
- No. 4. **“Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity.”**
- No. 5. **“Death and Life in Purgatory.”** Describing the method of death and purgation, also how immutable law and not an avenging Deity transmutes the evil acts of life to everlasting good.
- No. 6. **“Life and Activity in Heaven.”** Showing how the Human Spirit assimilates the Good of its past life and creates its environments for a future rebirth, also how it prepares a new body.
- No. 7. **“Birth a Fourfold Event.”** Describing antenatal preparations for birth, and the spiritual changes, which inaugurate the period of excessive physical growth in the 7th year; puberty at 14 and maturity at 21. This knowledge is absolutely essential to the right care of a child.
- No. 8. **“The Science of Nutrition, health and Protracted youth.”** Showing the material cause of early death and the obvious prophylactic.
- No. 9. **“Astronomical Allegories of the Bible.”** A mystic scroll.
- No. 10. **“Astrology, Its Scope and Limitations.”**
Showing the spiritual side of astrology, how it enables those who study it to help themselves and others.
- No. 11. **“Spiritual Sight and Insight.”** Its culture, control and legitimate use, giving a definite and safe method of attainment. Second enlarged edition 10c.
- No. 12. **“Parsifal.”** Wagner’s famous Mystic Music Drama, a mine of inspiration and devotion.
- No. 13. **“The Angels as Factors in Evolution.”**
Showing just what part the Angels, Archangels, Cherubim, Seraphim, etc., play in the Drama of Life.
- No. 14. **“Lucifer, Tempter or Benefactor?”** Showing

- the origin and the mission of pain and sorrow.
- No. 15. **“The Mystery of Golgotha and the Cleansing Blood.”** A rational explanation that satisfies head and heart alike.
- No. 16. **“The Star of Bethlehem; a Mystic Fact.”**
- No. 17. **“The Mystery of the Holy Grail.”** The way to attainment.
- No. 18. **“The Lord’s Prayer.”** Showing the esoteric side, and how it applies to the seven fold constitution of man.
- No. 19. **“The Coming Force—Vril! or what?”**
- No. 20. **“Fellowship and the Coming Race.”** Showing why the Bible contains both the Jewish and the Christian Religions, why both combined are peculiarly adapted to the spiritual needs of the Western World and why Jesus was born a Jew.

Christ or Buddha?

By Anett C. Rich,

Foreword by Max Heindel,

30¢ post free

The idea that India is the main repository of occult knowledge is held by many who have forsaken the Christian Religion to embrace Hinduism. *Christ or Buddha?* shows most clearly that

THE WESTERN WISDOM TEACHING
throws a light upon the problems of life which is much more intense, far-reaching and soul-satisfying in every respect. A partial list of contents will indicate its scope:
Involution, Evolution and Epigenesis—Trance—
Dreamless sleep—Dreams—The Waking State—The
Mystery of Blood—The Mystery of Sex—The Mystery
of Death—The Christ of the West is not the Christ of the
East—The Christ of the West—The Law of Infant
Mortality.

How Shall We Know Christ

WHEN HE COMES?

By Max Heindel
30¢ post free

The title indicates sufficiently the scope of the book. It is direct and **to the point** like all the writings of this author.

Foreign Translations

A number of books have been translated into different languages. The following may be obtained direct from Headquarters, post free.

THE ROSICRUCIAN COSMO CONCEPTION

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