



RAYS FROM THE ROSE CROSS



Vol.11

OCEANSIDE, CALIFORNIA, JUNE, 1919

No. 2

General Contents.

The Mystic Light.

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

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Subscription in the U. S. and Canada, \$1.50 a year. Single copies 15c. Back numbers 20c. England, 6s 3d a year.

CHANGE OF ADDRESS must reach us before the 10th, of the month preceeding issue, or we cannot be responsible for loss of magazine, be sure to give *OLD* as well as *NEW* address.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912.

Rosicrucian Fellowship

Oceanside

California.

Printed by the Fellowship Press.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3rd, 1917, authorized on July 8, 1918.

The Mystic Light.

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Oh Blessed Day.

FLORENCE LANSING

Thy voice of Love within my heart
Hath called for many years;
For years I chose the path apart,
Which leads to doubts and fears.
But, though I would not heed the Call,
And tried to still Thy voice,
Yet, Thou didst care for me through all,
And now I do rejoice.
For understanding of Thy Love
Is radiating Light,

And with my eyes on Thee above,
I'll strive to walk aright.
Give me, my Father, courage strong,
To always do Thy will,
No matter what the worldly throng
May count as good or ill.
Help me to work, and watch, and pray,
To cleanse my heart from sin,
So that Thy Light,—Oh, blessed day!
May wake the Christ within.

The Rosicrucian Fellowship

ITS MOTTO, MESSAGE AND MISSION.

A Sane Mind. A Soft Heart. A Sound Body.

Editor's Note:—The following article has been taken from various lessons and writings published by Max Heindel in the past. We will conclude it by giving as nearly as possible the future work of the Rosicrucian Fellowship.

(Continued from May.)



THE Rosicrucian Fellowship was launched during the late summer and autumn of 1909, after a course of lectures in Seattle by Max Heindel. A study center was formed and the headquarters were temporarily located in that city. Arrangements were also made for publishing the Rosicrucian Cosmo-Conception. With the issue of this work by the Rosicrucian Fellowship, the Association was definitely started. Study centers had been formed previously in Columbus, Ohio, and North Yakima, Wash. These, with the Seattle center, constituted the physical beginning of the Fellowship in 1909.

The twenty lectures, which were given in Columbus, Seattle, and other places, were also

written at that time, and in 1910 the Los Angeles Fellowship was started after a course of lectures in that city. It then became necessary for Mr. Heindel to close his lecturing work in order to revise the Rosicrucian Cosmo-Conception, of which the first edition of 2500 copies had been sold in six months. A large second edition was then ordered but before it was off the press, two book-sellers had already bought one-third of the quantity, so great was the clamor for the new book.

It had been Mr. Heindel's custom to answer questions after each lecture, as he travelled across the continent. These questions sometimes took more time than the lecture itself and many interesting points were brought out. The questions had been saved and as it seemed that many were of general interest the thought was conceived of compiling a book of answers. Accordingly, when the second edition of the Rosicrucian Cosmo-Conception had been put on the press, Mr. Heindel went to work on the questions and had answers written out for each. This in a short time made a volume of 432 pages which was published in the fall of 1910, the

title being "*The Rosicrucian Philosophy in Questions and Answers.*" This book was at once seized upon with avidity by students and one of the reviewing papers characterized it well when it was called an "*Occult Information Bureau,*" for there is scarcely a subject which is not given notice and attention and the answers are clear and concise so that the student, in this book, finds information that he might otherwise have sought a long time. The accessibility of this information is much enhanced by the fact that there are two indexes; one index of questions in numerical order and another gives the pages and place in different questions where various phases of the same questions are taken up.

When this book had been finished and sent to the press Mr. Heindel set sail for the North, delivering another course of lectures in Seattle and in Portland, Ore., leaving Mrs. Heindel in Los Angeles to carry on the work with the Fellowship, later returning South.

In the meantime letters had been coming in from students all over the world asking for a deeper and more explicit teaching on certain points of the Higher Life, and it was decided that in order to meet such a demand it would be necessary to start a Correspondence School. So the lecture field was abandoned—Mr. and Mrs. Heindel established headquarters at Ocean Park, Cal. and commenced there the Correspondence Course which is still being continued. Their little cottage soon proved too small for the large work so it was decided to look for permanent headquarters for the Association.

During the early part of 1911 the "*Rosicrucian Mysteries*" were written in order to furnish a book of a more elementary and possibly of a more devotional nature than the Rosicrucian "*Cosmo-Conception.*" This book, therefore, appeals to a class which is not prepared to go into the deeper teachings, and is particularly *the book for the busy man.* It gives just as logical explanations as Mr. Heindel's other books, but the devotional trend in it is more prominent than elsewhere.

As astrology is an integral part of the sacred science, this subject was also taken up by the Rosicrucian Fellowship. A textbook giving a very simple method of casting a horoscope, which has been admired by all who have come in contact with it, was written and published in 1911, under the title of "*Simplified Scientific*

ic Astrology." Later on another book giving the method of *reading the horoscope*, not with a view of fortune telling but to show the diseases to which flesh is heir and giving the remedy for them, was written by Max Heindel and Augusta Foss Heindel, called the "*Message of the Stars,*" and gives the science definitely and from an entirely new point. A correspondence course was also started in Astrology, whereby students who live at great distances and cannot come to Headquarters may obtain instruction in the methods of casting and reading the horoscope. There are also issued from headquarters correspondence courses for Probationers in the subjects of Astro-Diagnosis and Astro-Therapy. These classes are not open, however to the ordinary student but only to those who have taken up the deeper work in the higher degrees, as Probationers and Disciples.

A FURTHER STEP.

Christ gave two commands to his messengers: "*Preach the Gospel*" (of the coming age) and "*Heal the Sick.*" One is as binding as the other, and, for the foregoing reasons, as necessary. To comply with this command also, the Elder Brothers have evolved a system of healing which combines the best points in the various schools of today with a method of diagnosis and treatment, as certain as it is simple, and thus a long step has been taken to lift the healing art from the sands of experiment to the rock of exact knowledge.

On the night of the 9th of April, 1910 when the New Moon was in Aries, Mr. Heindel's Teacher appeared in his room and told him that a new decade had commenced that night, and in the coming ten years it would be his privilege to give to the world a new science of healing.

This was the first intimation he had had that such work was contemplated. The night before his work with the new-formed Los Angeles Fellowship Center had terminated. He had traveled and lectured six out of seven nights,—and several afternoons a week besides; he was worn out and ill and withdrawing from public work to recuperate. He knew it was dangerous to leave the body consciously when ill, for the ether is then unusually attenuated, and the silver cord breaks easily. Death under such conditions would cause the same sufferings as suicide, so the Invisible Helper is always cau-

tioned to stay by his body when that is suffering. But at his Teacher's request he was ready for the soulflight to the Temple and a guard was left to watch the sick body.

There are nine degrees in the Lesser Mysteries, of whatever country, and the Rosicrucian Order is no exception. The first of these corresponds to the Saturn Period, and the exercises having to do with that, are held on Saturn's Day at midnight. The second degree corresponds to the Sun Period, and that particular rite is celebrated every Sunday; the third degree corresponds to the Moon Period, is held on Monday, at midnight, and so on with the remainder of the first seven degrees; each corresponds to a Period and is held on the day appropriate thereto. The eighth degree is celebrated at the new moon, and the full; the ninth degree at the summer and winter solstices.

When a disciple first becomes a laybrother, or sister, he or she is introduced to the rite held upon Saturday nights. The next initiation entitles him also to attend the midnight services at the Temple on Sunday nights, and so on. It is to be noted, however, that while all laybrothers, and sisters, have free access, in their spiritual bodies to the Temple during all *days*, they are barred from the midnight services of the degrees which they have not yet taken. Nor is it a visible guard who stands at the door and demands a password of each as he desires to enter, but a wall is around the Temple, invisible, yet impenetrable, to those who have not received the "open Sesame." Every night, it is differently constituted, so that should a pupil by mistake, or through forgetfulness, seek to enter the Temple, when the exercises are above his status, he would learn that it is possible to bump one's head against a Spiritual Wall and that the experience is by no means pleasant.

As already said the eighth degree meets at the new and full moon, and all who have not attained are debarred from that midnight service; Mr. Heindel among them, for these degrees are no mere mummeries, to be obtained by the payment of a few paltry coins, but require a measure of Spirituality, far beyond his present attainment, a stage to which he may not attain in several lives, though not wanting in effort or aspiration. You will therefore understand that on the new moon in Aries, 1910, when the Teacher came for him, it was not to take him into that exalted gathering of the eighth

degree, but another session of a different nature.

Besides, though this session was held in the night, as it occurs in California, the time is different in Europe, the exercises of the new moon had been held in Europe hours before, so that when he arrived at the Temple with his Teacher, the sun was already high in the heavens.

When they entered the Temple, some time was devoted to an interview with the Teacher alone; and in it He outlined the work of the Fellowship as the Brothers would wish to have it carried out. And the keynote of it all was to refrain from organization, if possible, or at least to make organization as loose as we could. It was pointed out, that no matter how good the intentions may be in the beginning, as soon as position and power are created, which may gratify the vanity of men, the temptation proves too great for the majority, and in the measure that free will of members is interfered with, the object of the Rosicrucian Order, to foster Individuality, and self-reliance, is defeated; that laws and by-laws are limitations, for that reason, there should be as few as possible. He even thought that it would be possible to get along without any at all. It is in line with this policy that we wrote upon our letter-heads, "*An International ASSOCIATION of Christian Mystics*," for there is a vast difference between an association, that is entirely voluntary, and an organization which binds its members by oaths, pledges, etc. Those who have taken the Obligation as probationers, in the Rosicrucian Fellowship, know that *that Obligation is a promise to themselves* and not to the Rosicrucian Order. The same tender regard for the maintenance of the fullest of individual liberty is in evidence throughout the whole range of the Western Mystery School. *We have no Masters*, they are our *friends*, and our Teachers, and they never under any condition demand obedience to any mandate of theirs nor command us to do this or that, at most, they advise, leaving us free to follow or not. Since then, we have gone further, along that line, in trying to spread the teachings to individuals, from a *World-Center*. In some places, bands of students have desired to unite for study, and Spiritual elevation, to this end all assistance has been given them.

(Continued on Page 53.)

In the Land of the Living Dead

PRENTISS TUCKER

(Continued from May.)

IN a kind of waking dream passed the next few months of Jimmie's life, a life made very busy by the demands of his work and tintured by a curious feeling that something was soon to happen, a feeling of uneasiness, of waiting, of suspense. He wrote to Louise regularly and received answers which were apparently satisfactory to judge by the number of times that he read and re-read each letter and in his "sleep life," which was becoming more and more distinct and real, he was developing rapidly.

Every night he slipped the cable and soared out into the great world which lies unseen about us, and every time he did so he was more deeply impressed with the wondrous exaltation which the "atmosphere" of that world produces.

Much of this, of course, it is impossible to tell of, for the reason that it is not to be communicated by human language, much less by the printed word. I can think of only one way in which my meaning can be made clear to those who read this little story. Did you ever have a very vivid dream in which you went through some most delightful experience or adventure? Can you not remember, in a faint and very imperfect way, the wonderful "atmosphere" of that fairy country which you dreamed you visited? Can you not recall how, when you tried to describe your dream, your words were so very cold and colorless? Can you not remember that the great thing which made you so enthusiastic about that dream was not so much the adventure itself as it was the strange, wonderful, tingling glamor of the thing? Glamor is not the right word but, as I said, there is no word in our language to hint at, far less to describe, the strange, exhilarated feeling which one has in that beautiful country. It is a feeling which must be experienced to be realized. It can never be described to one who has never felt it. A man born blind can listen to your words of description about the beauty of color and the splendor of the sunset, but to him your words mean nothing. You speak of a "riot of color" when

you have in mind some wonderful exhibition of atmospheric coloring in the western sky as the sun sinks to rest.

The blind man knows what a riot is and he has an academic idea of what color is, but of the combination, which is so clear in your mind, he has and can have, no conception whatever.

So, to those of us who are not able to visit those glorious regions, the description of them seems cold. And, what is more unfortunate, the actions which are based upon the familiarity with those regions and their laws, seem foolish.

It is but another verification of the biblical statement that "The wisdom of God is foolishness to men." We are yet so steeped in selfishness, even those of us who most pride ourselves upon our unselfishness, that when we come face to face with the real article we are like the man in the parable, "speechless."

The morning and evening exercises Jimmie kept up faithfully for he had now come to see the philosophy of them and he felt ever more and more their tremendous effect. He had long ago quit smoking and meat eating and these departures of his were a never ending source of wonder to his comrades who could not understand why any sane person should quit eating meat, except possibly, to cure rheumatism, while the leaving off of tobacco could be accounted for by only one word, "fanaticism."

He liked to attend church, not only for the strong spiritual vibrations which were present in the church, but also to practice reading the colors in the various auras. The minister of the church which he usually went to thought that his sermons were the main attraction and took Jimmie's regular attendance as, in part, a compliment to himself. But Jimmie knew, as every occultist knows, that on Sunday the vibrations all over the land are different and vastly better. Jimmie had, in some of his excursions, visited savage lands and had watched the various savage religious rites and he was in a position to compare the vibrations there to the vibrations which are prevalent over his own country on a Sunday. The

tremendous contrast impressed upon him the fact that the western white race is on the eve of something "different."

As the time passed on in work and drill, in various social activities and in his more and more absorbingly interesting occult development, the terrible Russian debacle began to feature more and more in the news of the day and in the thoughts and words of men. Something of it Jimmie was able to watch, at times, when he made excursions during his sleeping hours, but he was hampered greatly by two things.

One was that he had not, as yet, learned how to leave his body consciously, and so he was not in the full possession of choice as to where his wanderings would lead him. Generally, if he made up his mind strongly before he went to sleep he could determine the locality of his visit, but to do this required interest and as on the occasions when he had visited the country of the former Czar he had not been able to understand a single thing which he had heard, this interest was more or less academic when compared with the intense longing to spend his time on the battle line with his old comrades, now and then helping one of them across to the other side of death.

The question which will occur to many at this time, a perfectly natural question, is this: Why did not Jimmie use his new found power to visit Louise, since he was really in love with her and corresponded with her?

The reason was a two-fold one. In the first place Jimmie came of gentle people and all through his boyhood his training had been such that it would have been impossible for him to have used any occult power to spy upon his sweetheart and the other reason which would have operated had the first not been his guiding impulse was the warning which Mr. Champion had strongly impressed upon him that the occult law will not permit the use of occult power for any motive of curiosity.

When any one is developing the ability to see on the other planes and to travel in "foreign countries" he must have practice, and to that end he is allowed to watch the auras and the play of auric colors about strangers; he is allowed to travel and examine distant lands and to watch the people and their lives but only to do so for the purpose of study and practice. Abuse of the spiritual power brings its own peculiar and terrible punishment. But aside

from any dread of punishment it would have been utterly foreign and abhorrent to Jimmie's nature to have attempted to spy upon his sweetheart. The idea never occurred to him for he was, above and beyond all else, a gentleman.

