



RAYS FROM THE ROSE CROSS



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The Mystic Light.

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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 June.)



AFTER the before mentioned discussion they entered the Temple, where the twelve Brothers were present. It was arranged differently from what Mr. Heindel had seen before, but lack of space forbids a detailed description, we shall only mention three spheres, suspended one above the other, in the center of the Temple, the middle sphere being about half way between floor and ceiling, also that it was much larger than the two others, which hung above and below.

The various modes of vision above the physical are,—etheric, or X-Ray sight, color-vision which opens up the desire world, and tonal vision which discloses the region of concrete thought as explained very fully in "The Rosicrucian Mysteries." Mr. Heindel's development of the latter phase of Spiritual Sight had been most indifferent up to the time mentioned, for it is a fact, that the more robust the health, the closer we are enmeshed in the physical, the less able to contact Spiritual Realms. People who can say: "I never had a day's sickness in my life," at the same time reveal the fact that they are perfectly attuned to the physical world, and totally incapable of contacting the spiritual realm. Mr. Heindel had suffered excruciating pain all his life, the after-affects of a surgical operation on the left limb in childhood, the wound never healed until he changed to a meatless diet. Then the pain also ceased, but his endurance during all the previous years

was such that it never showed by a line on his face. It was noticeable, however, that when blood flowed, as the result of an accidental cut, it would not coagulate, and a great quantity was always lost; whereas, after two years on a clean diet, the accidental loss of an entire nail in the morning resulted in loss of a few drops of blood only, he was able to use the typewriter the same afternoon, there was no festering as a new nail grew.

Upbuilding of the spiritual side of the nature, however, brought disharmony to the physical body, it became more sensitive to conditions around; the result was a break-down. This was all the more complete, because of the afore-mentioned power of endurance, which kept him on his feet for months after he should have given in, with the result that he came very close to death's door.

But as death is the permanent dissolution of the tie between the physical and spiritual bodies, so also those who go that way, approach the condition existing when severance is about to take place. Goethe, the great poet, received his first initiation while his body was prostrated nearly unto death. Mr. Heindel had not progressed so highly, but his studies, aspirations, and an exercise practiced for a long time. (which he thought then he had devised, but which was carried over from the past) all these conditions combined to make it possible for him during that first sickness, to slip out of the body for a short while, and then return. He did not know how he did it, and was unable to do it at will; a year later, he did it again, by accident. Thus it was with him strenuous work, both physical and mental, this kept the physical instrument in anything but enjoyable condition. Friends cautioned him, and he tried to heed their warnings, but the work must be done, until help came, he was forced to continue, re-

gardless of health. Out of this precarious condition, however, came an increasing ability to function in the spiritual world, and while as said, at the time of the experience here related, the tonal vision and the ability to function in the Region of Concrete Thought were indifferent, and chiefly confined to the lowest sub-division thereof, a little assistance from the Brothers that night enabled him to contact the fourth region, where the archetypes are found, and to receive there the teaching and understanding of that which is contemplated as the highest ideal and mission of the Rosierucian Fellowship.

He saw our headquarters and a string of people coming from all quarters of the world, to receive the teaching, saw them issuing thence to bring balm to afflicted ones near and far, and while here in this world it is necessary to investigate in order to find out about anything, there the voice of each Archetype brings with it, as it strikes the spiritual consciousness, a knowledge of what that archetype represents. Thus there came to him, that night, an understanding which is far beyond words to express, for the world in which we live is based upon the principle of *time*, but in the high realm of the archetypes all is an eternal *Now*. These archetypes do not tell their story as this is told, but there bore in upon him, an instant conception of the whole idea, much more luminous than can be given by the reciter in words.

The region of concrete thought, as you will remember from our other teachings, is the realm of sound, where the harmony of the spheres, the celestial music, pervades all that is, as the atmosphere of the earth surrounds and envelopes everything terrestrial. Everything there may be said to be wrapped in and permeated by music. It lives by music and grows by music. The *WORD* of God here sounds forth and forms all the various types which later crystallize into the things we behold in the terrestrial world.

On the piano five dark keys and seven white constitute the octave, and besides the seven globes upon which we evolve during the Day of Manifestation, there are five dark globes which we traverse during the Cosmic Nights; in each life-cycle the Ego withdraws for a time to the densest of these five. That is Chaos, the formless world, where nothing remains save the

centers of force known as seed atoms. At the beginning of a new life-cycle the Ego descends again into the region of concrete thought, where the music of the spheres at once sets the seed atoms into vibration. There are seven spheres:- the planets of our solar system. Each has its own key note and emits a sound varying from that of every other planet; one or another among them vibrates, in particular synchrony, to the seed atom of the Ego then seeking embodiment. This planet then corresponds to "the tonic" in the musical scale, and though the tones from all the planets are necessary to build up an organism completely, each is modified and made to conform to the basic impact given by the most harmonious planet, which is therefore the ruler of that life, its Father Star. As in terrestrial music so also in the celestial, there are harmonies, and discords, and these all impinge upon the seed atom and aid in building the archetype. Vibratory lines of force are thus formed which later attract and arrange physical particles as spores of sand are marshaled into geometrical figures by bowing a brassplate with a violin bow. Along these archetypal lines of vibration the physical body is later built, and thus it expresses accurately the harmony of the spheres as it was played during the period of construction. This period, however, is much longer than the actual period of gestation, and varies according to the complexity of the structure required by the life seeking physical manifestation. Nor is the process of construction of the archetype continuous, for under aspects of the planets, which produce notes to which the vibratory powers of the seed atom cannot respond, it simply hums over those which it has already learned, and thus engaged, waits for a new sound which it can use to build more of the organism through which it desires to express itself.

Thus, seeing that the terrestrial organism, which each of us inhabits, is molded along vibratory lines produced by the song of the spheres, we may realize that the inharmonies which express themselves as disease are produced in the first place by spiritual causes of inharmony within. It is further evident, that if we can obtain accurate knowledge concerning the direct cause of the inharmony, and remedy that, the physical manifestation of disease will shortly disappear. It is this informa-

tion which is given by the horoscope at birth, for there each planet in its House and Sign expresses harmony or discord, health or disease. And therefore all methods of healing are adequate only in proportion as they take into consideration the stellar harmonies and discords expressed in the wheel of life, the horoscope.

But while laws of Nature that govern in the lower realms are all powerful under ordinary circumstances, there are higher laws which pertain to the spiritual realms and which may under certain circumstances be made to supercede the former. As, for instance, the forgiveness of sins upon recognition thereof, and true repentance, is made to supercede the law which demands an eye for an eye, and a tooth for a tooth. When Christ walked upon this earth and healed the sick; He, being the Lord of the Sun, embodied within Himself the synthesis of the stellar vibrations as the octave embodies all the tones of the scale, and He could therefore emanate from Himself the true corrective planetary influence required in each case. He sensed the inharmony and knew at once wherewith to offset it by virtue of His exalted development, He had need of no further preparation, but obtained results at once by substituting harmony for the planetary discord which caused the disease wherewith He was dealing. Only in one case did He take refuge in the Higher Law and say, "Arise, thy sins are forgiven." Likewise, with the ordinary methods employed in the Rosicrucian System of healing, they depend upon a knowledge of the planetary inharmonies which cause disease and the correcting influence which will remedy the same; this has sufficed in all the instances which have come under our notice to date. But there is a more powerful method to be obtained under a higher law which may accelerate recovery in cases of long standing, and may even under certain circumstances where the sincere and heartfelt recognition of wrong exists, obliterate the effects of disease before the wheels of destiny, so cold and so hard, decree. It is this result that is to be sought by consecrating an Ecclesia to the cause of healing and preparation of the spiritual panacea.

When we look with spiritual vision upon one who is diseased, whether the physical body be emaciated or not, it is plainly evident to the seer that the finer vehicles are much more tenuous than during health. Thus they do not

transmit to the physical body a proper quota of vitality, and as a consequence that instrument becomes more or less disrupted. But whatever may be the state of emaciation of the rest of the physical body, certain centers which are tenuous during health in a degree varying with the spiritual development of the man become clogged in an increasing degree according to the seriousness of the disease. This is particularly true of the main center of the eyebrows. Therein the spirit is immured, sometimes to such an extent that it loses touch with the outer world and its progress, and becomes so thoroughly centered upon its own condition, that only complete rupture of the physical body can set it free. This may be a process of long years, and in the meantime the planetary inharmony which caused the initial disease may have passed by, but the sufferer is unable to take advantage of the improved conditions. In such cases, a spiritual outpouring of a special kind is necessary to bring to the soul its message: "Thy sins are forgiven." And when that has been heard, it may respond to the command, "Take up thy bed and walk."

(To be Continued.)

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

In the Land of the Living Dead

PRENTISS TUCKER

(Continued from June.)

WHEN the band of Brownies spied the most unheard of sight which greeted them they swept out of the cover of the woods and came face to face with Jimmie holding his little Brownie friend in his arms, they showed signs of greatest excitement.

Very naturally, and just as humans might do, they jumped to the conclusion that at least one Brownie had turned traitor to his race and kindred, and they surrounded Jimmie, at a respectful distance, and began to shout to his little companion in their language which Jimmie recognized, since he had heard a few words of it, but, he could not tell what they were saying because he did not understand a single syllable.

His little friend understood, however, and showed the most unmistakable tokens of distress, until, the accusations becoming too harsh for his endurance, he leaped out of Jimmie's arms and ran straight for the Brownie who seemed to be the leader of the band. He then began an explanation of the occurrence and Jimmie could follow him quite well although he talked faster than any Frenchman he had ever heard for the little fellow's powers of gesticulation were wonderful.

Acted out before him and accompanied by the most rapid verbal performance to which he had ever listened, he saw the whole adventure. The little Brownie would have made an incomparable actor could he have been enticed upon a stage and given a more material body. The surprise by the horrible elementals, the desperate seeking for some way of escape; the tremendous fight and the awful weariness which was fast giving way to the certainty of death; the mouthings and grimaces of the hostile circle around him and the despair which overcame him when each attempt at escape was blocked; then the tremendous relief when suddenly this great giant of a human with that terrible human will-power stood at his side and took from his weakening hands the unequal struggle.

"You see" the Brownie shrieked at last in English so as to include Jimmie, "it is all right. He is my friend. You See!"

Here his enthusiasm overcame him and with

one tremendous leap he landed squarely on Jimmie's shoulder and began to jump from one shoulder to the other every now and then giving Jimmie's head a friendly kick as he passed over it. This, since he was an etheric entity, did not give Jimmie any inconvenience and seemed to amuse the crowd of Brownies immensely.

They crowded in a little closer and Jimmie was aware of the change in their attitude by the friendliness of their glances and the frequent smiles with which they greeted him and the bantering manner in which they spoke to his active little friend. All of them could speak English for they had picked up a knowledge of it by watching and listening to the various people whom they met in the woods.

As a general thing the vibrations of the human race are offensive to the little people for the reason that most humans, on account of their habitual line of thinking and actions have built into their etheric bodies the most undesirable etheric matter, to a great extent this also holds true of their desire bodies, and as the Brownies are on the borderland between the two kingdoms they are affected very adversely by this.

Jimmie did not know exactly what to do so he did the most natural thing possible, he sat down on a log and stretched his feet out in front of him. One of the bolder of the Brownies, after several feints, took a running start and jumped over his feet, giving one of them a little touch with his foot as he passed over. Finding that he was still unhurt he jumped again, this time landing on Jimmie's foot and immediately jumping away again.

Meantime a number of them had come up beyond reach of his arm and were discussing him in their queer little high pitched voices while he felt many touches on his back and little tweaks at his belt and blouse. This was entirely possible even though the little folk were not on the physical plane, but the seeming incongruity did not occur to Jimmie until some time afterward, for when we see that a thing is really true we are very prone to accept the

fact without question, never stopping to consider that, according to all theory and reason, the fact ought to be a fancy only.

"Say, Buster," Jimmie spoke to the little Brownie whom he had saved from the elementals, "What's the matter with your friends? They seem to be afraid of me. Tell them I won't hurt them."

"Oh, they're foolish. They're afraid. You won't hurt. You're a friend."

He began an impassioned harangue in his own language with the result that three Brownies came and sat on Jimmie's leather leggings while some others came within reach of his arm but stood as though ready to jump at a moment's notice.

Jimmie sat perfectly still, not moving a muscle except that he kept talking to "Buster" whose name he asked in vain as the little fellow seemed to be proud of the name Jimmie himself had carelessly bestowed and to every inquiry returned the statement that "Buster" was his name and he knew no other.

Gradually the talk and Buster's assurances had their effect and the rest of the Brownies began to lose their fear of the big human being who had saved their comrade from so awful a fate. They drew nearer and showed more interest in the conversation and Jimmie took advantage of the fact to ask Buster what would have happened to him had the elementals won the fight. He was uncertain whether death was a possibility to any being who had no physical body, and the great relief and gratitude which Buster had evinced made it clear that an adverse outcome of the combat would at least have been highly disagreeable to the Brownie.

But Buster hated to think of what would have happened. He did not, apparently, like to use his imagination. Like a child intent on play he was impatient of any attempt to make him think seriously and only cared for his play and the particular sport upon which he happened to be engaged. Irresponsibility seemed to be the keynote of his makeup and concentration upon any one particular thing, unless he happened to be interested in it, was irksome to him. Jimmie finally gave up the attempt and turned his attention to making friends with the rest of the band.

In this he was successful for the Brownies soon lost all their fear of him and came within

reach of his arm without watching him to forestall any possibly hostile movement.

"Buster," said Jimmie at length, "tell me why your people were afraid of me. What harm could I do them?"

"You see," squeaked Buster, "your will-power. It is so strong. That is why. They did not know like I know."