The one remaining way of honorably communicating with her by means of sending out a call on the higher planes he had promised not to do since she was busy all the time and her sleep was taken when she could get it instead of at regular intervals. Had he called her she would have come, but the call might have been sounded just at a time when her attention was needed for some critical operation—it might, possibly, cost a life. So Jimmie had promised and, being a gentleman, he loyally kept that promise and his only means of communication was by the same post upon which all the rest of American sweethearts had to depend.

But no such rule applied in the case of Marjorie. In that case he was at liberty to call when he got upon the other side and in a very little while Marjorie would come dancing up full of gayety and happiness and the two would embark upon a long "glide," sometimes half round the world.

It was Marjorie who introduced him to the nature spirits with whom she was a prime favorite, and Jimmie made the acquaintance of the Elves and the Brownies and even the fairies themselves, and he learned that there are many more tribes of these strange creatures, some of whom avoid man as much as possible while some are actively hostile to him.

As a rule, those whom he met in his wanderings were gentle, timid folk, or gentle even if not timid, and he grew to be very fond of the Brownies in particular whom he could always meet in out of the way forest countries. He loved to talk and play with them and they grew to love him too, for they are of a rather affectionate nature but distrustful of men since the vibrations of the average men are very coarse and unpleasant to a being of sensitive nature.

The fairies were harder to know but with the help of Marjorie he made many friends among them who used to visit him sometimes when he was out alone in the woods.

This phase of his extra-physical life was full of adventure and was like one long fairy story but I am mentioning it now for a single

purpose and that is to show what a tremendous dynamo of energy is the human will.

Jimmie had few holidays but once in a while he was able to get away from the camp and plunge into the woods which he could reach after a very short railway journey. He liked to go out into the forest for the reason that it was here the little people were to be found and after they discovered the fact that he was harmless to them they used to flock around him whenever they caught him wandering alone, and together they had a merry time.

It was on one of these trips when he had not gone far into the woods that he was aware of something wrong with the vibrations in the ether. He heard no one calling but somehow he knew that there was trouble near at hand and he set about to find it. It was only a few minutes after first sensing the etheric disturbance that he saw, in a little glade, one of his Brownie friends trying to defend himself against the attacks of five most loathsome beings. I shall not attempt to describe them for they were a composite between a semi-human form and a semi-animal, but evidently they were not of the harmless type of nature spirits and the little Brownie was having a hard time of it. He was not fighting with any weapon but would make motions at the creatures and as he did so they would shrink back much as though he had struck them. At once, however, they would recover and press in on him again and Jimmie knew, though this was his first experience of the thing, that he was witnessing a combat on the etheric plane.

As he came up the Brownie tried to break through the circle but he was evidently weakened, in some way, and three of the creatures blocked him and drove him back.

They did not touch the Brownie nor did the Brownie touch them yet in some way or other the contact was a most practical one since Jimmie could tell by his little friend's movements that he was much distressed and that the odds were too great against him.

There was not the slightest hesitation in Jimmie's action. Never before had he seen such a thing as a fight upon this plane of being but he did know that there was such a thing as a contest between different sets of forces. Evidently it was some such thing which he was witnessing now, and he knew why the little Brownie was getting the worst of it.

On the other plane a contest is a contest, not of blows or of what would correspond to physical force, but of the will. It is not entirely of the will either. For instance, a number of evilly inclined spirits may be tormenting another yet when one of the "Masters" happens by and puts a stop to the affair he does not do so by physical force nor yet by a supreme exercise of a stronger will, though of course he has stronger will. His power to stop the cruelty is the result of a stronger will combined with the fact that his higher position in the scale of being has given him an aura whose vibrations are so strong that a being whose vibrations are less good, or positively evil, simply cannot endure the higher vibratory rate of the Master's presence. This is an extreme instance, of course, but it holds good in all planes of nature where the higher vibrations can be felt and it would act with full power on the physical plane only the higher vibrations here are so dulled by the flesh that they lose their force and can only act slowly. It reminds one strongly of a line in a hymn which says "Where Thou art present, evil cannot be," and the statement holds true in all cases where good is brought into contact with evil, the degree of truth varying with the degree of difference between the intensity of the good and the intensity of the evil.

Now the Brownies are a gentle, likeable, little race but they are Nature spirits and while innocent and sensitive to a great degree, their innocence is not the result of a positive and long drawn out fight against temptation, but is more like the innocence of childhood. So while innocent, their innocence is not a source of power. They are remarkably like little children in many ways with a child's affection and a child's intuitive likes and dislikes but with a good deal of a child's helplessness against aggression.

So this little Brownie who was so bravely fighting against terrible odds did not have the strength which would have been his had he been the product of a long evolution of physical plane suffering and training. He was like a little, helpless child, striking bravely but futilely against a pack of wolves who are restrained only because they think him to be stronger than he is.

Such was the state of affairs when Jimmie came upon the scene. A sharp exclamation burst from him and in a few strides he stood by

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The Tao Teh King . . . Lao Tzu.

A Study in Comparative Religion and Exegesis

BY SGT. H. GENTIS, O. M. F. C.

(Continued from May.)



OW this is the most comprehensible of all the 81 chapters and I do not promise more than a few of the other ones. However, if Lao Tzu had left nothing else behind him but this one chapter he would have left a valuable heritage for us and would have justified his existence and obtained a right to the name of Sage, which he has indisputably carried throughout the ages.

(a) "By steadily disciplining the animal nature in man it becomes one-pointed, it is possible to establish the Indivisible.

(b) By undivided attention to the soul, rendering it passive, it is possible to become as an infant.

(c) By purifying the mind of phantasms it is possible to become without fault.

(d) By perfecting the people and pacifying the empire, it is possible to prove non-attachment.

(e) By functioning on the supra-physical planes it is possible to be independent of the lower mind."

This is very clear—can it be clearer? Really it needs no explanation. But as we are busy on a study in comparative religion, let us compare these verses with some of the best known in other metaphysical treatises.

The third one first. The Voice of the Silence says of this: Having become indifferent to objects of perception the pupil must seek out the Rajah (king) of the senses, the thought producer, he who awakes illusion. The mind is the great slayer of the real. Let the disciple slay the slayer, for when unto himself his form shall seem unreal, as do on waking all the forms he sees in *dreams*, when he has ceased to hear the many voices, etc., appearing in dreams or astrally otherwise, he will discern the *one*—the Inner voice which kills the outer. Then and not till then shall he *forsake the religion of the false* and come into the kingdom of the true.

To purify the mind of its phantasms is similar to illuminating day dreaming, as well as night dreaming. Not such an easy task. It

is similar to being "indifferent to objects of perception," mental objects—not physical ones.

Lao Tzu says: "Scholarship abandoned, sorrow vanishes. Yes and yea, are they not almost alike? Goodness and Evil, are they not akin?"

The Voice of the Silence says further: "The Wise Ones tarry not in pleasures grounds of senses. The Wise Ones heed not sweet tongued voices of illusion. Seek for Him who is to give thee birth in the Hall of Wisdom. . . Stifle the voice of flesh, allow no *image* of the Senses to get between its light and thine, that thus the twain may blend in one. And having learned thine own Agnyana (ignorance) *flee from the Hall of Learning*. This Hall, dangerous in its perfidious beauty, is needed but for thy probation. Beware Lanoo (disciple), lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light."

"This light shines from the jewel of the Great Ensnaer. It bewitches the senses, blinds the mind, and leaves the unwary an abandoned wreck, even as the moth attracted to the dazzling flame of thy nightlamp is doomed to perish in the viscid oil."

And Pantanjali says in his "Golden Book," in one of the opening aphorisms: "Yoga is the suppression of the transformations of the thinking principle. Let the seer abide in himself, else he becomes assimilated with the seen."

So here we have three independent statements of what we might call three different authorities on the subject of soul evolution, given in different periods of time, several hundreds of years apart, in different places, to totally different disciples which, in the comprehension and explanation of their subject are very much alike.

Lao Tzu's above quoted, "By purifying the mind of phantasms (dream images) it is possible to become faultless—perfect as your Father in Heaven is perfect"—and that you will then be able to function on the supra physical planes and independent of the lower mind is fully borne out.

And we can go elsewhere and find the same corroboration. If we take the Mahabharata (the Great War) wherein the symbology brings before our eye Shri Krishna, the Charioteer, the steerer of the Vehicle, of Arjuna the Warrior, or in other words the Causal Principle and the personality or the concrete mind, then we find that Arjuna in his state of despondency is bewailing that he has to fight his own blood, his own relatives (the children of the mind) and complaining about the restlessness of the mind. The discourse of illumination and encouragement as pronounced by Shri Krishna (the Over-soul) runs as follows:

"Abandoning without reserve all desires born of the imagination, curbing the activities of the senses on every side, little by little, let him gain tranquility by means of Reason controlled by steadiness; having made the mind abide in the Self, let him not think of anything.

As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self.

Supreme Joy is for the Yoga whose mind is peaceful, whose passionate nature is calmed, who is sinless and of the nature of the Eternal."

. . . On which Arjuna replies:

"This yoga (union with one's Divine Self) which Thou hast declared to be by equanimity, I see not a stable foundation for it, owing to restlessness."

The Blessed Lord said:

"Without doubt, O mighty-armed, the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion.

"Yoga is hard to attain, methinks, by a self that is uncontrolled; but by the Self-Controlled it is attainable by properly directed energy, etc."

This is a complete corroboration of the lesson Lao Tzu gives in the chapter above quoted. Or rather we have to reverse the comparison, for the Mahabharata was given about two thousand years before the time of Lao Tzu. There is then, not much doubt what Lao Tzu means about pacifying the empire. Of course if it had to do with the rule of some part of the world, with ambitions of an emperor, only for a few people would it have any value, if value at all, namely for those whose destiny brought them to a throne.

But it is quite evident that he speaks of the same thing elsewhere called the *Kingdom of*

Heaven, and that to pacify the empire then means to be in Harmony with the Universe, or if it is taken individually, to harmonize the super and inferior planes of being in the consciousness, so that the mind does what the Heart commands and not contrary to its advices.

"It is possible to prove non-attachment." We know that action without attachment is equal to non-action. That is to say, if we could act without being desirous of repetition, then our action would not bind us to the circumstances, or persons, objects, or attractions, which necessitate such actions. And since the cause of our being in this physical world is the desire for individual sentient being, it becomes very clear that action without desire causes a state of consciousness which is not drawn (by its inherent yearning for satisfaction of those desires) into physical existence. If physical existence is considered, as a whole, to entail more pain than happiness, and the perfect bliss of the metaphysical world is lost by the desire of the Soul for separate sentient existence in the physical body, then the advice to steer towards non-attachment is quite in line with the philosophy of the teacher Lao Tzu, to which all the great Sages of old adhere.

The way to this attainment mentioned, is by steadily disciplining the animal nature until it becomes "one-pointed," that is, concentrated on one aim—the growth of the Soul.

"By undivided attention to the Soul, rendering it passive, it is possible to become as an infant." And here we have the position of the Neophyte approached in somewhat different words but fundamentally in exactly the same way as in the Gospels.

Lao Tzu further says: "By making intuition omniscient it is possible to discard knowledge." By admitting the superior reliability of communications of the Christ principle it is possible to eliminate those which reach the aspirant through the images of the concrete mind.

If we now remember what Max Heindel says about the end of the Angelic Life-wave, (See pages 286-291 of the Rosicrucian Cosmo-Conception), that those who became Luciferians will find profit in the observations and experiences of man, and thus benefit from the human development, but not without egotism. To follow the images makes one a slave of the sub-angelic host, and this slaveship however attractive it seems at the beginning is unbearable in

the end, as it segregates one from his Cause of Being and thus really undoes the work of the whole period of creation in so far as that individual is concerned, or at least in so far as the personal production of the period of that life cycle goes. Possibly the most deplorable type of passivity is the medium, who without exercise of will submits the mind and body to the detrimental influences of its so-called controlling spirit guide. Is it necessary here to repeat that mediums become mental and physical wrecks? The danger is so great that no warning can be too clear, too persistent.

Non-success also is attached to the condition of mental dramatization occurring in dreams, and a good part of Lao Tzu's book which we are here commenting upon, is a warning against the acceptance of such messages and against being satisfied with that negative achievement. He opens Chapter XX (Spurgeon Translation) which I would like to call Chapter III, with these wise words:

"Scholarship abandoned, sorrow vanishes.

Yes and yea—are they not almost alike?

Goodness and evil—are they not akin?"

"Untrammelled and without limits—yet may not be lightly esteemed which all men reverence."

Now these words are a veritable enigma. Study of comparative Religion, together with pondering over inner phenomena, with the illumination given by the Inner Principle, help the would be pupil to comprehend and discriminate.

Hasn't he been spoon fed for all these years, and was he not full of sorrow notwithstanding that quasi inner scholarship? Did not fear and hope and lack of discrimination strive together to bind him to a greater penetration, deeper understanding, better memory of the lessons sent to him in those dreamy hours of night and day? Were they not poisonous in their perfidy, those dreams?

Lao Tzu says: "First the Supreme. Then a sense of separateness. Next preferences and eulogies. Lastly fear. Then scorn."

Cautious! They valued *their* words, accomplished *their* purposes, settled *their* affairs, and all the people said, "We are ephemeral!"

So here is the warning of a life struggle in a score of short words. That is exactly what occurs. First the disciple is under the impression that his Teacher is the Supreme. But

then, as Omar Khayyam would say, "A little talk of thee and me!" So that the reverse of unity or at-one-ment is felt. Then preferences and eulogies—possibly from both sides. But are preferences, even if you or I are the preferred ones, consistent with sublime divine justice? Or do you think it right that the Sage uses the other people, your brethren if you please, as the Straw Dogs after the sacrifice? That is, counts them for naught, burns them up to enlighten *you*. If that is your sense of divine justice, then you have another lesson coming in which you are measured with that with which you measured.

But he that bound you uses fear to hold you, although in a subtle way, and the result of your long struggle is scorn, maybe on both sides.

What has fear to do with the indestructible, what scorn with him who has reached equanimity? Thus flee from the Hall of Learning.

Of this in your own Bible you were warned in the story when the people of Babel were building a tower to reach unto heaven, and then a certain confusion of tongues occurred, and the building came to nothing, and heaven was not reached. However, the Bible gives us its wise warning that such is not the way of success by the failure it attributes to those who built the Tower of Babel (metaphorically) and came to grief by the confusion of tongues. Exactly the position referred to by Lao Tzu in his "Yes and Yea, are they not almost alike?"

And where he says: "Goodness and Evil, are they not akin," we again think of the Gospels where the warning is pronounced that the angels of darkness parade in the attire of the Angels of Light. Here the distinction between the Devas or Shining Ones and the Lucifers is distinctly made.

"Untrammelled and without limits—yet that may not be lightly esteemed which all men reverence."

So Lao Tzu describes the way, its impediments, its results. The way is to abandon scholarship by purifying the mind of phantasms. The result is that you become untrammelled and without limits—as in that dream state you were overcome by the dream causing power, the concrete mind in its dramatizing capacity, and that possibly directed by the sub-angelic lifewave. Yet to esteem it too lightly, that mind power, which all men reverence would be unjust and imprudent.

Lao Tzu says further: "There is no calamity greater than making light of the enemy. To do this is to endanger (my) retention of the treasures (the Heart—It is the Goodman's treasure)."