It took a great many questions to elicit the reason for the Brownies' shyness, but Buster, with the help of others who took a hand in the conversation, finally enlightened Jimmie as to the cause of the disinclination which his people have towards mortals.

It seems that not only are the human vibrations usually very disagreeable to the Brownies but the human will-power is so strong that when it is intelligently directed they are often unable to resist it. This makes them afraid of the neighborhood of men for some human beings are gifted with a slight clairvoyance and it frequently happens that the clairvoyant ones are not the most advanced members of the race. Thus a low-grade mortal with a little clairvoyant power can make himself very disagreeable to the Brownies.

Also it developed that to touch a human being gives that human being, in some mysterious way, an added power of being disagreeable, should he so choose. From this Jimmie could see why the Brownies were so horrified when they first saw Buster riding in his arms and on such a friendly footing with a mortal.

By this time all reserve was thrown to the winds and the whole Brownie band were reveling in their acquaintance with a man. They climbed all over him, they stood on his head and jumped over his feet and it was with considerable difficulty that Jimmie could get one to stop in his play and answer any questions. It was as though their intelligence was somewhat like that of a very young child—able to talk and to understand simple language but wholly incapable of any mental effort beyond that of a six or seven year old child.

But, like children, their love and trust once given were given without reserve.

So Jimmie spent a pleasant afternoon with his little friends until the near approach of some berry pickers alarmed them and they scampered off into the forest after making him promise another visit, but he had come to the

conclusion that any real information which he might obtain about them must be derived from some source other than themselves.

It was the first time that he had been brought into contact with nature spirits or elementals and he resolved to find out more about them since it was evident that in meeting them he had glanced into another one of the mansions of our Father's House which is so full of wonders.

The Brownies having gone, he started for home, walking slowly and reviewing in his mind the things he would put in his next letter to Louise and thinking a little, too, of how happy he would be when she would come home again and when the war should be over and peace declared. He would have to work hard to make up for lost time and earn the money for the little home which he wanted so much. And the great work must not be forgotten either, for he would have to plan some way to reach the great mass of people who are so hungry for every little crumb of spiritual knowledge and who are so often fed with pebbles instead of crumbs. After all the world was a fine place to live in for one who was willing to work and he began to feel the thrill of joy which is the reward of every earnest worker and from which one may imagine the bliss which is the part of the great Brothers of the Light who spend their every energy to serve mankind and who renounce the rest and peace of heaven itself in order to serve.

He walked back to the train in a sort of dream, so fascinated was he in the hopes and plans which he had made and the castles in the air which he had built. And through it all there ran that dangerous thread of vanity which so often insinuates itself in the place of other and grosser forms of evil which we have managed to throw out. He was not conscious that it was vanity but had he stopped to analyze he would have known that his dreams were all based on what *he* would do and on the service which *he* would perform and there was lacking that one great mark of the devoted worker, namely a thankfulness to the Master for giving him *opportunity to serve*.

It is the subtle difference between the laudable joy in service and the unlaudable pride in service which often makes our deposits in the heavenly treasure house of humble silver instead of the kingly gold.

But Jimmie was unconscious of this sinister thread which ran through the warp and woof of his dreams and he dwelt only on the happiness which he hoped would be his and, too, on the possibility that he might be able to get back to France before the "show" was over for he coveted one of the valor medals and meant to get one if he had to capture a whole German army single-handed—and here he could not help smiling at himself for his imagination was presenting him with pictures of himself driving ahead of him a whole company of "Fritzies" and with the smile he came back to earth again.

But it was a happy and enthusiastic Jimmie who entered his quarters that evening singing a song which had been one of the trench favorites and literally bubbling over with hope and irresponsibility. And there upon his table lay a letter from France, from Louise.

He snatched it quickly and felt a slight wonder that it was so thin but the wonder was only a semi-conscious one and he tore the envelope open in his eagerness to know what she had to say.

His face changed as he read the first few lines and the letter fluttered from his hand. He said nothing but presently went and leaned his head against the wall. In a little while he came back and picked up the letter from the floor and read it again. It was cruelly short.

"Dear Mr. Weston" it ran, "I am about to sail for home on the next convenient steamer and write to tell you not to send any more letters to France for me. On thinking it over I am convinced that our engagement was not the result of a sufficiently long acquaintance so I release you and think that it would be better if we let the matter end there. I will not expect any more letters from you and I trust that you will regard my wishes in the matter and forget that I ever entered your life. With best wishes for your future happiness, etc."

Jimmie felt stunned. The other letters he had from Louise were generally short for she was worked almost to death and he knew it and made allowance for it but in those short letters, almost notes, she had never before given expression to a word of regret for the engagement into which they had entered. All sorts of reasons flashed through his mind only to be rejected as unworthy of himself or Louise.

Perhaps she had met some one she loved better. That was a possibility, he admitted to

himself, but would not explain the curtness and abruptness of the letter. Perhaps she had—Oh! he could not believe that she really wrote what was in her mind. Yet, if she did not write what was in her mind why should she write at all? She was not compelled to write. There was no law which forced her to write. She surely could not be angry for she knew very well that he had been compelled to obey his orders and that he had not left France willingly. This was war time and orders were orders and Louise knew that as well as he, for she had been up near the front where men were dying every day on account of these same "orders."

The more he thought the matter over the more he found that his love for Louise was a very deep and strong feeling. Well could he remember the kindly, gentle nursing, the little things she had done for him when he was helpless, how she had gone without some of the sleep she needed so badly in order to read to him when the shell-shock nervousness came over him. Once when he had lain there, in no great pain it is true, yet almost screaming from the horror of those jagged nerves, she had sat by him with her hand on his forehead, soothing him with little verses of poetry, snatches of hymns, anything that she could remember, to steady his mind and take his thoughts away from that strange, peculiar condition which is the result of shell-shock and which is always different.

And then, after he was well—Oh shucks! letter or no letter, he would not believe what she had written until she had confirmed it with her own spoken words. He would find her and call and learn from her own lips—

It was characteristic of Jimmie that in all the excuses and reasons and explanations which he had thrashed over in his mind never once had he thought of Louise discarding him for any financial reasons. It was as fine and noble a tribute as he could have laid at the feet of this golden girl of his that all the reasons which he could imagine for her action took the form of a fear that in some way he had not measured up to the high standard which she had set for him, or that he had unwittingly offended her in some way, but never once did he dream of a low or base, mercenary motive on her part. Could she have known this it would surely have melted her heart towards him but Jimmie himself was as unconscious of the matter as she was, to

ascribe an unworthy motive to her letter simply had never occurred to him.

He knew the little town where her home was and he figured that, on account of the slowness of the postal service from France, she had probably reached this country some time ahead of her letter and the chances were that she was even now at home. The thought set him tingling and he made up his mind that he simply must get a week's furlough and follow the matter to the end.

But furloughs are not easy to get in time of war and he knew it would take at least a day to reach her home and a day to get back and he wanted a day there. If connections were bad it might well take longer so he decided to ask for a week.

That night, as he fell asleep, he determined to sound a call for Marjorie, and sure enough, when he waked up in the now familiar conditions of the Desire World he became conscious that Marjorie was coming. So he was not surprised at all when the young lady herself, laughing and evidently in the best of spirits, stood before him.

Jimmie at once began to tell the story of his woes in the hope that Marjorie would sympathize with him and offer to help him, but he had reckoned without his host for all she did was to laugh at him and if those of us who regard the other world as a place of funeral gloom and despair and hopelessness could have looked on at that little scene, how much of the dread of death would they have lost.

Marjorie was dead. This girl had been torn from her family by that ruthless King of Terrors and, according to all the generally accepted beliefs she should have been anything but what she really was—happy, joyous with the pure joy of living—happy because of the happy conditions in which she lived, freed from all the cramping necessities of physical life, pain, weariness, the ten thousand little things which never rise above the threshold of consciousness but which in their aggregate amount to a continuous discomfort, and above all not separated from her family although they were separated from her.

This apparently anomalous condition arising from the fact that every night she could meet them on the Desire plane, talk to them and "visit" with them and although they were un-

Continued on page 91.

The Mind-Creature

BY JENNIE E. FRENCH.



ILLIONS of years the earth has labored to produce the mind-creature, man, and for hundreds of thousands of years since, he has been under the compelling urge of his destiny, and by the means of the scourge of pain has learned to understand some of the divine thoughts with which he entered this earth life potentially endowed. As he has come fully—or partially—to comprehend some of these Divine Ideas, he has with the cunning of his brain devised symbols with which to concrete the idea as an aid to his own, and an heritage to his childrens' unfolding consciousness for all time. More ages pass, and as the idea becomes plainer to his consciousness, he substitutes for the symbol, words. It is to two of these age-honored words that we wish to call your attention:

Those words are *self-control* and *responsibility*. It is not easy to separate the thought carried to us by each of these words, the one from the other, as they are closely inter-related in the experience of conscious life.

How much of every day's teeming activities of body and brain do we, who in a manner have deliberately placed ourselves relative to the rest of the world, apart, give of serious consideration to the importance of these two words, as expressed by our actions and thoughts?

It would be a fascinating sidelight on our subject to go deeper into the great responsibility which we, as self-conscious beings, literally gods, as we are to the myriads of teeming entities whose "Cosmos" our bodies are, owe to these minute living creatures in our cells. They are in evolution, even as we, and as we look with but relative understanding to those who are far ahead of us in the Divine scheme, it is not at all difficult for us to grasp the responsibility we owe to those who are far behind. The dependence upon our whims of temper, of gluttony, or excesses of any sort, of these less than microscopic, some of them, but nevertheless very much alive, creatures in our cells is very interesting, and, by reaction on us, painful, if we sin too heavily against them. They look to us even

as we look to these ethers in the divine harmony, so far ahead of us, for inspiration, and the ultimate goal.

But we will keep closer home to the social, moral and ethical side of our subject. Why are we still so unwise as not to so have amended our systems of education whereby we turn youth into so-called "educated" men and women, so as to include or make paramount, early in life, in school, and in the home, the importance of these two principles of action, namely responsibility and self-control, as a basis of attainment of much more "knowledge" which is at present the aim of education. Children and adults are punished severely, but with little intelligent attention to the fundamental ethics implied in the application of these principles of growth, for flagrant infringement of either of them; more in respect to self-control, because its lack is an annoyance and a menace to the rest of society, but little attention is given to its logical corollary, responsibility.

Inasmuch as laws formulated always imply that the subject legislated upon is existent, or possible of existence, it follows that a recognition of this would counsel that we go further in our instruction to youth and in our own self-analysis to include in our curricula definite rules for the guidance and protection of our future. Childhood is tomorrow's adulthood; and we are all woefully guilty in this respect; and old age comes, often so ungracefully, as the bald, unprotected expression of our ignorance of the importance, all through the youth and strength of the day, of cultivating these qualities, which for their lack keep us so long in the "childrens'" stage of our possibilities. It is perhaps not too much to say that practically every soul can look back to his or her childhood and with regret say, "if I had been taught the principle of self-control then, how much sorrow and un wisdom I could have escaped, and how much trouble and future debt against myself I could have avoided."

If stronger than another in this life, in some attribute of mind or body, why should we not understand that in just the measure of

that "superiority" over him, are we responsible for him and to him, instead of making this superiority the means of defrauding him in some, to us, apparently advantageous manner? The pitifulness of recurring life is that this is not to our ultimate advantage at all, but rather very much to the contrary, as we only climb up as life climbs, and the wise men or women who recognize this while young seek in every manner possible to lift life up, helping, and pitying if they cannot help, those who because of the necessity of the slow working out of our collective wisdom, are more backward in the finer graces of mind, heart and body.

There is no question before the tribunal of our common sense, that a man or woman with a well-controlled, well-balanced heart and mind is a very desirable part of society and that his or her influence is felt and appreciated, even if we strive never so hopelessly to emulate these graces. It is not hopeless; we just have to care with all our mind and soul that we do not fail at the crucial moments—which are usually the trivial moments, as viewed from further along, but so important at the time being as to distort our finer judgment, and in the language of the Great Apostle, "We do those things we would not do, and leave undone those things we would do," to our own confusion and future, if not present, woe. The inculcation early in life of the fundamental desirability of governing ourselves, not "being punished by others," but being our own disciplinarians, would develop in many an otherwise thoughtless, but good hearted child an attention to character building along this line of self-control and responsibility to life, to society, to its playmates, and the dumb life about it, which could in no manner be compensated for in any system of "self-culture" after the mould of character becomes fixed. The habits of a biting tongue and a witty, cruel, because "smart" humor, are hard to eradicate, if cultivated in our growing youth and into adulthood. The lack of attention to ethics, or the psychology of conduct and emotions, is but too common a crime of our materialistic schooling, and we cannot wonder that there has grown into being such a colossal uncontrolled beast of man's making as to very nearly decimate the highly civilized centers of the world. Neither individually nor collectively, has cultured society, (political and educational), left undone, any of these things for which we final-

ly had to pay so dearly in tears and the blood of the firstborn of all the nations. Have we learned our lesson or will we still follow the same old selfish order of "do the other fellow *before* he can do you," which has culminated in such a chastisement collectively as the Gods seldom in world-history have administered to mentally responsible mankind?