Once the opposing forces have met, it is the merciful who conquer. The Gospels say, "Do good to them that despitefully use you." (I take pleasure in reminding our dogmatic friends that Lao Tzu spoke six centuries before Jesus, which does not make the latter's words less deep or valuable but should help our friends to get rid of the idea that only those of their fold can be saved).

Of course it is a hard nut to crack in our mind-age, to learn to consider the *mind* as an *enemy*. I do not wish to quote in extenso the explanation so ably given by Max Heindel in his aforementioned Rosicrucian Cosmo-Conception. As it is more than ordinarily valuable to have read that book, I would advise my reader to take the trouble to look that up. It is to be found in Chapter 12, page 286.

All the centers in which our consciousness is successively focused, are in the beginning the greatest gain, and become gradually the force to be overcome, one cannot stop on the step just reached, but has to leave it for the next one. But the foot has to be firmly planted before the other foot below can be lifted. Lao Tzu says rightly, "who tiptoes totters."

Then there follows a most pathetic description of the soul-condition, of the disciple, so beautiful yet pitiable. He describes in words which have lasted throughout the ages, and shall last for centuries to come, the unhappy state of mind of the aspirant towards the higher life, before he has reached the Bliss of Union, and if there were nothing else written, one might say this Path is difficult to tread.

Again he says: "The multitude are joyful and merry—as though feasting on a day of sacrifice. I alone am anchored without giving any sign, like an infant, undeveloped.

My homeless heart wanders among the things of sense, as if it had nowhere to stay, (non-attachment).

The multitude have enough and to spare—I alone am the loser. Have I then the mind of a fool? Am I so very confused?

Ordinary men are bright enough. I alone am dull.

Ordinary men are full of excitement. I

alone am heavy hearted. Boundless as the sea, drifting to and fro, as if without a place to rest.

All men have some purpose. I alone am thickheaded as a boor. I am alone, differing from others in that I reverence and seek the "Nursing Mother."

Was it not said by the Christ that the Son of Man had no place where to lay his head?

When a man strives and struggles for years and years, maybe the whole of his life, and every thing and each endeavor is like a huge wave breaking on the sands of the beach and accomplishing nothing, when all is taken away from him and the only thing he sees increasing is his Insight, his spiritual life, but with all that, materially he becomes less and less, is then this complaint not comprehensible? But there dawns upon him a distinction of a polarity, and he has to decide whether to be spirit or matter.

"No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve both Spirit and Matter."

And let us not forget the following words: "Take no thought for your life what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not life more than meat and body more than raiment. Which of you by taking thought can add one cubit unto his stature. Consider the lilies" etc. (Matt. 6 24-34).

Chapter 4. "Good Doers leave no tracks. True words have no defects. Skillful plans require no calculation. Able closers need no locks and bars yet none can open what they shut. Real strength wants no cords, yet none can loose it."

"It follows that the Holy Man when helping others, works in accordance with unchanging goodness. Hence he rejects none. He does the same when helping nature to develop. Therefore he rejects nothing. This may be called obscured perception."

"Although one may be wise, here he is deceived."

"This is the Cardinal Mystery."

This is a most enigmatic chapter to explain. The first few words are very comprehensible for those who have the experience, and rather difficult to understand for those who have not. And only knowing *one* side of it, one pole of it, the masculine one, I will therefore cast my ex-

planation in the form of a question, so that those who half know may understand.

What then is your physical condition, generally, upon awakening out of a dream story, the evil of which was pointed out in the former chapter?

And if you find that there were tracks, then you may conclude that they were not good "doers" who caused that dreaming.

"True words have no defects." Exactly a repetition of the warning contained in a former chapter against ambiguity. Or, as the saying is, the Devil was a Twister of Words from the beginning. Which is said of those sub-angelic powers not in regard of the beginning of the Macrocosmos, but of the beginning of the differentiation of the Microcosmos of which this book treats.

"Skillful plans require no calculation." Lao Tzu compares that condition with the influence from the Spirit World which materializes events without prophetic forecast, and so needs no calculation.

"Able closers need no locks and bars, yet none can open what they shut. Real strength wants no cords, yet none can loose."

Contrasting it with the unlimited condition of the Invisible Helpers, we see that the meaning is of course, that those who are bound to their bodies are not bound with locks or bars or cords, yet none can loose them.

And the next stanza one may reread (when he is told of having been rejected) and think it over.

What then occurs when perception is obscured? Spiritual light is as well subject to increase and decrease as physical light, there is flux and ebb even there.

Lao Tzu also states that elsewhere, saying: "Pray ye that your flight may not occur in the winter," i. e. when the spiritual wave is on the increase, for then it is easier to remain with it than during the decrease (spring). To go away then towards materiality is much worse than to be swept off your feet by the running tide.

So do not fear being rejected, God does not start a development for a few thousand millenia, to stop it for the whim of a moment, not even if that whim has unhappily led to some wrong deed or to some wrong choice. And if it happens to be you who has made the wrong choice, the very wrongness of it ought to pre-

vent its repetition. *Does it bear fruit?*, that is the needed lesson.

God—the Spiritual Pole—harmonizes, and does so after the manner in which an effect follows a cause, with the same equanimity which keeps the other laws of the Universe, and therewith the Universe, going, in which even Love is a partiality inferior to the Divine Cause of things. We can only comprehend this partly, for it touches upon the Causeless Cause, or the Cardinal Mystery.

Chapter 5 (Chapter LVIII Sp. M's Translation):

"When the Government is not in evidence the people are honest and loyal.

When the Government is meddlesome the people are in want.

Misery!—Happiness lies by its side!

Happiness! Misery lurks beneath!

He who understands the end has progressed beyond limitations.

The regular becomes the irregular; the good becomes the unpropitious.

This has bewildered men from time immemorial!

Hence the Holy Man is a square, which has not been cut and whose corners have not been planed; he is straightforward without being dazzling."

The first line refers to that state of non-differentiation in which the common people are. They may believe that there is such a thing as Spiritual administration, they only can hold it on vague religious reliance of scriptural authority or inbred intuitive feeling, but nothing so far shows them that their religious dogmas have a real foundation.

However, in the course of time a condition of the soul's growth comes into existence wherein the personality becomes aware of some influence which now and again puts things into such a condition that they are favorable or unfavorable to a degree. Man then wonders how that is and who brings about such an artificial coincidence, and the conclusion he draws is that "some one is meddling with his life." Where Lao Tzu says: "When the Government is meddlesome the people are in want," he clearly describes this condition. Of course it has nothing whatsoever to do with the ruling of a nation, but here as elsewhere, whenever he speaks of Government he means the management of Man's life, the state, the internal state, the

kingdom, the Kingdom of Heaven, the princes and monarchs, disciples and Masters.

The next stanza reads: "He who understands how to get out of that condition, how *to end it*, instead of the end, has progressed beyond limitations." In other words, again he has become an unlimited one, a law unto himself, eventually an Invisible Helper, and Lao Tzu illustrates this in the following lines:

"The regular (condition of dreaming) becomes the irregular; the will of man overcomes the overpowering influence of the concrete mind of whoever entrances it. The good, that is that which at the beginning he considered good, the condition of metaphysically being spoon-fed in dreams and mental images, becomes the unpropitious, the non-desirable in the eyes of the dreamer. This has bewildered men from time immemorial. Or otherwise men have until they outgrew it been subject to mesmeric influences causing the condition of dreaming.

"Hence the Holy Man is a square" etc.

From that time on the disciple changes his direction. In a square, such as the carpenters use, one arm is horizontal, the other vertical. While he dreamt, the disciple was in a horizontal position. Similar to the animal world, certain currents had power over his being, which keep the animal from going erect and, apparently, make a man lie down to sleep. But there comes a time when the sleeping period is over, when he withdraws himself from that dreaming consciousness. Consequently he has to become vertical. He can *stand*, though his body may be lying down. He has reached that moment where he leaves behind him forever the condition about which the Christ complains in Gethsemane when he says to his disciples, "Can ye not watch with me one hour?"

The soul's growth is now such that there is decision as to what the man wants, therefore he is called straightforward, his discrimination makes him bright, but as he is not yet free to move in the starry region, he is not yet dazzling.

IN THE LAND OF THE LIVING DEAD

Continued from Page 47.

the Brownie and faced the loathsome elementals who were attacking him. Jimmie merely looked at them, pointed, said "Go" and used his imagination and will to sweep them together and disintegrate them. They leered horribly at him and mouthed and gibbered but the human will, the result of long evolution, was too strong for them and they simply faded from sight like a vanishing picture on the screen.

The Brownie had fallen in a heap when Jimmie took the fight off his hands but recuperative power on the etheric plane is rapid and the elementals had hardly disappeared when he sprang up and with one bound threw himself into Jimmie's arms and clung to him sobbing out incoherently for all the world like a child and, since his height was only about eighteen inches, it is not to be wondered at that Jimmie had the same feeling which one would have after rescuing a child from a vicious dog.

This was the first time a Brownie had ever touched him, for they are a shy little people, but now that his friendship was proved, this one Brownie, at any rate, clung to him and caressed his cheek and stroked his hair and kept repeating,

"Jimmie, my friend, Jimmie, my friend."

They walked on for a few minutes and since the Brownie weighed nothing, being an etheric entity, Jimmie simply held him as he would have held a child and tried to soothe him gently and help him recover from his fright. Thus they were situated, when a whole troop of the little people came dancing out of the denser forest and spied them.

(To be Continued.)

THE ROSICRUCIAN FELLOWSHIP

Continued from Page 44.

The new work of healing of which we shall later write, necessitated permanent headquarters. And as we are living in a concrete world, under material conditions, it seems to be necessary that headquarters should be incorporated, under the laws of the land in which we live, so that that which belongs to the work may remain available for the use of humanity after the present leaders have been released from earth life. We cannot escape hard and fast conditions of organization at headquarters, but *the Association at large must remain free*, so that the highest Spiritual growth and the longest life may be attained.

(To be Continued.)

Atabar and Atabist.

OLIVER LESLIE REISER

Written in Flanders on the prospect of Christmas, 1918, in the Trenches.

IN the vigil of long nights the listener hearkens: Only silence and grim death—the tangible silence of huddled forms 'neath the poignant starlight—forms that to the ponderous heavens' sentience lend silence, when the death of twilight leaves the land-of-no-man to the devil's promenade.

Gleams, when softly silence sings the evening star's challenge to the night, tokens, not of the flash of the midnight sun upon the Valkyries' shields on the Siegfried-Wotan line. Anon the spooky lights of Flanders find a more substantial echo. In the gleaming bayonets, spurting rifles and cannons' vomit, in this nocturne of Armageddon answers up the iron chorus to the challenge of the Minotaur. In the artificial twilight the star shells gleam. Red

spikes of fire wound the darkness. Above the carol of the siren's scream, the freight train whine of shells, agony's gamut and pain's fine nuances, above the stench of cess-pools, rotting flesh, sweat and iodine, merged in the whirr of aeroplanes, the deep boom of dropping "bar-rack bags," the crack of erratic "potato mashers" and the impetuous "whizz-bangs" inescapable swish,—interfused in all these cubistic chantings, a harlequin improvisation, throbs out Freedom's Via Doloroso.

Astride the zig-zag trenches stalks Evil's glowering form, spirit incarnate, monstrous atavism. See the glitter of its avaricious eyes! Oh land of Goethe, why hast thou bartered thy austere heritage of honor and ideals of worthiness for a pottage of "Kultur" to betray humanity?

Shadow of superman, builded in the frame of Mars, is this thy "mission," to sell the world into slavery? Romantic egotism, self's embodiment, betraying thy folklore and legends of chivalry in thy thirst for experience universal!

Christmas tidings, Hark, O Listener! "Peace on Earth," the harbinger of Christ's own kingdom, welling above the battle, drop! drop! drop! The Calvary of nations, symbol of Golgotha. Listen to the message the angels bring this Holy Eve, wistful-eyed angels who sing,

"there is no death." From the ashes of empires and dead creeds the Phoenix of the Future rises; from the crucible of suffering nations the New Jerusalem evolves its form.

Know that till the Son of Man is born in you, ye can not attain the superman. Christ, man's archetype, is superman. Christ in man, the mystic image whose home is in the heavens, earth's zodiac from whence the shadow falls, lives yet in man and sings His way of life, the Sermon on the Mount.

The night has seen the "climax of the rhythm," thou hast signed thy scarlet doom.

Behold the dawn! Vita Nuova, song of Memnon that heralds the new dawn, as the sky-fingers grope the keys of the remoter fugue. A sacred dawn where hectic poppies on blood-drenched fields emblazon heroism's sacrificial pyre. It is the deathless song, "Good will to men"—Behold, a little nation shall lead them. Earth's goblet catches anew love's mystic sacrifice.

Nothing spiritual dies, but in the alchemy of death's consummation it persists and lives in us, the living.

Staunchness and moral vigor grow in conflict, and in the victory of the altruistic promptings of loyalty to the common good over the pull of individual instincts lies death's justification. The transmutation of emotional forces into their intellectual equivalents crystallizes into the permanence of history, the guarantee that this strife is not in vain.

It needs be that offenses come; but woe unto that nation by which the offense cometh,—they who draw the sword must perish by the sword. "History is its own judgement."

Avatar! Oh melting pot of nations! Columbia, unto whom a new race is being born, be thou true unto thyself, and may we be true unto ourselves and our great mission and provide a home for the Son of Man and earth's desolate! May we be true to our own trust and heritage of Liberty and render unto our own the traditions which gave us birth!

The Races Face to Face.

LOS ANGELES TIMES

IF you will vision the Peace Conference in France in your imagination, it will be easy for you to grasp the astounding fact that, for the first time in the history of the world, the races of the earth have been brought face to face and that they now stand looking squarely into one another's eyes.

Not only have the races of the white skin been brought face to face, but East has met West, the Orient has met the Occident.

Nations and peoples who knew of one another only by hearsay are now acquainted. Asia now knows Europe, and both know America. It is as though the tribes of men had been gathered together for the Judgment Day, standing three deep before the gates of Jehoshaphat.

Whether, when they turn away, they will part as friends or with the same old suspicions in their hearts that they have had immemorially, we must wait to see. But, there is one thing certain, and that is they now have the advantage of seeing what one another are like.

And this has never happened before.

Surely it will result in good. Indeed, may we not hope that when the League of Nations for lasting peace has been formed and completed it is the more likely to endure because the races of the world have been brought face to face?

Has it not often happened that individuals who were enemies by tradition became friends when they had come to know each other? Nations are merely collections of individuals, and what happens to individuals is the same thing that happens to nations.

Races that have been at one another's throats for centuries past have lately fought side by side as friends and allies. And now that the war is ended, both sides have had an opportunity to look squarely into one another's eyes.

And they have found that all the things of life that are at all worth while, all the things that really count, are things that all have in common. The love of home and family, bravery to meet death for the principle, honor and the exaltation of manhood—these are the attributes of all races.

And it is upon the common ground of these possessions that the races can be brought together in peace.

II.

It seems that ever since grass grew and water ran this senseless and mischief-making race prejudice has existed. Here in America we are hardly able to understand it. You do not find any young American hating another young American because of a race antecedent.

But, in Europe there are so many races holding themselves aloof from one another across little rivers and little mountains. There are so many different tongues within short miles of distances.

An American soldier returned from the battles overseas said: "I wouldn't care to live in Europe. Everybody over there seems to hate everybody else."

And, it is because of this fact that the effort to form a League of Nations that will endure is so difficult a task. And it would be a hopeless task, and worse than that, if it had not been possible to bring the races face to face as it is being done at this very hour.

Before the war there was not one of those races that did not openly boast of its superiority over all the others. There is no need to go into details on that score or to mention names. But they cannot fail now to understand that any one of them standing alone would have been crushed by Germany, and Germany must and does know now that she could not crush all the others.

This is what we mean when we say that the races have been brought face to face.

America is the only nation that stands free of the race controversy. And it is in America alone that the races have, long since, been brought face to face.

III.

There being, therefore, the strong hope that the white races will see with clearer vision now that they have been brought face to face, the question arises, what hope can there ever be that the white race and the races that are not white can be brought into brotherhood?

There is indeed a hope, and a strong hope, that even this is being accomplished.

Speak to any man you meet and he will tell you that the stumbling block in this whole business of nation-leaguings lies in the Orient. East will never meet West, you will be told.

But, the East must meet the West, sooner or later. If not now, then some other time; meet they must at last. For, no matter how many races there be, there is still one great common race, the human race. And to that race all races belong.

We are not among those who believe that it will not be until the Judgment Day that the human race will look itself in the face. We are not among those who believe that we must wait until God calls back the sea and rolls the heavens as a scroll for the destiny of the human race to be fulfilled.

The master of the vineyard does not call home the toilers from their burdens until their tasks are done.

The more seriously and the more deeply we think over these mysteries of life and death, and of the miracle of man born of woman, the more profound is our conviction that there are ages and eons of time still ahead of man to achieve the things that he never can achieve until the races of the earth have stood face to face in a fellow feeling for one another, that cannot admit strife into its existence.

One has only to go back over the milestones of history to see this foreordained destiny working itself out.

Take Japan as an instance—when you are told that the East and West will never meet. Take Japan to prove your contention that the human race must ultimately proceed toward one common destiny.

The time is within the memory of men still living when Japan had shut itself in from the rest of the world as completely as though a vast grave-yard of the dead existed beyond its borders.

It was called a hermit kingdom because it lived like a hermit, without communication or traffic with other kingdoms and states.

But the hermit came out of his cave. Japan emerged from its exclusiveness. It threw wide its doors and windows to the sun. And it took its place among the most progressive nations of the earth. It became a world power.

Was it not a step toward the common destiny of the whole human race when Japan did that?

Japan is the East and it will meet the West. China is in the East and it will meet the West. The time will come when there will be neither Occident nor Orient.

The things that stand in the way now are not by any means so difficult to overcome as were the obstacles that have been overcome in the past. Whoever has studied history sees that the achievement of the final task of the human race—the brotherhood of man—becomes easier of accomplishment with every passing century.

There was a time when the world did not even know the meaning of hope. Now it is vibrant with it.

IV.

What Europe needs, and what Asia needs, and all the world besides, is that providence of God that has blessed America where all the races have been brought face to face and where they live in brotherhood and understanding.

Is it not true that the providence of God has thus blessed America?

We can show you here a man whose father and mother were the descendants of Slavs or Teutons or Celts, or of any one of the other races. Yet in sentiment, in actions, in impulses, in his conduct and even in physical appearance he could not be told apart from the American who is the descendant of the Pilgrims of the Mayflower or the settlers of New Amsterdam.

The American of New York is the same man that the American of California is. From ocean to ocean and from Canada to Mexico, all Americans are the same kind of Americans.

And yet if you were to trace back the strain of any given ten Americans you would find in them the blood of as many different races.

Wherefore, this thing that has come to pass in America is exactly the thing that must and will come to pass the world over. The races will be brought face to face. They are being brought face to face now.

It will not come as an assimilation. It will be a greater miracle than that. It will come from a common understanding and a common trust that every race will have in every other race.

Question Department.

* * * * *

Life After Death.



QUESTION: Please answer the following question in the Rays from the Rose Cross. When an aged person passes out in death, how long a time elapses before the purgatorial experience is entered into?

As I understand it, after transition the person for a short time is about as he was normally in earth life. Just what is this purgatorial condition like? Is it a sort of trance or dream state, and is the person conscious of any of the exterior happenings which go on in the vicinity of his home, or is the mind wholly occupied by living the past life over again to the exclusion of all other consciousness? In short just how complete is this purgatorial experience? Are there any lapses in it, or is it a continuous condition from start to finish?

ANSWER: When the physical body has become crystallized at old age, when the person has lived to reach a ripe age, has lived what is called an ordinary clean, honest life owing no debts and having no great wealth to tie him to the physical, the soul passes through purgatory in a very short time, if the body at death has not been embalmed, and if relatives have been careful that the soul is not disturbed until the ego is free from the vital body.

In an aged person where there is not the same vitality as in a younger one, because the tissues have been broken down and have gradually weakened the physical body, the break in the silver cord is some times accomplished in a very few hours, and the ego is free to pass into the desire world. It all depends upon the strength of the vital body. If it is depleted and weakened as in sickness or old age, the severance does not take long.

A case of an old lady has come to the writer's notice, who had lived a very clean and unselfish life, and for a number of years had been free from worldly cares. She would sit for hours with her eyes closed living over the past, just as the Probationer does in his exercise of

retrospection. She passed out at the age of 85, and this ego was just eight hours in freeing itself from the vital body, the silver cord was broken in that short time, and the ego left free to pass into the desire world. Now this woman had overcome all earthly desires, had lived for a number of years so purely that she had virtually no purgatorial period to pass through. When seen with clairvoyant vision she appeared like a feather that could hardly remain near the earth. She had a cane which she had treasured, because her husband, who has passed over a number of years before had carried it. She was very fond of it and used it frequently in old age, and as during her last days she clung to it and the relatives could not separate her from this wooden cane, it was cremated with her. This was the tie that held her for six weeks in the purgatorial region, as the grief of a daughter whom she did not want to leave alone kept her in the desire world, and the cane which made it possible for her to accomplish this, was as a stone tied to a feather. Mr. Heindel tried a number of times to get it away from her, but she clung to it persistently saying that she did not want to leave the daughter. But after six weeks she could hold it no longer, and she passed through the desire world in this short time.

When a life is cut off suddenly in its prime, where the vitality is at its best and the soul has many physical ties, the purgatorial period is lengthened, especially so with a miser who loves his gold, a drunkard or a sensualist, they are surrounded by a great amount of coarse desire matter which holds them to the lower region. in accordance with their desires while in the body. The coarsest stuff is on the outside and is the first to be purged and cleansed, the finest is left till the last for the soul to take with it into the first heaven.

You ask whether the person is in a trance or dream state. Take the ordinary people of the world who have had no spiritual ideals, know nothing of the heaven world, and have

had little to do with religion. After the silver cord is broken these souls drift about for a number of days in a dream state, not knowing that they have left the physical body. They cling to their earthly ties and their homes and cannot understand where they are. But the more advanced soul who has had the spiritual ideals awakened and knows about the heaven world and life after death, is very quickly con-

scious of its surroundings, and there are many in the heaven worlds who are constantly helping the new comers to become accustomed to changed conditions.

In cremation the vital body is freed quickly, but where the physical body is buried in the ground and must decay, the vital body disintegrates very slowly, as it is dependent upon the disintegration of the dense body.

The Rosicrucian Method of Training Children.

QUESTION: I wish some time you would write through the Rays from the Rose Cross magazine something on right suggestions for children. So many mothers I hear telling their children that they are jealous, mean, or naughty. What method would you employ to teach a child to control its temper? If not by corporal punishment, would it be better to help the child to overcome its temper by diverting its attention? What is the Rosicrucian method concerning the training of children?

ANSWER: The training of children is one of the most vital points in the Rosicrucian teachings. Our children today will be the men and women of tomorrow. Our influence upon them mentally, morally, and spiritually is building the foundation and welfare of the whole nation.

Parents little realize their opportunity. Cannot see that it is a privilege to be the instruments to give an incoming ego an opportunity for its physical expression and experience. If they are wise parents they will also realize that their training should begin long before the birth of the incoming ego, for it hovers about its prospective parents a long time before it is born, some times even before the woman is married. The writer has known a case where a young woman had attended spiritualistic seances and the medium had told her that a small infant hovered about her, at times would be in her arms. This caused great embarrassment to the young woman and some of her friends and relatives suspected that there might have been an incident in her life where she had made a misstep and had not done right, and she was quite grieved over it. But a few years later she was married and this infant was born to her. If this medium had been a true

and reliable seer she could have recognized the ego which was waiting for an opportunity to express in the physical, and through ties made in the past, was attracted to this soul which it had chosen as its mother.

If the parents would prayerfully turn their thoughts towards the future of their children and have the union take place under pure and proper conditions, having their bodies in the best physical, moral, and mental condition, they would attract to themselves a highly evolved ego, then they are planting the seed in the proper soil under proper environment. And during the period of gestation, they should also hold in their mind's eye a perfect child, and live a pure and chaste life. For remember you cannot get pure water from an impure channel, and if the parents' minds and bodies are not pure, how can they expect to give birth to the best children. They must also realize that that which we term birth is only the birth of the physical body of the ego which has existed before, and every thought and act of the parent makes its impression upon the foetus.

After the child is born, for the first seven years the vital body is built. Up to that time the child is molded by the parents, as is well known by the Catholic Church. They are most anxious to get a child to train up to the seventh year of age, knowing that that is the most impressionable time of the whole life of the child. There is no creature in the world so imitative as a child, it follows the parents' example to the smallest detail. It is impossible to teach it not to mind, for it does not reason, it can only imitate. And as repetition is the keynote of the vital body, it takes constant repetition and correction of a child to make a real impression, unless it is an old and advanc-

ed soul reborn in this child body. If the child imitates the parents, it behooves them to live and set an example, which unfortunately many of our parents are not doing. They will conduct themselves in a manner which is unbecoming and not proper, in the presence of their children, then if the child attempts to do the same it is punished. A father will smoke, swear, and use improper language before his son, then punish the boy for doing the same later. The father must first apply the rule to himself before he has the right to punish the little boy for imitating him. If the mother is irritable, selfish and grasping in the home, how can she impress unselfishness upon her child? For she has the molding of this babe (in the palm of her hand), from the very day of conception. Her influence is even greater than the father's. If she persists in cooking meat, serving food on the table that has taken the life of an animal, how can she expect to bring up a son and teach him to love the animal and to be kind to his brother? The parents have it within their power to bring about eternal peace. This cannot be done by arbitration or by forming a League of Nations. If the children are not trained to love their neighbor as themselves, if eternal peace is not taught from the cradle up, how can we expect nations to remain at peace? Therefore parents, it is in your hands to bring about what millions have given their lives for in the past years.

The most dangerous practice, one which has driven many a child to do wrong, is the constant nagging in the home, "Johnny is naughty," "you have told a lie," "Bessie is selfish, is stubborn, never will learn." We hear this on all sides, parents are constantly suggesting these weak points to their children, little realizing that they are building this into the vital body of that child, and that it will become just what they are suggesting to it. Some years ago we had a little boy at Headquarters whose mother passed out when he was an infant. He had been brought up by nurses who cared little for his welfare. He came to us a pale-faced little Percy with long white curls, throat full of adenoids, and many very naughty habits for a boy two and a half years old. An unusually bright little fellow. We cut off his curls, we took off his shoes and stockings, put on little overalls, and sent him out into the garden.

If he hurt himself and cried we would call him a little man, pay no attention to his seemingly trivial pain, and when he was naughty we never recognized Herman as the naughty boy, but we always spoke of Johnny Jones another little boy who was here and our good Herman was gone, which we regretted before him. It did not take long before this child responded to this. He did not wish to be Johnny Jones, and in a few months there was a changed boy. He became a manly, straightward, honest little fellow, where had he continued in the manner he was trained it would have ruined him for the rest of his life. During the three years that he was with us he was never punished, it was not necessary. If you will always try to see the good side of the child, bring that to the front, give the child credit and forget about the evil side, you will in time develop the one and he will outgrow the other. It is cruel to punish a child for something the parent is responsible for. Always be truthful, for they are very shrewd and can quickly detect when the parent tells an untruth, and they will also imitate it. Never break your word with the child, when you say a thing you must always remember that if you break your word you will foster this in the little mind that is imitating you. Let the child follow its own inclinations to a certain extent. Do not try to force it to do something that it dislikes. Study the horoscope and the nature of the child so that you understand its strong points and then develop these. Teach him to take everything you say upon authority and endeavor to be such that he may respect your authority as parents and teachers.

As to the second period of life, between the seventh and fourteenth year, this is where the parent has a great responsibility, when the boy and girl begins to observe, sees and hears things that they do not understand and become suspicious. They should be taught to understand the force which is now being awakened in them. They should not be allowed to gather that knowledge from polluted sources, the parents should not shirk this responsibility, to teach the child to look upon life in a manner that it understands what is before it. They can use object lessons, can give the most beautiful instructions in the form of fairy tales or something similar. Teach them about the flower and its generation. Tell them the little story of the flower girls and boys and compare

them to the human family. Then gradually lead up to the secrets of human life. It is wrong to allow these children to enter manhood and womanhood ignorant of the laws of nature. The parents commit a crime when they allow a young girl to associate with companions in school of like age who may have polluted minds and things are spoken of that are a mystery and yet they awaken the curiosity of this young girl, her ignorance may lead her into great dangers, and parents are responsible if she takes a wrong step. For when the desires and emotions are awakened, they face the most dangerous period of their life, the time of hot youth from 14 to 21, as the desire body is then very difficult to control and the mind is not yet strong enough to help balance, therefore parents should prepare the child for this danger.

QUESTION: Do you know whether Joseph Smith, the founder of the Latter Day Saints Church, was an initiate or ever belonged to a Mystery School? If you have ever traced his life through the memory of nature would you mind telling us who he was in a previous incarnation?

ANSWER: To follow a life through the memory of nature is not permitted by the Elder Brothers of the Rosicrucian Order. We have no right to trace the life of any leader, especially not for the sake of publicity or curiosity. Joseph Smith claimed he was chosen as a prophet in 1820 and gave out the teaching that is today used in the Mormon Churches. He founded the Mormon religion in 1830.

We take this opportunity to speak of the term "incarnation": When we speak of rebirth we all know what is meant, but when we say "incarnation," that means a dwelling in flesh and that may be accomplished in several different ways. The commonly accepted meaning is that a man is born into the physical body; yes, that is true, he is born into the physical world, but he may enter into a body belonging to somebody else and thus he is also incarnated. This is the danger when speaking of being incarnated, it is open to misinterpretation, and that is why many orthodox people have feared this word. Some have gone so far as to believe that reincarnation meant to go back into the animal body. Therefore it is best to say the soul was reborn or came to rebirth.

There are many people walking about today whose cases prove certain spirits have passed out of the physical life and then obsessed those unfortunate bodies, for there are numerous instances of obsession. This we may also term reincarnation, for another spirit is expressing in the same physical body. We acknowledge that the Cosmo-Conception and the 20 Lectures have used the word reincarnation in a number of places, and it was Mr. Heindel's object to eliminate this as soon as he had time and felt financially able to make new plates, which would be a great expense. But we hope in the near future to accomplish this, and we would advise all our followers to eliminate the word "reincarnation" for the reason that it is misunderstood.