Occasionally we have the privilege of meeting a man or woman of age whose life has been a 'poem' of these rhythmic, interchangeable laws, and strive in our admiration of the beautiful result of that life to emulate their example. Within ourselves first, we bend the effort of the will to produce those appreciable and desirable qualities of control over the emotions and the desires of our minds, as well as our bodies, but it is increasingly difficult as the days of life have fixed their stamp on the personality. It would have been much easier had we been intelligently trained for this result while youth was upon us. To want, but not to have the ability to produce this desired effect in our character is a tragedy and is perhaps the one way in which we will become awake, eventually, to the responsibility that to today's generation owes to tomorrow's succeeding life. To be big enough, and life-disciplined enough, to see where the predominant fault of our race lies, is a step towards the constructive eradication of its worst forms in the intelligent element of society; and the next step follows inevitably in re-considered rules of life, administered by that all-potent arbiter of our personal day's short stay, public opinion. If we can in any measure help to form this power to correct the collective desires of society, we shall have aided in some measure the incoming generation, for even as the power of public opinion has pronounced the doom of one bane of our passing generation—drunkenness, so will it be possible to so influence the leaders of our public mind that they recognize the desirability of knowledge and training in the mental and spiritual qualities, of which self-control is among the greatest. A keener general sense of responsibility will result. We may hope that if *we* cannot attain the desired crown of beauty of character which we so admire in the few, we shall make it increasingly customary instead of isolated and infrequent, as at present.

It seems as if it is in the little things, rather than in the great, that we now can make pro-

gress slowly but surely. Are we easily disturbed by every passing annoyance, by the blunders and the crudeness of others whose faults we see, but in the seeing become blind to their best qualities? And in the very manner of our minds towards these faults, do we, if we have any superior force at all, fix in them the very attribute we deprecate? After all, the first rule for governing others, if we would do so successfully, is to have so big a heart and so much loving understanding of the limitation we too have striven through as well as others, that we cannot *hurt anyone*. The kindly appreciation of ever so poor a "good" in others will bear fruit curiously enough of its kind, while the sullen and impotent rage of man, woman, child, or animal, is ready to rise against us, if we with an attitude of superiority, and from the advantage of a better control of ourselves, assume the compulsory attitude and compel against the will the standard we wish. That will not mend matters at all. Only kindness will alter them and the desire to help others in their education. The fathers and mothers of a higher order of intelligence will reflect some of this work,—then the heaven will work through our social life and we will see, or the following generation will see, an attitude of collective mind which makes it very easy, and not, as now, unique or queer to think of and for the other in dealing with the problems of every day life, from the foundations to the apex. The responsibility of those who are awake to this order of things is big. To some the realization comes in a political form and to others in a religious re-awakening, as is witnessed by the millions since War in all its horrors has pierced the heart of mankind.

To some the idea will not suggest anything new. They cannot remember when they have not felt the responsibility of life, the responsibility of the individual to society, and to himself, as a potentially Divine being. One not yet, by any means, perfect, else he would not be here in the limitations of a very imperfect social and physical-mental life, with the mountain top to which his soul would aspire in view before his earth-tired eyes continuously. We, here on Mount Ecclesia, have the privilege of having known one who expressed this pre-eminent kindness and self-control to such a degree that the atmosphere of this Center is, and will be for long, dominated by that

desirable quality of mind and heart which these attributes foster.

May we not try, ever so haltingly, and though we make very poor followers, yet try each one of us to become in some little measure more noticeably gentle and truly kind, so that the good we would do with our minds will bear fruit in the character we manifest, and be an inspiration to others.

IN THE LAND OF THE LIVING DEAD.

Continued from page 88.

able to carry back the memory of these meetings into their physical brains she was under no such limitation. So it was really true that all the separation was on their side, not on her's. Hence there is nothing to be wondered at in her happiness for why should she not be happy?

But Jimmie thought she was entirely too happy. He, himself was miserable, or thought he was, and he needed sympathy and also, though he had not admitted it to himself, he hoped that Marjorie would tell him something about Louise and why she had acted so. He felt that Marjorie must know. It would not be right to ask but perhaps she would volunteer a few words of comfort. This thought of Jimmie's did not escape Marjorie for a moment and it was what she was laughing at for Jimmie had come to have a considerable idea of his importance and there was a lesson on the subject due him.

(To be Continued.)

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What Is Man?

DR. GEO. T. WEAVER.

WHEN I consider thy heavens, the work of thy fingers, the Moon and the stars, which thou hast ordained; What is Man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the Angels and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Ps. 8: 3-6.

The best translation of this passage is, "For thou hast made him but for a little time less than the Elohim." The Elohim are the creative gods, so defined in Genesis 1; 1, "In the beginning God (The Elohim) created the heavens and the earth." The noun is plural and embraces both the masculine and the feminine significance. God in the absolute sense synthesizes all that is, for God is all in all," 1st. Cor. 15:28. The first division of his being thus synthesized is a duality. He is the Father-Mother God, possessing a being that is both positive and negative, else creation, which is a generative process, never could have been. Polarization runs through all forms and the whole creative process. Again, the Absolute synthesizes the Trinity, the Father, Son and Holy Spirit, the Son being the offspring of the duality, this is the Christ nature of Deity, of which Jesus is the highest expression we know anything about. In Hebrews 1:3 it is said of him, "Who being the effulgence of his glory, and the very image of his substance." Now, both John, in the prologue to his gospel, and the writer of Hebrews declare that the Christ is the creator of all things, John, having stated that He is the *Logos*, or Word of God, declaring that "All things were made through him; and without him was not anything made that hath been made;" and the writer of the Hebrews says that "Through him also He (God) made the worlds."

Who, then, are the Elohim? Of these there are seven, called in Revelation, "The seven Spirits before the throne." In this regard the Christ synthesizes the Elohim, just as a ray of white light synthesizes the seven colors of the

spectrum. Christ, then, was not the Creator, in the direct sense, but through the Elohim.

The creative process is not generally understood. It is thought that God created the Solar System out of hand, as a mechanic might produce any piece of mechanism, and that the Sun, Moon and planets are but pieces of mechanism, or great balls of chemical substance. In their outward expression they are, but so are our bodies, and yet within these chemical bodies of ours there are souls and spirits, which make them living organisms. Just so the cosmic bodies composing our Solar System, are each a living organic body, possessing a complex being exactly corresponding to man's, for man is created "in the likeness and image of God," Gen. 1; 27. Creation then, is the product of the being abiding within it.

Apropos of the worlds as living beings just as you and I are, we have only to look at the Earth on which we live. If it were not alive it could never produce life. We call it 'Mother Earth,' which implies a living being, from her we derive food, water and raiment, and all else that makes up our human nature. She then, possesses a soul and spirit as we do, or rather, is soul and spirit. What is true of the Earth is true of each of the other worlds within our Solar System.

Creation then, is the product of conception, gestation and parturition, it was by the cohabitation of the Father-Mother God that the cosmic seed was deposited within the ovary, where the gestative process proceeded, and in course of time from a single nucleated cell, passing through the various stages of world formation, our cosmos was born. But, in every case it is the inherent Spirit that builds. It is just so in the case of man, the microcosm. The spermatozoon that produces conception, contains the germ that fertilizes the ovum, by this union the process of body building begins, but, the living germ, undifferentiated substance, the live giver, is Spirit-substance, or the individualization of the Holy Spirit, or Spirit in entirety, in which, as Paul states, "We live and move and have our being," is the Living God that

abides within us. Paul says, "know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" 1st. Cor. 3;16. Now it is this aspect of Deity that, within the simple cell, builds up the body of the foetus, causing it to pass through every stage of the evolutionary process, from the mineral, through the vegetable, animal, and on into the human, a miracle performed within nine months, that requires untold ages to produce in the race. Thus God made man out of the dust of the ground—the substance derived from the mother, that is but transmuted earth—and at birth breathed into his nostrils the breath of life, when man became a living soul. Gen. 2; 7.