Astrology by Correspondence

To us, Astrology is a phase of Religion, and we not prostitute it for gain, but use it

to teach it to others on condition that they will to help and heal suffering humanity.

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 of the 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 contribute your share, someone else must pay for you.*



The Astral Ray.

* * * * *

KITTIE SKIDMORE COWEN

What "The Message of the Stars" Brought to Me.



FROM a study of the Cosmo we find that when God desired to create our Solar System, His first procedure was to select a suitable place in space wherein to establish His Kingdom, to create His Cosmos.

This space He filled with His own Aura, permeating every atom of the Cosmic Root-substance in that particular portion of space with His Life, thereby awakening the activity latent in every inseparate atom. At the same time He drew from the Cosmic Root-substance outside his immediate sphere, and thus the substance within the budding Cosmos, became denser than it was in Universal space, between Solar Systems.

Having thus prepared the material, He pervaded every part of it with His own consciousness, giving to each part or division, a different modification of the same (consciousness). This set the Cosmic Root-substance into varying rates of vibration and according to the degree of consciousness manifesting, depended the rate of vibration, and the rate of vibration, in turn, determined the nature of the various creations thus constituted, as divisions, regions, earth, oceans, mineral, plant, animal, man etc.

God's reason for creating our Solar System was not without purpose, for ours was not the first System thus created, nor will it be the last. The object of all creation is evolution, and the result of evolution is added self-consciousness. And at this time God included in His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor. They were the fruitage of past manifestations of this

Great Being whom we call God. And there are still other Intelligences in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity, for in God—this great collective Being—there are contained lesser beings of every grade of intelligence and stage of consciousness, from omniscience to an unconsciousness deeper than that of the deepest trance condition.

Of the various Periods of Manifestation which preceded ours, we know very little except that they *were*, for of this the Bible when correctly interpreted and understandingly correlated to the laws of Philosophy and Geometrical Progression, gives ample proof. The Bible is filled with references to such advanced beings as the Angels, Archangels, Cherubim, Seraphim, etc. And somewhere, at some past time, their evolutionary development must have had its inception.

The occult scientist, when once his spiritual sight has been awakened, turns his attention through an act of will to the pictures in the Memory of Nature and here reads for himself the solution of the sublime mysteries which surround the development of those glorious leaders, helpers, advanced children of our own great Father. He knows why Aries stands first in the Zodiac, and recognizes the fact that it is because of the lack of a better material term in which to express a spiritual condition, that this sign has been designated as the head of the great celestial body of the grand Zodiacal Man.

The constellation, Aries, composes a great Creative Hierarchy, the most advanced of which

we have any record or knowledge. At the very beginning of our scheme of evolution these exalted beings gave some assistance in our own evolutionary development, but they have passed beyond the ken of our present day knowledge. Being the farthest advanced, their rate of vibration must of necessity be the highest of the twelve Hierarchies which compose the Zodiac.

Next we find Taurus representing the throat and neck of this great celestial body. In rate of development and vibration we find the beings belonging to this constellation rank next to the Arians, and with the exception of having rendered us some aid in the early stages of our evolution they too have passed beyond our knowledge.

The third sign is Gemini, represented by the arms and lungs. The Bible refers to this class of beings as the Seraphim. And Isaiah describes them as each having six wings, which the occult student knows not to be wings at all, but streams of force emitted from the body, and that they may be directed as the will dictates in one direction or another, as we use our arms and limbs. Isaiah further says of the Seraphim and his wings: "With twain (two) he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, 'Holy, holy—and the posts of the door moved at the voice of him that cried, (power of the spoken word over things material) and the house was filled with smoke.'" (Cloud—a Race Spirit when seen clairvoyantly has the appearance of a cloud). Continuing he says: "Then flew one of the Seraphim unto me, having a live coal in his hand (spirits are immune to fire) and he laid it upon my mouth and said, 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged.'" (cleansed by fire).

The occult student knows that the Seraphim aroused in mankind-in-the-making the germ of the Human Spirit. That they did this work of their own free will out of pure love, for they had passed so far beyond us that they could learn nothing from an evolution like our own.

The fourth sign is Cancer. Cancer controls the stomach and breasts. Without the stomach, perfect digestion could not take place, and upon digestion depends the perpetuation of the entire physical organization. The breasts produce the life giving food, the lac-

teal fluid, upon which all humanity must depend for the sustenance of life during the first few tender months of its existence.

The great Beings who inhabit the solar constellation, Cancer, are designated by the name Cherubim. They too are known to the occult student to have come directly to our globe and to have rendered assistance, of their own free will, to the evolving Egos of an early period. It was the Cherubim who aroused in man-in-the-making the germ of his Life Spirit.

The Bible bears testimony to the existence of the Cherubim; Ezekiel, 1-2. "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof came the likeness of *four* living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings, (streams of force). Their feet were straight—and they had the hands of a man—as for the likeness of their faces they four had the face of a man, (Aquarius) and the face of a lion (Leo) on the right side; and they four had the face of an ox (Taurus) on the left side; they four also had the face of an eagle, (Scorpio). Two wings of every one were joined, one to another, Aquarius-Leo, Taurus-Scorpio. (There is a connection between all opposite signs in the work which they perform) — "and as for the likeness of the living creatures, their appearance was like burning coals of fire (sparks of the Divine Flame) — and the fire was bright and out of the fire went forth lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures with his four faces. The appearance of the wheels and their work was like unto the color of beryl; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel, as for their rings (also translated strakes, meaning streaks) they were so high that they were dreadful and their rings (streaks) were full of eyes."

Without the Astrological key to the Scriptures, this vision of the prophet Ezekiel, so far as any literal interpretation is concerned, would certainly appear most unusual, grotesque and remarkable, to say the least. But when viewed in the light of occult understanding we know at once that the prophet was given a view of the four Hierarchies known to us as the Re-

ording Angels, one of which belongs to the constellation Aquarius, one to Leo, one to Taurus, and one to Scorpio, *symbolized* in the Zodiac as the man, the lion, the ox, and the eagle. The wings, the occultist knows to be currents of outwelling force. "Two wings of every one were joined one to another," the prophet says. And in this we find an allusion to the union between opposite signs of the Zodiac which absolutely does exist, the one sign expressing the exoteric manifestation of their lines of force, and the other expressing the esoteric manifestation. Taurus manifesting exoterically and Scorpio esoterically, Aquarius and Leo being similar in union and manifestation.

Continuing the quotation: "And the fire was bright and out of the fire went forth lighting." It is a well known fact to all students of occult science that when the spirit begins to manifest, the material body becomes illumined. Moses' face shone. See Exodus 34: 29. "And it came to pass, when Moses came down from Mount Sinai with the two tables in his hand, that Moses wist not (knew not) that the skin of his face shone." Jesus' whole body became transfigured. See Matthew 17: 1. "And after six days Jesus taketh Peter, James and John his brother and bringeth them into a high mountain apart, (See Cosmo, page 169, "Into the mountain," a mystic term meaning a place of initiation) and was transfigured before them: and His face did shine as the sun and His raiment was white as the light."

Quoting again from Ezekiel: "And their appearance and their work was as if it were a wheel within a wheel." The occult scientist knows that these four Hierarchies, Aquarius, Leo, Taurus, and Scorpio have charge of the Spiritual Law of Rebirth, which may well be likened to a great revolving wheel in its action, bringing souls into rebirth, removing them from this earth sphere when the lessons of life have been learned, carrying them on through purgatory, the first, second and third heaven, and thence back again for another day in the great school of life where experience must be gathered for future assimilation. The great wheels being likened by the prophet to the bodies of the Recording Angels, and the wheel within the wheel, to the reincarnating Egos, is an apt illustration indeed. And again he displays his marvelous descriptive aptitude in the following quotation: "And their rings (streaks of

light) were so high that they were dreadful—and were full of eyes." Now, it is a well known fact to the occult scientist, that the Recording Angels keep a strict and faithful surveillance over the thoughts, deeds, acts and achievements of mankind. That it is they who place him at each rebirth in the proper environment, in accordance with the work done, the destiny engendered, the effects to be worked out, according to the causes generated in his former lives. They guide the stellar influences so that they affect each one in such a way as to facilitate the liquidation of his past indebtedness to others, helping him, also, to reap the benefit of whatever good he has done in past lives.

In the light of the foregoing, it is evident indeed, that the all-seeing eyes of the Hierarchies are ever upon us whether waking or asleep. Nothing, not even the most fleeting thought, the most idle desire, escapes their diligent vigilance.

Truly, this vision of the prophet's, which if viewed literally, might readily be mistaken for the highly excited imagination of a disordered brain, is marvelously descriptive as well as profoundly illuminating, when surveyed in the light of Astrological significance and interpretation.

(To be Continued)

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Are you a subscriber to our Magazine? If not, you are missing more than you can afford. It is the best Magazine on Occultism, Astrology, and kindred subjects of absorbing interest.

Astrologers Fight the Daylight Saving Act.

THE astrological ball has started to roll and it has reached a speed that is quite gratifying. Our friend, Mr. N. M. Carver, has volunteered to use his time and efforts to get a large list of signers to protest against the Daylight Saving Plan. He realizes that no one will suffer as much from it in the future as those who are studying the science of Astrology. The scope of Astrology is growing rapidly, and many thousands are now interested in it, for whom a great deal of confusion will ensue from the altered time. The records of the births of all the children during the years 1918 and 1919 will cause the Astrologer to guess and many errors will be made.

We will append two articles that have been printed in the daily papers which show how much interest is taken in the study of the stars. Already we have a progressive and broad minded Chief of Police of Oakland, Calif., J. Henry Nedderman, who is wise and uses Astrology

to guide him in preventing crime. This progressive and humane Chief does not wait until the man has become a criminal, but uses his knowledge to prevent him from reaching that stage. We hope that this example will soon be followed by many others.

The Astrological Department at Headquarters is proud of its many Doctor students from all schools. Many M. D. s are becoming interested, and the "Message of the Stars" may be found in their offices.

We would urge all our readers to do what they can to interest friends, to sign their names and addresses on a sheet of paper and mail the same to N. M. Carver, Petition Dept. 305 Chickering Hall, 3rd Ave. and University St., Seattle, Wash., who will see that these lists are taken care of and handed to some Congressman, to repeal the Daylight Saving Act. We are too late to bring this about for 1919, but we can begin in time before the year 1920 approaches.—Ed.

Seattle Astrologers Launch Nation-wide Petition.

THE SEATTLE DAILY TIMES

STARS do not lie, but when the clocks do, how is astrology to fortell the fate of empires, peoples, corporations and men and women who live by the clock and not by the stars?

Seattle astrologers want to know. More than that, they want to impress upon Congress at once that everything soon will be topsy turvy unless legal fiddling with the nation's timepieces ceases once and for all. The heavens will be all fussed up.

Here are some of the things that may happen otherwise:

The man destined by the stars to be a great lawyer may be wrongly advised and spend all his days selling postage stamps to juvenile philatelists.

The youth who was foreordained to be a great hockey player may try for years without success to become the champion at chess.

Juvenile courts may send boys to places of detention even before any offense is committed because the muddled astrological records indicate they are predestined to be life offenders,

whereas their rightful destiny was to be members of the police force until the age of 52 and thereafter night watchmen.

Medical science may treat men for gout when it is mumps that is troubling them, and women with heart murmur may be persuaded to wear artificial ear drums as a preventive.

So serious are the Seattle astrologers and students of astrology that they are launching a nationwide fight on the daylight saving law. Fellow astrologers and fellow students throughout the country are to be asked to sign a petition to Congress for the repeal of this act, according to a statement issued in which the local astrologers state that the petitions may be signed at any school of astrology in the country or at any of the branch study centers; or letters approving the petition may be sent to 305 Chickering Hall, Third Avenue and University Street, Seattle, where all signatures will be collected and forwarded to Congress. With the petition will be sent a statement of reasons showing why the astrologers desire the act repealed.

"Astrologers," the statement issued in Seattle today says, "have the experience compiled and condensed in quickly available form to prove that instead of the daylight saving act saving the resources of the nation it will directly and indirectly cause an enormous waste of the resources of the nation—a waste of labor—a wasting of educational talent, and an unusual amount of inconvenience and uncertainty in the legal and medical professions.

"Astrologers know, when they have the cor-

rect time of birth of any child, that they have the key to the vocational, mental and physical possibilities of that child, and it is but a question of a few years when medical men will adopt astrology as the surest guide in the diagnosis of disease. And judges in the Juvenile Courts will seek an astrological explanation of the criminal tendencies in the young and misguided law breakers and will be able to see the proper vocations wherein the youths may develop into useful law abiding citizens."

Police Make Use of Astrology.

ST. PAUL DAILY NEWS

OAKLAND, CAL., April 17.—Stars—not the stars on Chief J. Henry Nedderman's uniform, but the stars which ruled the zodiac at the hour of his birth—are in full control of the affairs of the Oakland police department.

This is probably the only police department in the world which is run by astrology. Chief Nedderman has had his horoscope cast, and each month he consults a detailed statement for the coming month, showing how the planets portend good or evil for each given date.

Every morning when he arrives at his office, Chief Nedderman opens the day's work by reading one of the Psalms of David. Then he turns to the forecast of the astrologer, and carefully notes all predictions, warnings and other planetary tips.

Charts Never Failed.

"The chart has never failed me up to the present time," says Chief Nedderman.

"Our lives are mapped out for us. I believe you can trace a person from the day of his birth to that of his death, and know practically what his life is to be. With that sort of warning, a man can avoid many kinds of trouble that may be lying in wait for him.

"When a man has the safety of a big city under his control, this information is extremely important."

It is chiefly in the detection and prevention of crime that Chief Nedderman says he is aided by study of the planets. Through the "ruling influences" of any particular day, he foresees what sort of crimes are likely to be committed. Then he takes precautionary steps.

As an instance, the chief cited a recent industrial dispute.

"I took time by the forelock," he said. "The chart forecasted trouble by violence on certain dates during March, when the strike was at its height.

"I made preparations with this in mind. By having an extra force of men at the probable centers of trouble on those dates, and being careful by peaceable means to keep the crowds dispersed and in good temper, I was able to stop several provocative incidents that might easily have become dangerous.

"Many such predictions appeared on the chart for that month. That the crisis passed without disturbance I ascribe to this warning in advance."

A more tolerant, less vengeful attitude toward the criminal is one of the lessons gleaned by Chief Nedderman from his study of the stars.

"The human will can conquer the planets," he says.

Believes in Prevention.

"As a police officer, accordingly, I believe that prevention of crime in advance, and reformation of the criminal, are the policies suggested by the stars."

Chief Nedderman advises all parents to have their children's lives mapped out according to astrological predictions from the date of birth. Thus they may regulate education to strengthen the children against the particular sort of trouble likely to occur.

Cosmic Evolution.

DR. RUTH M. WOOD.



EVERY Object in Nature is covered with hints which speak to the intelligent, and when we desire to acquaint ourselves with the facts concerning Cosmic Evolution, it behooves us to look about us for the signs which tell the story.

First let us see what we are to understand by the term Evolution. Someone has defined it as—The history of the Progression of Spirit in Time; another has said, that Evolution is the “going out” after the Life-principle had been implanted in the beautiful matrix of Nature; another that *Divine Will is Love in Motion*.

And still another defined it as the intelligent Activity of the Logos, moulding objective matter with his thought into Force,—putting this Force into Activity according to his plan. What is this plan?

First. The perfection of Form, as seen in man.

Second. The perfection of Intellect in man.

Third. The perfection of Spirit—the Divine Force in man.

To what end? The bringing back into the Eternal of all the Force sent out; *Plus* the individual Experience of each.

The Universe, visible and invisible, is a realm of Law. Through all planes and states of being, two great Principles silently work out our Destiny. (1) Involution (2) Evolution.

Involution is the Law of infolding essences, principles, potencies, forces which are modified, changed and combined, then thrown out into complex Forms through the Law of Evolution. Thus the trend of all things is toward progression, seeming retrogression being in reality progression.

Involution is the Law of Causes, while Evolution is the Law of effects. Involution is to Evolution what the soul is to the body; the inner integral part.

In the Divine Being, biblically called, “In the beginning” there is incessant involving and evolving, producing and reproducing. Before different strata, genera, or races have been evolved, much had been involved and created along intermediary lines. Prior to the igneous fluids, the igneous rocks and the first quivering protozoon, with its “latent creative ener-

gy,” comes into being. Science is forced to acknowledge an invisible, so-called intangible, undemonstrable agent, a something which gives rise to and operates through the various periods of existence.

The great Law of Evolution always travels in a spiral. The loops of the spiral represent the various cycles, each continuous with that above and below it, which correspond to the stages or rhythmic periods of Evolution, each being the product of the preceding and the progenitor of the succeeding cycle.

Evolution can be properly represented by a spiral, because a *straight* line is but the extension of a point, stretching through but a *single* dimension of space, implying the readiness of the evolving Life for a minimum of experience.

A *zigzag* is likewise an imperfectly marked out course, traversing as it does only the two space-dimensions.

But, the *spiral*, including in its path all of the three dimensions of space, can be the only one for the evolutionary impulse to follow. It is this constant *Progressive* motion through *all three dimensions of space*, that alone can afford evolving Life, the variety of experience needed for its perfection.

Spiral Motion is seen everywhere in Nature, whether you look at a modest plant growing in the garden, or, go to the Redwood district of our California and investigate one of the monster trees with its forty foot diameter. The result will be the same, you will find that they have grown *Spirally*, every branch, limb or leaf being located in the path of a single or a double Spiral.

It was once thought that the cell as a whole was the Germ of Life, but by the use of more powerful microscopes it has been found that there is within the cell a nucleus of living germs spirally moving forward in their orbits like the heavenly bodies. These cells, when aggregated in the plant or tree, move onward and upward in their native spiral. The Law, “as above, so below is true.” We should expect to find the spiral in the formation of the heavenly bodies, as well as in the plant or the tree. We should expect to find the whirling vortex as well as the elliptic orbit.

Regarding the birth of a Solar System, which forms only a small part of the Cosmos, modern science has arrived at a solution, most startling by its close approximation to the Ancient knowledge, occultly handed down from the hoary past.

Science says that the planets revolve about the Sun in the same direction in which the Sun revolves about its own axis. And that Satellites conduct themselves similarly with regard to their primaries. All the planets with the single exception of Uranus and possibly of Neptune, rotate upon their axes from West to East in the same direction with their orbital revolution, and all the planets both primary and secondary, move in elliptical orbits.

These are unimpeachable witnesses to the past history of the Solar System. It is impossible that such a harmonious relation should hold between the various members of the Solar System, unless these members had a common origin.

In an old commentary on the book of Dzyan, a Zenzar manuscript of vast antiquity, is the following: "Eight houses were built by the Mother (space) for her eight divine sons (the planets) four large ones and four small ones; eight brilliant Suns according to their age and merit."

So we see, the doctrine of a common origin was inculcated long before Kepler, Kant, Laplace and Newton lived. Vibration, heat, attraction and repulsion are the conditions under which this primitive family of worlds were born, develop, and die. Every member of the planetary system, says Science, is constantly parting with molecular motion in the shape of heat, and this dissipation of motion must necessarily be accompanied by a concentration of matter. This implies, that from time immemorial, the various members of our Solar System have all been decreasing in volume and increasing in density, according to their rate of vibration. So that the further we go back, the larger and less solid must we suppose them to have been.

Obviously therefore, if we go back far enough, we should find the Earth filling the Moon's orbit. The Moon is a decaying planet, and at the time, when the fire-mist which subsequently solidified into our Earth, enveloped the Moon, it heated the latter atmosphere and water to a highly gaseous state, and when

in course of time, the fire-mist contracted, they followed the new center, and now form our atmosphere and water.

Science speaks of the Moon as our satellite, but no other satellite bears the same relation to its primary as the Moon does to us, for it does not revolve around the Earth, but around a common center, far removed. The Moon according to the older philosophy is now but as a shadow, dragged after the new body into which her living powers and principles have been transfused. She is doomed for long ages to pursue the Earth, attracted by, and attracting her progeny. Science continues its account of the formation of the Universe, by saying that at a still more remote period, the Earth must have formed a tiny portion in the equatorial zone of the Sun itself, which then filled the Earth's orbit. At a still earlier period science avers that the Solar System must have consisted simply of the Sun, which at that time more than filling Neptune's orbit, must have consisted of diffused vaporous matter like that of which the irresolvable nebulae have been shown to consist.

In accounting for the rotatory motion, science is forced to fall back on the continuity of motion, and reasoning that if, the primeval motions took the shape of currents, now aiding, now opposing each other, and determined hither and thither according to local circumstances, such indefinite motions must inevitably result in definite rotation in *one* direction. The rotating body becoming an oblate spheroid.

During manifestation of a universe there is a regular circulation of vital fluid through the whole system of planets of which the Sun is the heart, like the circulation of blood through the human body, the Sun contracting as rhythmically as does the human heart. Only, instead of performing the circuit in a second or so, it takes the Solar system blood ten years to circulate, and another year or two to pass through its auricle and ventricle, the outside planet, before returning to the real arteries of the system. This passage of the vital fluid is spoken of as producing the sun-spots, often spoken of in Astronomy.

The phenomenon of sun-spots is similar to the regular and healthy pulsations of the human heart, as the Life-fluid passes through its hollow muscles. Now the human heart can be made luminous and the living and throbbing

organ be made visible, so as to have it reflected upon a screen such as is used by Astronomers, to show the Moon for instance. Then we would see the sun-spot phenomenon repeated every second, by the action of the blood at the point of the valve's location, and we would see that they are due to the contraction of the heart, and to the rushing in of the blood.

This shows us once more the truth of the axiom: "As above so below," the internal world being like the external one. Beyond and within the glamour upon the surface we find reality in the deep. No man has ever sounded the depth of his own being. *Within* himself he finds Infinity and Eternity, if he enters deep enough. Within his Soul are *unmeasured worlds, infinite space, and no end*. Within the world we call our own selves, we find the same powers and qualities as are in the external world by which we are surrounded. These powers are states in our own self. If we penetrate deep enough, we come to a region in which all conception of self, personality and limitation ceases. We enter the formless, where nothing exists but God and silence and rest.

If we conceive of the totality of being, as an infinite diamond, pure and incorruptible, then the differentiated humanities, as the *faces* of the diamond, and the differentiated souls of each humanity as the separate facets of every face this might show exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only in and through the Divine, that these differentiated souls exist at all, and each individual soul is an entry to the ineffable heart of the whole Infinite Divine, and can, through purity, command the whole of its infinite being and power. Thus every differentiated soul is at once infinite as being one with the Divine, finite—as being but one facet of the Divine, and utterly non-existent and void apart from the Divine.

In the perfect diamond there are three powers: First, the entity of the diamond itself; Second, the differentiation or margin of the facets; and Third, as the result of these two the facets themselves.

So in the Universe, when the dawn of differentiation sets in, there are three powers: First, the being of the Universe; Second, the differentiation; and Third, through the union of these two, the differentiated souls that enter into separate life. These three powers are

in one sense, the Father, Mother, and Son of the stanzas of Dzryan.

There is yet another aspect to the diamond symbol. Each facet is not alone, but hemmed in and surrounded by other facets, and thus bound, inevitably and indissolubly, to the ether facets, having, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are equally window. So each differentiated soul is not alone, but is surrounded by other souls, and indissolubly bound to them, and has with them no real existence except through the divine one, of which they are all the facets, and in the plenitude and power of which they all equally partake, the plenary possession of one in no wise excluding or limiting the plenary possession of the others. Each soul is thus bound to other souls, in a brotherhood rising out of the depths of the essential being, as eternal and inevitable as the essential being itself.

In the same way, each group of facets, each group of souls, are bound to other groups, in Divine Hosts, Hierarchies and Powers, all of which exist only through the Divine, and without the Divine are utterly void and non-existent.

The process of cosmic evolution may be likened to the cutting of this infinite diamond, the purpose being the polishing of each facet until it reflects perfectly the beauty and splendor of the whole.

It must have been a faint realization of this grand and glorious consummation that flashed upon the oriental poet who wrote:

I stand in the great forever,
I lave in the ocean of truth,
And I bask in the golden sunshine
Of eternal Love and Youth.

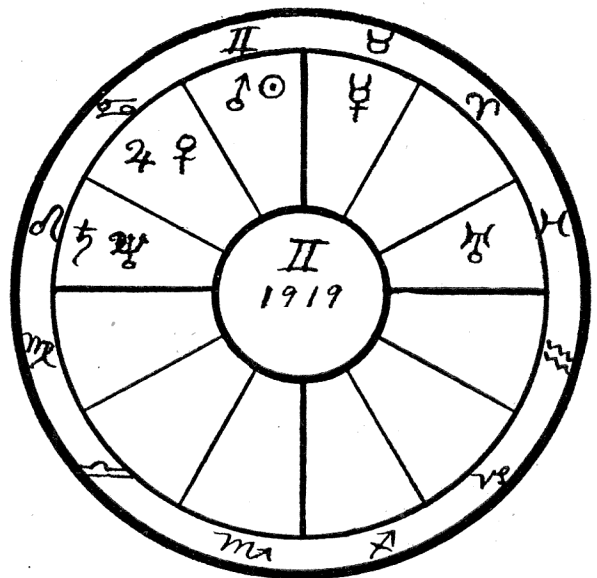
YOUR CHILD'S HOROSCOPE FREE!

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

The Children of Gemini, 1919

BORN FROM MAY 22nd TO JUNE 22nd, INCLUSIVE.

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



IN READING the horoscope of the children born this year during the time when the Sun is passing through the versatile, quick-witted, restless sign of Gemini, we find a wonderful combination. After June 2nd., Mercury will enter Gemini, giving these children exceptionally quick and active minds. Saturn and Neptune will then be in mundane sextile to Mars and Mercury. Saturn, the serious planet—the balance wheel—will steady the impulsive and restless Mars and Mercury, will thus be of great benefit, and Neptune will give them more of a dreamy, idealistic nature, modifying to some extent the materialistic, restless condition of the above planets.

The parents will have to be very diplomatic in their training for these children will see a point before there elders have finished elucidating it, they will always know better and will become restless if restricted. They will have a wonderful memory. With Venus and Jupiter in Cancer, the love nature and the beautiful

side of the sign Cancer will be accentuated, and love in the home will be expressed by these children, they will be a ray of sunshine to the parents, especially those born after the 8th of June when Venus will be transiting the sign Leo. Truly parents with such children in the home will be blessed. They will be little chatter boxes, never at a loss for something to talk about, but if the love nature is fostered and the tendency to speak kindly, if they are not allowed to criticise (for Mercury, Mars and Sun in Gemini has a critical tendency), and taught instead to think and speak well of everybody at all times, they will be very popular and beloved by all.

They will be above the average in health. Do not permit them to waste their energy, for with Mars and Mercury in Gemini, the nervous system will be their weak point and it will be easily depleted, for we also find the nervous Uranus making a mundane square to the planets in Gemini.

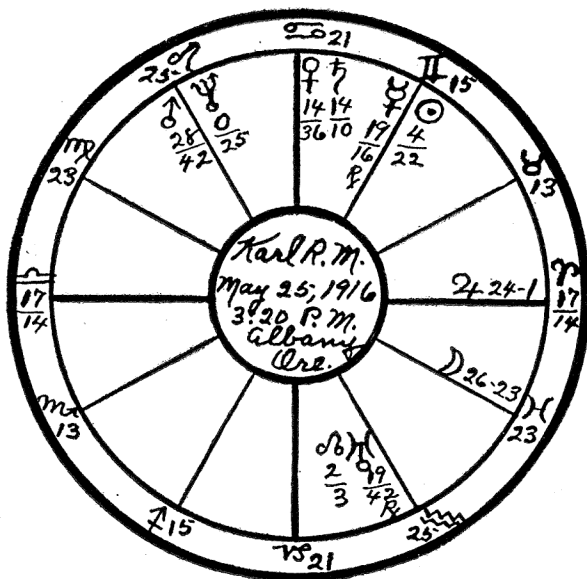
Your Child's Horoscope

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

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.

KARL ROBERT M. Born May 25, 1916
Albany, Ore., 3:20 P. M.



Here we have a most lovable and bright little fellow, with the sign Libra, ruled by Venus, the planet of love, on the Ascendant, and the quick-witted and dexterous Mercury in its own sign of Gemini in the 9th House, trine to the original, inventive Uranus which is also in its own sign of Aquarius. Both Mercury and Uranus are in sextile to Jupiter in the 7th House. Karl will have a very bright and inventive mind, he will be original in thought. Unfortunately Mercury and Uranus are both Retrograde, and the Moon square Mercury, this will make it more difficult for Karl to accomplish things mentally, the mind will become restless, and we would advise the parents to teach him concentration, encourage him to finish everything that he starts. He will be very dexterous with the fingers, quick in learning to operate the typewriter, to set type, to operate a telegraph instrument, or to perform any work where nimble fingers are used. With the ruler of the 6th House, Jupiter, well aspected in the 7th House in Aries, Karl will be fortun-

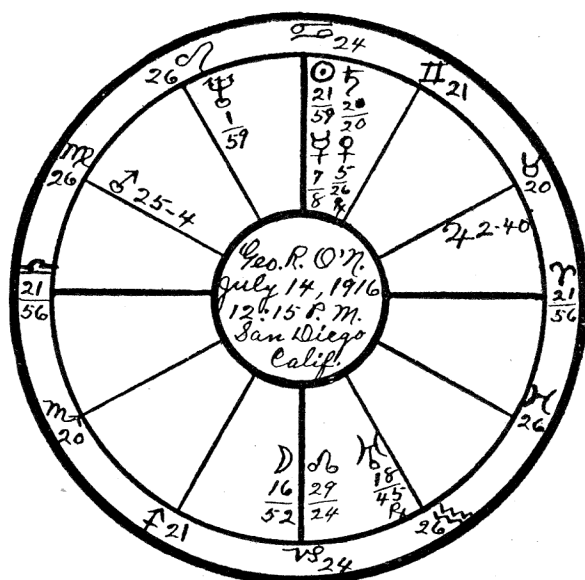
ate with the public, he will have a pleasant suave way of meeting them, and will be very successful in mercantile work, as a salesman, especially of womens' apparel.