It is in exact analogy to this that the worlds were created, or gestated. A careful reading of the first chapter of Genesis will convince any one of this if not hindered by prejudice. In the beginning the Elohim created the heavens and the earth, and the earth was without form and void, or in a chaotic state, as yet undifferentiated etheric substance; and darkness was upon the face of the deep, the deep being the womb in which the cosmos was to be gestated, and the Spirit of God, -- the spermatozoon moved upon the face of the waters. This passage is but an abbreviation, in the microcosmic sense of the conceptive process in the case of the human being, called a microcosm, or cosmos in miniature.

The Christ was not the direct creator because within His being was synthesised all creative powers and possibilities. Creation was the result of specializations, each of the seven colors being a specialization of pure white light, and each of the seven tones in the musical staff being a specialization of the synthetic unit sound. Thus God is one in the Absolute sense, but manifests as three; and Christ is one in the creativeship sense, but manifests as seven in the sense of creation or phenomena, each of the seven is one of the Elohim.

Now, King David declares that man, for just a little time, is less than the Elohim, that is, he is one of the Elohim in the making. This whole passage chosen from the 8th Psalm, is not usually understood, it is usually thought that the Psalmist was drawing a contrast between the starry heavens and man, when in fact he was drawing a comparison. He did not mean, when I consider the vastness of the

heavens, the Sun, Moon and stars which thy fingers have made, as contrasted with the smallness and comparative insignificance of man, which would make him an object unworthy the notice of God; but vastly different as they are, it is so only in appearance, for man has within himself the possibilities of unfoldment into Elohim. David was not looking at the heavens from the standpoint of an astronomer, who sees the heavens only as a scientist whose work it is to name and classify the stars and suns and record their movements; but from the standpoint of an esoteric astrologer, who discerns each world as a living being, the abode of a divine spirit, which once was the spirit dwelling within a human body as do our spirits now. To attain to the Elohim stage is the ultimate destiny of mankind, as a creative being. Beyond this he cannot go as a creator, for as we have just seen, the Christhood or Sonship, was not a creator, but synthesized within himself all the creative forces as One unit whole.

According to Hebrew Cabalists the Elohim were of the order of the Hierarchy, or higher Angels, but Christ was a Son of God, above all the Hierarchy, who are but ministering servants sent forth to do service for the sake of those that shall inherit salvation. Heb.1; 14. Christ is superior to these because being the Son, he is the inheritor of all things. Heb. 1; 2. Man's ultimate destiny, then, is beyond the plane of the angelic or the Elohim, since he also is a Son. The whole New Testament so declares him. Paul declares that we are "the offspring of God." Acts 17; 28. He also devotes the major part of the 8th of Romans to an argument proving that mankind are Sons of God, verses 14-16, and being God's children, we are heirs of God and joint heirs, which means co-equal heirs, with Christ. Man, then, is not only one of the Elohim in the making, but a Christ, an heir of all things. Thus, Paul declares again, "All things are yours," 1st. Cor. 3; 22. In keeping with this Peter declares that we are "partakers of the Divine nature," and John asserts that "Now are we the little children of God," in the process of growing into fully developed Christ-beings.

Man is then, not a human being as he is accustomed to think himself, but a divine being, a God incarnate, dwelling in a human body for

Continued on page 99.

The Gardens of the Soul

CORINNE S. DUNKLEE.

BECAUSE the physical environment is too cramped and limited, and the soul must have freedom to grow and expand—to study and to dream, come the wonderful soul pilgrimages into wider horizons—into vaster fields of exploration. Far away and unfettered, free—across its white page the finger of Truth imprints many indeiible lessons whose crude shadows come back to earth and struggle forth into some expression.

On one of these "journeys" I saw, in the distance, something that looked like a great crimson bloodstain on the horizon. Upon coming nearer I discovered a vast garden composed entirely of red roses. From all sides they nodded wonderful heads or reached soft, velvety hands to hold me. Their luxurious hearts emitted a glamorous perfume that enthralled while it repelled.

The heavy fragrance of the air was broken only by the whirring of wings, as birds of brilliant plumage sailed by, gloriously colored but strangely mute.

Despite the radiant coloring that marked this wonderful garden there was heard no sound. I only seemed to feel a vague undercurrent of restlessness that pervaded all things. Above the revel of color hung a silence—deep, impenetrable.

In a distant end of the garden a maiden walked. The spirit of the garden indeed—incarnate in all its glowing, passionate beauty. She caressed a cluster of the crimson roses, but they faded very quickly, and, as she tossed them from her with a gesture of weariness, they lay a shrivelled mass at her feet, strangely like ashes of hopes and broken dreams.

I longed intensely to know the mystery of this alluring garden, when a voice slipped out of the silence: "This is the garden of sensual love in all its evanescent, fleeting beauty; the garden of the red rose that typifies the human love alone. Here many times each soul returns and lingers long, straying through this tangled wilderness of crimson beauty.

It is only after a long journey amid tears and shadows that the eyes are opened to see, and the heart awakened to know that the roses

which grow here can never become immortal. The glamour of this garden can never be eternal."

Loath to leave, yet with some innate urge to go, I turned away, and as soon as my eyes were cleared of the strange lights of the crimson garden there arose to vision another enclosure. This time the air was clearer, finer, rarer. Instead of the disquieting languor recently encountered there seemed great waves of urging, calling, pleading, up, up so high that the soul shrank back trembling, afraid to venture.

Everywhere the crimson roses were replaced by glowing pink ones, great masses and boughs of them growing in every conceivable way. Each wonderful, perfumed depth was an insistent calling towards some higher goal. Innumerable birds lingered here also, but of much lighter hues than those of the crimson garden. Each lovely throat was flooding with a perfect chorus of melody.

Again a beautiful maiden—the spirit incarnate of the garden—wandered there. With smiles on her lips and tender dreams in her eyes she gathered great clusters of roses and held them against her face. They did not quickly wither, but glowed with fresh, pure lights like newly awakened ideals.

"I could linger forever here," I murmured. "Yes," answered the voice, "for this is the garden of pink roses; the garden of Aspiration, formed from the comingling of the red rose of human love and the white rose of purity. Here the soul must live through many experiences before it can build its garden of purity. Many petals are torn and shattered in the making; many a rose-builder finds his blossoms bear too deep a crimson hue to live in this garden and so the work must all be done again. But day by day the roses are becoming more beautiful and the petals are growing lustrous with newly expressed ideals and aspirations."