With Mars square to the Sun from the fixed sign Leo, and Venus afflicted by the conjunction of Saturn in Cancer, Karl will have restricted circulation, and if a strain is put upon the body, a tendency to heart trouble. But the greater danger lies in Saturn and Venus in Cancer. He should be taught moderation in eating. Do not permit him to form a habit of eating sweets and desserts with his meals, teach him to be very modest in his food. This will save him much physical discomfort, for where the stomach is abused and the circulation is sluggish, the heart action is also impaired.

Karl will take naturally to religious teachings, especially in the advanced esoteric form, for we find the Sun sextile to Neptune, and Uranus sextile to Jupiter. He will be deeply interested in humanitarian work, kind and benevolent, and we would advise the parents to give this child a religious training, for whatever is strongest and best in him he will express through the 9th House—religion.

GEORGE RAYMOND O'N. San Diego, Cal.
Born July 14, 1916 12:15 P. M.

Here we have another very lovable, kindly, sympathetic Libran, with the ruler, the harmonious Venus, in Cancer in the Midheaven, conjunction to the eloquent and intellectual Mercury and sextile to the reverent, opulent Jupiter in the artistic and musical sign of Taurus. George will always look to the bright and hopeful side of life, ever cheerful, honorable and honest, with a deep love nature. But with Saturn and Sun conjoined in Cancer, sextile to Mars in Virgo, he will want praise and flattery, he will want to be appreciated. If you do not tell him how well he has done a thing he



will become discouraged, and he is apt to be very egotistical, and it might be well at times to check this, otherwise it may become dominant and cause him to be overbearing and conceited. But there is so much good in this young man that it will overbalance the afore-said fault. Mars in good aspect to Saturn and Sun on the Midheaven will give him great executive ability, persistence, quick mentality, and he will rise in life, will be self-made, with a

great deal of tact, forethought and system. He should always work for the government if he wishes to make the greatest success, especially in the agricultural or chemistry departments. He would be very successful in whatever has to do with the raising of food or dispensing of food, also as a manager or employee of a restaurant or cafeteria.

But we would caution the parents to teach him to follow a proper method in eating, for with Saturn in Cancer, opposition to the Moon, he will have strange likes and dislikes as to food, will want to eat what he craves, and at all odd hours, and is apt to drift into the habit of drink as there will be a desire for liquids. George will have wonderful ability to resist disease, with Mars and Sun sextile he will overcome almost anything.

With Venus and Mercury conjunction, sextile to Jupiter in the second sign Taurus, he will attract money, will be very frugal and careful with his money, but, there is a tendency to speculation. He should avoid investing his money in large corporations, especially those that are frequently organized with the intention of defrauding. These will attract George's attention and he is very apt after saving his money to invest it in this manner and lose.

VOCATIONAL READINGS

ELMA K. Born Jan. 7, 1901
San Francisco, Cal. 11:15 A. M.

This young lady has the venturesome, self-assertive, energetic, and fiery sign Aries on the Ascendant, with Mars the ruler trine to the Sun in the Midheaven in the positive, persistent, determined sign of Capricorn. This is an indication that Elma will never follow, she will rule at any price, will want to be at the head of everything. She is shrewd, quick, and active mentally with Mars in Virgo trine to Saturn, Mercury and Moon, is unusually bright and will always succeed in obtaining what she desires and achieving what she sets out to do. With the Moon in Leo in the 5th House (children) trine to Uranus and Venus in the 9th House, Elma will be very successful as a teacher of the young, would also do well with music, especially church music, for instance as an organist in a religious institution.

There is one danger that we would warn this

young lady against. With Venus and Uranus conjunction, square to Mars, she is apt to have trouble with undesirable advances from the opposite sex amongst her employers.

She will be very successful in chemistry. With Saturn, Mercury and Sun well aspected in the 10th House in Capricorn, Saturn very powerful in his home and conjunction to Mercury, she will be very popular and successful with the government and will always have the confidence of her employer.

GLADYS B. P. Born Oct. 4, 1898.
Boston, Mass. 6:45 P. M.

This native with the persistent and fixed sign of Taurus ruled by Venus the goddess of music, on the Ascendant, is handicapped however with the ruler in its fall in Scorpio and conjunction to the erratic, restless Uranus, and

(Continued on Page 79.)

Studies in The Rosicrucian Cosmo Conception

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The Rosicrucian Catechism

ALFRED ADAMS

THE FOUR KINGDOMS

(Pages 56 to 86, Cosmo-Conception)

(*Eleventh Instalment*)

Continued from May.

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| <p>Q. What effect will time have on the three lower kingdoms?</p> <p>A. The three life-waves, which now animate the three lower kingdoms, will reach the human stage, and man shall have passed to higher stages of development.</p> <p>Q. To what plane has the Ego, the thinker, descended?</p> <p>A. Into the Chemical Region of the Physical World.</p> <p>Q. What has man attained in this Region?</p> <p>A. Here he has marshalled all his vehicles, thereby attaining the state of waking consciousness. He is learning to control his vehicles.</p> <p>Q. Which organs are not yet fully evolved?</p> <p>A. The organs of the desire body and the mind.</p> <p>Q. At the present time, what does the mind do?</p> <p>A. It is simply a link, a sheath for the use of the Ego as a focusing point. It is the last of the vehicles that have been built.</p> <p>Q. As regards density, in which direction does the spirit work?</p> <p>A. The spirit works gradually from finer into coarser substance.</p> <p>Q. Which body was built first?</p> <p>A. The dense body was built first and has now come into its fourth stage of density.</p> <p>Q. To what stages have the other vehicles now attained?</p> <p>A. The vital body is in its third stage and the desire body in its second, hence it is still</p> | <p>cloud-like, and the sheath of mind is finer still.</p> <p>Q. These vehicles not having evolved any organs as yet, how are they made vehicles of consciousness?</p> <p>A. The Ego enters into the dense body and connects these organless vehicles with the physical sense-centers and thus attains the waking state of consciousness in the Physical World.</p> <p>Q. How do these higher vehicles become of value at the present time?</p> <p>A. By their connection with the splendidly organized mechanism of the desire body.</p> <p>Q. What mistake do people frequently make when they come into the knowledge that there are higher bodies?</p> <p>A. They grow to despise the dense vehicles and to speak of it as "low" and "vile"—turning their eyes to heaven and wishing that they might soon be able to leave this earthly lump of clay and fly about in their "higher vehicles." These people do not realize the difference between "higher" and "perfect."</p> <p>Q. In what sense is the dense body the lowest vehicle?</p> <p>A. In that it is the most unwieldly, correlating man to the world of sense with all the limitations thus implied.</p> <p>Q. To which stage of evolution has the dense body attained?</p> <p>A. It has attained the fourth stage of development, and it has now reached a great and marvelous degree of efficiency.</p> <p>Q. Has the dense body reached a stage of perfection?</p> |
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- A. It has not, but at the present it is the best organized of man's vehicles and in time will reach perfection.
- Q. In which stage of evolution is the vital body?
- A. In the third stage of evolution. It is less completely organized than the dense body.
- Q. At what stage of organization is the desire body and the mind?
- A. They are almost entirely unorganized and, as yet, are mere clouds. In the very lowest of human beings, these vehicles are not even definite ovoids; they are more or less undefined in form.
- Q. What should be recognized by anyone pretending to have any knowledge of the constitution of man?
- A. They should recognize that the dense body is a wonderfully constructed instrument.
- Q. Can you give an example of this wonderful construction?
- A. Take, for instance, the femur. This bone carries the entire weight of the body. The outside is built of a thin layer of compact bone, strengthened on the inside by beams and cross-beams of cancellated bone, in such a marvelous manner that the most skilled builder or construction engineer could never accomplish the feat of building a pillar of equal strength with so little weight.
- Q. What other bones are built in a similar manner?
- A. The bones of the skull, using the least possible material and obtaining the maximum of strength.
- Q. Why is the wise man grateful for his dense body?
- A. Because he knows that it is the most valuable of his present instruments and, consequently, takes the best possible care of it.
- Q. In its descent into matter, how far has the animal spirit advanced?
- A. To the Desire World only. It has not yet evolved to the point where it can "enter" a dense body.
- Q. What condition or state does this impose on the animal?
- A. It causes the animal to have no individual indwelling spirit, but is directed from without by a group-spirit.
- Q. Are the vital body and the desire body of an animal entirely within its dense body?
- A. They are not, especially where the head is concerned.
- Q. Can you give an example of this condition?
- A. The etheric head of a horse projects far beyond and above the dense physical head. When the etheric head draws into the head of the dense body, that horse can learn to read and work examples in elementary arithmetic.
- Q. What fact is due to this peculiarity among domesticated animals?
- A. The fact that horses, dogs and cats and other domesticated animals sense the Desire World, though not always realizing the difference between it and the Physical World.
- Q. What illustration can you give of the above fact?
- A. A horse will shy at the sight of a figure invisible to the driver; a cat will go through the motions of rubbing itself against invisible legs.
- Q. What does the cat see under such circumstances?
- A. The etheric legs, or the ghost, but does not realize that there are no dense legs available for frictional purposes.
- Q. How does the dog show that he sees something that he does not understand?
- A. The dog, wiser than the horse or cat, will often sense that there is something he does not understand about the appearance of a dead master whose hands he cannot lick. He will howl mournfully and slink into a corner with his tail between his legs.
- Q. What is "animal instinct" and "blind instinct?"
- A. There is no such vague, indefinite thing as "blind instinct." There is nothing "blind" about the way the group-spirit guides its members.
- Q. Is it possible to communicate with these spirits of the animal species?
- A. The trained clairvoyant, when functioning in the Desire World, can communicate with the group-spirits and finds them much more intelligent than a large percentage of human beings.

(To be continued.)

Children's Department

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Nursery Chats

NORMAN McCLEOD.



ELL Bobby I promised to tell you about the fairies to-night and also why some people do not believe in fairies, so I shall try to keep my promise.

In the first place there are far more fairies than your mother can count, more even than all the people on the earth, so you see it would be pretty hard to tell you about all the fairies. But I can see how some of them work and play just as little boys and girls do every day.

Each little fairy has his or her own little task to work at from day to day. And of course some have big tasks and others little tasks to do; some have nice, pleasant and cheery work at which they smile and sing, and it is surprising how well and quickly they do their work; while others kick and grumble at everything they have to do, and thereby make life very miserable for themselves and those about them.

Now some fairies are so teeny-weeny-wee that it is pretty hard to find or see one all by itself, while others are quite as big as your thumb, and some are even larger and help us in our work, even though the most of us cannot see them nor even know they are helping us in our work and play.

The teeny-weeny-wee ones are pretty small to do much work by themselves so they have the larger fairies show them what to do, and it is only when whole armies of these little fellows set to work that we can see what they work at. Now anyone can see their tiny houses in the fruits and flowers, but not everyone can see the little fairies that live therein, and who do the work of feeding and building and painting of these plants and flowers we all know so well. Now not everyone knows it, that these little houses are made by living fairies because the fairies are so tiny that we cannot see them move and they make such tiny movements that even

a microscope would not show us anything about them except their color. But their lovely colors are so wonderful that no man or artist can make or paint such colors because he uses dead and lifeless colors. While the wiser fairies know just how to gather these beautiful, tiny little fairies and arrange them in order so they will not be fighting among themselves and getting their little clothes all soiled and dirty. They arrange the little fellows just like the teachers did with the school children when the soldier boys came home from the war. You remember the human flag where ten thousand school children dressed in red, white and blue were placed in such a way that a person a long ways off could see what appeared to be a great flag. Now that flag was a *living flag* made up of ten thousand little children who were willing to stand just where the teachers placed them. Each little body there was a *living house* and in each little body there was a *living spirit*. But after a while these little red, white and blue houses became very restless and the teachers saw that they could not be kept in that position any longer so the little houses were allowed to do as they pleased, and pretty soon instead of a nice big beautiful flag there was a mixture of red, white and blue which did not look like anything but a mess of colors.

Now you can take a little buttercup and give it to one of these worldly wise men who think they know it all when they do not know as much even as a little child, and show him under the microscope (which is really a very powerful eye), how the tiny little houses are built, their shape and color; but he will only say: "pooh! those are plant cells built and colored by nature forces;" and then he is apt to throw it down on the ground and crush it under his feet to show how little he believes in such talk. He knows that nature has something to do with it, but as he cannot see what

(Continued on Page 79.)

Spring at the Brown House.

BESSIE HARDWICK

To the Great Brown House came the rain one day,
With it's gentle tap, tap, tap,
And whispered to violet, snowdrop and rose,
Your pretty eyes you must now unclose,
From your long, long Winter's nap,
Said the rain with it's tap, tap, tap.

ALTHOUGH it was only a gentle tap, some of the flowers heard it, some sleep sounder than others, but the violet and the snowdrop and the little wild cyclamen heard, and began to stretch, and stretch until tiny heads were seen peeping out of the Brown House.

Now while the rain was tapping the gnomes heard it and became very busy, running to and fro, looking into all their paint pots especially into the green ones to see if they had enough paint. All winter they had been busy mixing colors, darker and lighter shades of green, pretty blues and pinks, yellows and pale purples, to be ready for the spring-flowers' dresses; now they became excited and a little anxious for fear they would not have enough, but after assuring each other that they had plenty they began to go out every morning to see if any flowers were ready for their dresses. The first few days there were none at all, but soon there were hosts of little heads beckoning to them.

For weeks they were busy; every morning before the sun was up they were out on their way to work with their green paint pots and brushes, eager to get it all done before the rain came again.

At last after weeks of hard work they were finished, all the little cyclamen, or shooting stars, violets and many other little flowers and ferns were painted in their green dresses, and the gnomes could now make more paint and take a rest until the rain came again to give the flowers a drink, so that they could grow up, and need bigger and fairer dresses.

But the rain did not come, and the gnomes waited, thinking it would surely come tomorrow, but after waiting in vain for many tomorrows they got angry and shook their heads and pulled their whiskers at the thought that the

mermaids had been so lazy and vain, that instead of working and gathering up the water for the clouds, they had been making themselves pretty, and had spent too much time in combing their hair and brushing their tails.

The gnomes were very angry at them, because they had worked so hard, first in the mixing of all the paint, then in the painting of the many little dresses, and now all their work was wasted and they must do it over again, for the flowers had withered. So they stamped up and down, and talked loudly amongst themselves of the vanity of the mermaids. At last the mermaids felt this, and became frightened, so they began to work hard, all day for many days they carried water from the ocean to the clouds. To be sure that there would be enough this time they filled the clouds until it seemed they would burst.

All this time the sylphs had been waiting, and seeing that the clouds were full they became busy and made the wind blow to carry them up into the sky to bring the rain down. And what a quantity they brought, for many days and nights it rained so hard that the gnomes were not able to get out at all to see if the little flowers were coming; but they were very happy, singing and humming, for they knew that soon there would be lots of work for them, so when it had stopped raining and they saw that the sun thought of getting up, out they came with their pots, laughing and shouting, rushing in their eagerness to get to work, for what busy days there were ahead of them! So much rain had fallen that the flowers would not need a drink for a long time, but would grow, and grow.

The gnomes are very happy when the time comes for them to go out with two or three different pots on their arms, when the flowers want a fairer dress. Then they will take a pot of purple, one of white, another yellow, and one of green to paint the shooting stars, and for the snow-drop they take a white and green.

Sometimes you will find that they have painted just one violet, all alone. They do that purposely to see if people will like it, if they do they will pick it, and the gnomes watch to

(Continued on Page 79.)

Nutrition and Health.

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A Petition For Animal Life.

MRS. A. D. ANDREWS



As a humble student, I wish to plead for the increased freedom of life—for all life, which is a homogeneous, intelligent unit. Man, standing as he does at the head of creation and having been given dominion over the less evolved forms of life, has a commensurate responsibility.

Because he is a God within, the leader of all the other kingdoms, he is given the keys of Heaven and he has only to unlock the door and take possession of the life. Upon his attitude toward these younger children of the Father depends in a large measure the quality and rapidity of their development. Especially is this true of the animal kingdom, standing as it does next to man and being consequently easily influenced by his thoughts and feelings. Much would be gained if a better understanding were established together with a reciprocal relation between man and the animals, and if the fear of man could be overcome. Fear is inhibitory in its effect, closing the channels of communication and developing a defensive attitude which precludes all growth. Man sets the example and all brute nature dominates by force. The brute preys on the weaker for gain and food. So long as men continue to eat the flesh and blood of their weaker brothers, just so long will the brute nature predominate, and the higher man, the spirit, will suffer.

It was never intended that the human being, the God-man, should eat the flesh and blood of any animal, nor sacrifice an innocent life for gain. There are great numbers of passages all through the Bible where man is forbidden to take life. Isaiah, he who among those early speakers for God (the prophets) came in many respects closest to the Christian conception of Deity, says in his wonderful first chapter, where he denounces the bloody practices of his contemporaries, likening them to the people of Sodom and Gomorrah, "I am weary — I will hide

mine eyes from you. When ye make many prayers I will not hear." Why? "Your hands are full of blood." And the whole context brings out most emphatically the fact that this blood is the blood of animals, "of rams, bullocks, lambs and he-goats." The King James version of the Bible puts this feeling of abhorrence into the strong, terse English of the period. "I cannot away with it."

Because of this clear vision of the love of God, this prophet could also draw the picture of the far off consummation of the evolution of the race when, "The wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the lion shall eat straw like the ox." How in harmony is this thought of the prophet with that of the apostle who writes that the *whole* creation travaileth or worketh *together* for redemption.

Hosea the prophet, who from the crucible of his own great agony, could distil the sublime message of the mercy and love of God, says, "I desired mercy and not sacrifice."

Thanks to the teaching of the blessed Master, whose Father was also the Father of the sparrows of whom two were sold for a farthing in the market, yea, and of the very lilies of the field, this iniquitous practice of bloody sacrifice has passed.

One of the few records where Jesus shows anger is in John, 2nd chapter, vs. 14, 15, and 16, where he drove the money changers from the temple and the people who sold animals and birds for sacrifice. His words were: "And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting, and when he had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money and overthrew the tables and said unto them that sold doves, "take these things hence; make not my Father's house a house of merchandise."

The foregoing passages, with many others, are very distinct. "Thou shalt not kill" is very easy to understand; yet we who have the keys of Heaven are constant accessories to this fearful crime, and as such we shall have to suffer.

To be sure, there are many of us who refrain from meat eating, but how many of us refuse to wear handsome fur-trimmed clothes, kid gloves, leather handbags, or leather shoes, to say nothing of the leather cushions that adorn our couches and chairs? Even our Lord's

precious teachings—the Bible—we have bound in the handsome skins of His lower children.

I wonder if this is not a time for us to stop and think and meditate on this awful sin, to which we as individuals are a party?

Let us be kind to those we lead. The lion will be our friend; the birds and butterflies will light on our heads and shoulders; such music as we have never heard will fill the air.

Let us not be afraid, for God made us all for His glory. Let us get Heaven and Earth united, for nothing good is ever lost; only sin must die.

Menu from Mt. Ecclesia

—BREAKFAST—

Sliced Oranges
Hominy
Whole Wheat Gems
Milk Coffee

—DINNER—

Baked Potatoes
Buttered Young Beets
Asparagus Loaf
Tea Milk

—SUPPER—

Ground Raw Carrots and
English Walnut Salad
Young Green Onions
English Nut Cake
Whole Wheat Bread, Butter
Milk Tea

Recipes

Baked Potatoes

Wash and carefully dry medium sized smooth skin potatoes. Rub them with cooking oil, place in pan and bake for 45 minutes in a quick oven. The potatoes will be improved by the oil, and the skin can be eaten with them. They are very wholesome, prepared in this manner, and it will take 15 minutes less time to bake them.

Buttered Beets.

Wash fresh young red beets, cut off the tops leaving about two inches of the stem. Steam or boil in covered boiler until tender, drop into cold water to loosen the peel, rub off the skins with the hands so as not to break the beet, cut into halves lengthwise. Heat butter and a little milk in pan, after sprinkling beets with salt, drop into this hot butter until heated through.

Asparagus Loaf.

Pour the juice off a can of asparagus, allow to drain, spread on the bottom of an oiled baking pan. Make a batter the same as for hot-cakes, using part of the asparagus juice with the milk, pour this over the asparagus. Place in oven, bake for twenty minutes or until well

browned on the top. Cut this in pieces and serve while hot.

English Walnut Cake.

Beat three eggs until light, slowly adding two cups of sugar, three-fourths cup of cooking oil or butter, one cup of milk. Mix the dry ingredients separate. Two cups flour, two teaspoons baking powder, one-half teaspoon salt; beat this slowly into the milk and egg. The last thing add one cup of finely chopped meats of the English Walnuts. Bake one hour in a slow oven.

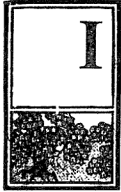
—APPRECIATION—

We are pleased to receive a copy of the Vegetarian magazine published by Jean Roberts Albert, 1649 Grand Ave., Chicago, Ill. This magazine was enjoyed at Headquarters before the war, we looked forward to it each month, for it was full of hints and helps for the vegetarian. It is doing a good work, and we regretted its discontinuance. But now that it is again published we feel that it should have the support of every one, and may it be successful in its reestablishment.

Echoes from Mt. Ecclesia.

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Easter on Mount Ecclesia.



THIS is the custom to date all monthly periodicals ahead and although this magazine is dated June the articles are written in April. We feel that the readers will be interested to hear how we spent Easter day on Mount Ecclesia.

At this time of the year California is at its best, and especially Headquarters with its abundance of yellow blossoms, for the poppies, marigolds, daisies, and all manner of golden flowers, are now in blossom. In the center of the grounds after entering the large entrance gate and about two hundred feet up the main drive, we have an emblem in the form of a circle, about one hundred feet across, surrounded by a hedge of red geraniums in blossom all the year round. Within this hedge is a bed of green lippia with a large golden star in the center of Egyptian daisies that are in full bloom at this time of the year. In the center of this golden star we have a white cross about seven feet high with a narrow black border around it. Three golden letters,—C.R.C. (Christian Rose Cross) are placed at the top of this cross, one on each arm. At the foot of this cross is a deep red rose bush which is also in bloom.

The sunrise services were held at 6:15 at this emblem, an address was given by Mrs. Heindel, followed by a silent prayer while facing the Sun as it arose behind the hills. It is remarkable that there are two hills eastward that greatly resemble the pyramids of Egypt. The services were finished in the Pro Ecclesia.

After this service, as we reached the dining hall, we were detained by strange and mysterious doings on the porch. Mr. Goode, who has charge of the hoisting of the flags, was letting down our frayed and worn American flag which floats above the dining hall. We wondered why he was doing so. But immediately he unfurled a glorious new American flag while Mrs. Wolff gave the following address, which was followed by singing "The Star Spangled Banner."

Address by Mrs. Wolff.

There is a deep significance in the fact that two flags unfurl to the breeze on our Mountain.

Why is a flag saluted, honoured? Because it represents an ideal, a great Cause to which we have vowed loyalty and service. A flag is indissolubly connected with service. To follow a flag means to *serve* a flag.

The Cross and the Roses, and the large Golden Star on the back ground of blue,—that is the spiritual flag of the Elder Brothers, of the Rosierucian Order, of Universal Brotherhood. Under its guidance and protection we strive to serve mankind as Visible and Invisible Helpers, unlimited by time and space and matter,—our field the *world*.

There is a very close connection between the Rosierucian flag and the Stars and Stripes, this flag of our country, the United States of America, which, marching in the vanguard of evolution, is leading the nations towards realization of Universal Brotherhood.

The Stars and Stripes, this dear flag of our *home* surroundings! Under its protection we perform our daily work, the innumerable duties of our daily lives, often apparently small, and in a limited circle, just where we are.

The great Star in the Rosierucian emblem means Service universal, the small stars in the American flag stand for service *here*. The great Star, the *goal*, the small stars the *test*. Unless we perform our daily tasks faithfully, cheerfully and loyally, so that they shine pure and white as the stars on the flag of our United States, we cannot evolve that mystic raiment of the soul symbolized by the large Golden Star on our Rosierucian flag. For the small white stars of daily service, when woven together, turn, by a process of living alchemy, into gold and form the wonderful garment, starry and golden in which we shall meet the risen Master.

The Rosierucian Movement is the Cause of the Elder Brothers, *they* gave it to humanity,

they are the Leaders, on the invisible planes. But the daily work on the physical plane has to be carried forward under a visible Leader. Unless, under the Stars and Stripes, we serve our great home, the United States, we cannot serve our greater home, the world, under the Star, the Cross and the Roses. Unless we render loyal service to the Rosierucian Cause as visible helpers under the guidance of our leader, we can never attain to the priceless privilege of becoming Invisible Helpers under the guidance of the Elder Brothers.

We, the workers at Headquarters of the Rosierucian Fellowship therefore present Mrs. Heindel with the flag of our country as an expression of our loyalty to her and the daily work.

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This presentation came as a complete surprise to Mrs. Heindel. She acknowledged it by stating that personally she could not accept this token, but as a gift to the Fellowship and the work which she represents, and in the name of the Fellowship she thanked them for this gift.

Yet another surprise awaited us that day. As the bell for dinner rang we were pleasantly surprised to find a larger table in the form of a half square, decorated in orange and purple, with colored Easter baskets and eggs, making a most beautiful effect, and a well prepared dinner was enjoyed with toasts and music.

The day ended with the usual Sunday evening service in the Pro-Ecclesia, followed by a talk on the life, crucifixion and ascension of the Christ, with stereopticon slides. Truly this was a day well spent.

SPRING AT THE BROWN HOUSE.

Continued from Page 75.

see if it is picked. If so they are pleased and in a few days time you will notice that they have painted a few more, and the more we pick the more they paint, but they do not like if we pick some and leave only one or two, we should either pluck all or leave enough that those remaining are not lonely. But we should not do as so many little children, pick the flowers and then destroy them. Think how that hurt to be pulled to pieces and tossed away, when so much joy can be awakened by taking them to a sick friend.

NURSERY CHATS.

Continued from Page 74.

these nature forces are, he thinks no one else can either, which is the reason why he will not believe you, Bobby, when you tell him these nature forces are in reality made up of fairies, and the older and wiser fairies teach the younger fairies, showing each little fairy where to stand or work and be the most useful just as the teachers built the living flag. But the real reason why he is unable to see the fairies is because some of the fairy policemen have thrown fairy-dust in his eyes. This fairy-dust is made every time any one abuses or maliciously destroys a pretty flower, an innocent little bird or animal, or when one tells lies and nasty things about others. To-morrow night we will see what this dust is like.

VOCATIONAL READINGS.

Continued from Page 71.

it may be difficult for her to pass through life without making a serious misstep. The attentions of the opposite sex will be dangerous, also her love for finery and her ability to spend money. With Moon in opposition to Saturn from the 2nd House, also Neptune there, she will spend money freely, and great temptations will be placed in her way. What she spends she will use for self and her pleasures. In her home she will be extravagant with Mars in Cancer square to Jupiter. Gladys will be quick mentally, with Mercury sextile to Uranus, but as the ruler of the mind is intercepted in the 6th House, she may not be able to make use of her mentality, and therefore may accomplish little. We would advise her to develop the musical and artistic side of her nature, if she wishes to bring out the strength of the soul. The voice, if developed, would be very musical.

WANTED

A BOOKBINDER A STENOGRAPHER
AND A COOK

*Apply Mount Ecclesia,
Oceanside, Cal.*

The Rosy Cross Healing Circle.

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—HEALING DATES—

June 7—15—22—28.

July 5—12—19—25.

August 1— 8—15—21—28.

St. Joseph, Mo., Mar. 17, 1919.

Dear Friends:

I will just write you a few lines to express my gratitude for your prayer for my healing.

I am feeling well again so you may discontinue your prayers. Thanking you again, and may God bless you and keep you, as ever yours,

* In fellowship,

C. S.

Mountain Home, Idaho, Feb. 25, 1919.

Dear Friend:

I am feeling real well now, and I am working every day doing clerical work at the telephone office, and I am enjoying every minute of my work and good health.

The doctor here told a friend of mine when I had the influenza that he could not understand how I was recovering as I had taken so much medicine and the medicine seemed to work against me for I had nothing to build on.

Sincerely,

S. I. H.

Brockton, Mass., Jan. 30, 1919.

Rosierucian Fellowship,

Oceanside, Cal.

Dear Friends:

Just a line to tell how thankful I am to the Invisibles for their wonderful help.

Last week I spent the best week for a long time. I am yet aware that I have a back, but in comparison to last Fall, when most of my work was done while in agony, the change is great.

Praised be God for such help.

Will write again in a week.

Thankfully yours,

Mrs. E. P. L.

Barries Dale, Malvern J. D. Jamaica B. W. I.

February 24, 1919

Dear Sir:

I wrote to you in December but until now I have not received a reply. By this you will see that I have changed my residence.

Since I started writing to the Rosierucian Fellowship, I have to acknowledge that there is a change in my life.

My own people have to wonder at my change. Really this Fellowship is one to be praised and spoken of. I have to give Mr. Parchment thanks for the day when he showed me this light.

I received a letter from Brother T. last week telling me how marvellous and great this work is.

We are having hard times. There is quite a change in the time. One can hardly realize what it is.

I received questions in your last letter, I am very sorry I cannot answer them until I get some lessons from you which will enable me to do so.

Hoping to hear from you soon, I am,

Yours truly,

L. M. M.

Alameda, Calif., March 16, 1919.

Dear Friends: I want to send you this small contribution to the good work you are doing for those that are suffering, and I am very grateful for the help given me. The pain in my spine came very suddenly while at work, about seven weeks ago and although I kept on with my work it bothered me quite a bit. When I would sit down awhile I would scarcely be able to rise. My back was just like a rusty hinge. Then one night, after retiring I made a move to gain a more restful position and I gave my spine a twist, and I was seemingly paralyzed for nearly an hour. The pain was nearly unbearable. The pain finally left me enough so I crawled out of bed by inches and wrote out my call for help in ink. From then on the pain gradually left me and I am practically well again. I think another week will see me fit as a fiddle.

Again I want to thank you and the Invisible Helpers for your kind administration.

Gratefully,

H. H. L.