Once more with an impelling urge I was swept on toward what looked like a gleaming star set on the horizon, but upon a closer view it proved to be two wonderful gates formed of

Continued on page 96.

Shakespeare in the Light of the Rosicrucian Teaching

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

I.

INTRODUCTION TO SHAKESPEARE'S MIDSUMMERNIGHT'S DREAM.

BY MARGARET WOLFF

IT is a well known saying "there were no fairies in England before Shakespeare."

Yet just before Puritanism had quenched the fun out of merry old England, it was the very play-ground of the "little people." They appeared from the hedgerows and teased the wayfarer, they played their pranks on youth and maiden in the lover's lanes; every wood and meadow showed "fairy rings" where they held their dances; they had meeting places on the moors of Yorkshire and the downs of Devon; the mermaids combed their hair on Dover Cliffs; and the merry, prankful sprite Robin Goodfellow was a household word all over the country.

Yes, the *fairy-tales* were there, but the belief in them was fitful and casual. To some people they were realities, part of their daily lives, to others just pretty or creepy yarns to be spun on moonlit summer nights, or around the fire on long winter evenings. It took the poet's divinely guided hand to gather all the confused and confusing threads and weave them into a masterpiece and put it before mankind: here is the Fairy-World of your so called "fancies" alive, true, real and a very important part of the life on our globe!

Yet the great law of evolution works in spirals everywhere. For over 300 years the critics have been trying to lower the plane of Shakespeare's *Midsummernight's Dream* by interpretations which are so full of misunderstanding that they amount to sacrilege. The *Midsummernight's Dream* was written in about 1590. Not until about 1910 was it lifted up high on the spiral of advancing thought. There

were no fairies before Shakespeare's *Midsummernight's Dream*.—Shakespeare gave us the Fairy-World; but not until the great White Light of the Rosicrucian Teachings was poured out over it did this Fairy-World appear in its purity and dignity, as an integral and sacred part of the household of God upon earth. Let the word *sacred* sink deep into our hearts. The *Midsummernight's Dream*, though bubbling over with laughter and merriment and fun and pranks and teasing-tricks, is a *sacred* play, and as such was it quoted by Mr. Heindel at every Christmas Service.

Christmas Night and Midsummer Night are the two poles of the divine activity manifested on earth during the cycle of the year. In mid-winter, under the slanting rays of the Sun, the spiritual activity is at its height, Nature is hushed into a great quiet, a listening expectancy, and in the longest night, the darkest night, the Star of Spirit shines brightest, the Christ is born into the earth.

But, as we read in the *Cosmo-Conception*: "Evolution is the history of the progression of the Spirit in time." And time is indissolubly connected with matter. As long as our life-wave passes over this earth in Involution and Evolution, material existence, bodily form, physical manifestation are necessary, and unless the opposite pole, that of physical activity were upheld, the Spirit could not continue its path of "progression through time." All of us, our planet earth and whatever there is upon it of mineral, plant, animal and human lives, have to gather this experience of physical existence, so that we may evolve from divine sparks into self-conscious divine beings, co-creators with the Great Hierarchies and co-possessors of the Glory of God. Thus in Midsummer, under the perpendicular rays from the sun, the physical activities reach their height, and during the shortest and brightest night of the year, on the 24th of June, the thousand voices of Nature join in song and laughter and merry prattle, the Nature Spirits hold their yearly festival, a feast of rejoicing, because they have done their work well and physical life on earth is assured for another year.

Shakespeare's Fairy-World includes all the

Nature Spirits of the Rosierucian Teachings, and the Nature Spirits—let us be very clear upon this—are God's servants, God's agencies, working under the direction of the great Hierarchs who guide our special evolution. The doings of the Nature Spirits often seem incoherent, irresponsible to us. Why? Because we are barely beginning to understand the workings of the Laws of Nature. When man is in harmony with the laws of nature, the Nature Spirits are kindly to him, he calls them "good." When he is out of harmony with the natural laws, they seem to antagonize him, he calls them "bad." But they all work together for good in the service of Evolution. The spirit has to have bodies through which to gather experience. The Nature Spirits are body-building agencies, makers of *form*. Therefore in Goethe's *Faust* they appear at the beck and call of Mephisto who in one of his many aspects is Satan, Saturn, builder of form.

Now the *Midsummernight's Dream* is not only the account of the festival of the fairies at the height of their successful activities, it also concerns itself much with lovers' woes and lovers' trials and their happy union in the end. Some critics interpret the play as a pageant of love-making, inspired by the perfumes of a summer night, "*Midsummermadness*." This is the saddest interpretation of all. And here in particular let us remember, the *Midsummernight's Dream* is a sacred play, in spite of many apparent absurdities. A "play," yes, but a great Initiate presents it to us, that we might see with him the nature forces "at play" in the world.

The Nature Spirits are always particularly interested in lovers and their affairs; they like to tease the love-sick youth and maiden, but only for a time, then they comfort them and bring them together and ask to be invited to the wedding and grant the happy couple three wishes on the wedding-day. The Nature Spirits are builders of form, and as such they need the attraction between the sexes to assist them in providing bodies for the incoming souls. The *Midsummernight's Dream* is a Wedding-Festival under the great cosmic aspect that the attraction of the sexes is a necessary factor in certain stages of evolution, where the spirit needs dense physical vehicles in which to gather experience. And because of this, because of its creative mission in the service of the divine

plan, Love between man and woman is sacred, Marriage is a sacrament, and we must pity those younger souls who look at it in a frivolous light and at the *Midsummernight's Dream* as a graceful, witty frolic of love-making, whereas it is a *Mystery-Play* held in the holy precincts of the sanctuary of life.

THE GARDENS OF THE SOUL

Continued from page 94.

glowing light that gleamed and played back and forth from one to another, forming a narrow stream like a shining river between them, and forming the only entrance into the enclosed garden. Awed and silenced, I drew near the gates, when again the voice whispered,—"You cannot enter here. One must first be freed from all the stains of earth."

Oh, the wonderful radiance of this—the white rose garden! An infinitude of blossoms whose very fragrance melted into music. The air was so fine and light that it shone before human eyes like dewdrops spun with silver threads. The would-be silence quivered in melody. And each white and perfect blossom breathed a benediction of wordless harmonies.

The white spirit of the garden approached the gates of light bearing one of the perfect flowers.

"This white rose is immortal and the ideal of the soul. It is the symbol of attainment. Each soul must build its own wonderful gates of light, and in the shining of that light shall find its own white rose garden."

"Pray—meditate—understand—achieve."

Reluctantly I was dragged back into earth ways again. Opening wide my window to greet the morning sun, a red rose, a pink rose and a white rose laughed up at me from the garden below, while a little bird was singing in a tree near by.

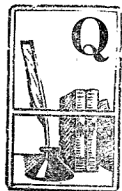
CHRISTIAN MYSTICISM

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

Question Department.

* * * * *

Symbolism of the Cross



QUESTION: Why are the major Egyptian gods represented with the Cross Ansata in their hands? Please explain the symbolism of this cross, also of the Tau cross and the Christian Cross.

ANSWER: The Cross Ansata or Ankh was the most sacred symbol of ancient Egypt, only carried by the major gods and by the Pharaoh who represented the gods upon the earth. It was laid on the breasts of the mummified dead and written on the forehead of the initiate. Together with the Tau Cross it also played an important part in the rites of initiation. The Ankh Cross belonged to the gods and the dead, that is, to those who lived beyond the portals leading into the heaven worlds; further to those who, by initiation, had gained entrance through the gates of the higher realms. For the Ankh Cross is a combination of two symbols, namely the Tau which signifies physical life and the supreme hieroglyph Ru set upright on the Tau Cross. The Tau is a cross consisting of two limbs only,—the lower limb and the horizontal one. The Ru is drawn in the shape of an ellipse or an eye; it means “the door,” the “gate.” In ancient astrology the sign Cancer was called the gate of man, the sign Capricorn the gate of the gods. In astrological symbology the Tau Cross denotes that part of the celestial map which is under the horizon; as a symbol of man’s evolutionary status it indicates the stage of *involution*. After man has been ushered into life material through the gates of Cancer he goes through the stages of plantlike consciousness denoted by the lower limb of the cross, animal consciousness denoted by the vertical limb, until the mind is developed and self-consciousness gained. Then man, the spiritual being, begins to assert himself, he lifts his head above the cross of life in matter, the Tau Cross changes into the Ankh Cross, he is on the path of *evolution*, towards the gates of the gods, of life spiritual, of his heavenly homeland. These

gates are guarded by Thoth, the god of mind, reason and wisdom, the supreme god of ancient Egypt. In his hands the Ankh Cross is transformed into the magic Caduceus; he is the god of the dead and of initiation. For as long as man is still on the path of evolution he cannot gain entrance into the spiritual realms unless he die or become initiated. But death will, through rebirth, bring him back again into physical existence. Not until the Ankh, the sign of life eternal, has been placed on his forehead, not until he has received the nine initiations can he through the tenth sign, Capricorn, the gate of ascension, enter the spiritual regions as a free citizen of the heaven worlds,—free beyond return into matter. The Ankh Cross also expressed the number 10 which again denoted *heaven*. The Hieroglyph Ru, originally an ellipse, an eye, is often changed into the circle, the symbol of the spirit and eternity, also drawn with a dot in the center and representing the sun, the celestial eye of the Great Father, the light of the universe, the supreme Cause behind and above the gods. Relative to humanity the dot within the circle is indicative of the “third eye,” the awakening of the spiritual sight, and—above all—the creative faculty in man, genius, epigenesis. Wherever we meet with the cross, whether in ancient Gaul and Ireland, or India, Chaldea, Greece or Egypt,—it is the sacred symbol of *life*, in all its evolutionary phases, from life generated in matter to life created in spirit.

The Christian Cross is also found on the monuments of Ancient Egypt, but is carried by or connected with the Pharaohs or King-Initiates of *one* dynasty only, namely that of the shepherd Kings. These Hyksos or shepherd Kings were Semites, that is, belonged to the “chosen” progenitors of the Fifth or Aryan race and as such were sent amongst the Atlantean Egyptians of the Fourth Race for the special purpose of inaugurating there the typically Aryan or Fifth Race Initiation of the Lamb. Not until the Christ had made the su-

preme sacrifice, when the Sun by precession of the Equinoxes was in the constellation of Aries, the Ram or Lamb, did the Aryan Initiation, or Initiation of the Lamb, become open to all. But it was foreshadowed as early as 13000 B. C., when the Sun by precession went through the constellation of Libra. From that time on Initiates who acted as pioneers or missionaries were dispersed through all countries to prepare the way for the coming of the Son of God under the sign of the Lamb. Their attribute was the shepherd staff in the form of a cross, their sign of Initiation the three limbed cross. We find this three limbed cross in all countries, at the very dawn of antiquity and know that there existed centers of initiation prophetic of the Lamb.

Initiations of ancient days were open only to a chosen few. Christ made initiation possible for all. The upper limb of the Christian Cross, if considered in its aspect as a symbol of initiation, signifies the straight road to Initiation through Service and Self-sacrifice. The "gates of the gods" may be reached by all, if they choose this straight and narrow path. The one and only preparatory formula for this Initiation of the Lamb is found in the Rosicrucian ritual: "Loving, self-forgetting service to others is the shortest, the safest and the most joyful road to God."

TRAINING CHILDREN

QUESTION: I have read your answer to the question regarding the training of children in the June magazine and have received much help, but can you not give us some advice as to how to help our grown up children? They are a much more difficult problem. I have two boys just back from the army, one of eighteen and the other of twenty, and have a daughter sixteen years of age, and I find that what was good for us when we were at that age, the training our parents gave us, will not do with this present system, this rapid age, where the children know much more than the parents. They are much more precocious and self-willed, there is a different type in the world today. The general system in schools and colleges makes it very hard for parents to follow the method of training given out in many of our books today. Before my boys went into the army I had a fair degree of control over them, but now they are

ruined for my influence, they have become egotistical and have a large sense of importance. I attribute this much to the great attention that has been shown them by the girls. They were great home boys and were with me the greater part of the time. Now since they have returned they are out every night and I do not know where they are and I worry over them. What can I do to help them?

ANSWER: Parents have really a great problem to deal with when their children have grown up, and are without the proper discipline and respect for the authority of the parents. The right time to begin the training is from the cradle up. From the very day of birth the infant is amenable to training. System and method should be instilled into them, certain hours for feeding should be strictly observed. But if the parent, when the child cries or is a little restless, takes it up and walks the floor with it, the infant, before it is a week old, will understand this and cry for its walk. If the child is allowed in the beginning to dominate the parents and make them its slaves, it is very difficult to establish discipline in latter years. As we said in the last month's article, the vital body of the child is built in the first seven years, when it is impressionable. It will imitate the parent and the nurse, and it is this time that is the most important, the parent then has the strongest influence for good or evil. If the child rules the parent during this time, it will be impossible to influence it to a great extent when it reaches the precocious and unrulable age of fourteen. At that age, which is the time of puberty, the desire body is born, and the ego enters upon its most dangerous period, when the emotions and desires are likely to run riot. Latent evil, or bad habits which have been allowed to grow, perhaps fostered unconsciously by the parents, manifest more quickly after the desire body is born. And if the child has *not* been trained to love and respect the discipline of the parents before the age of puberty, when the animal nature—the desire body—gets full control, then they truly have a problem to handle.

The parents should make confidants, chums, companions, of their children from the very beginning. Let the child come to them and tell them his troubles. They are so apt to say, "Oh, go away Johnny, leave me alone, I am too busy now," when the child comes to them with

its little confidences, they think these childish and foolish and do not listen. It is well for the parent even to whisper a little confidential story into the child's ear in order to encourage it to return the confidence. Trust the child and always keep your word with it. As it grows older it will make a habit of coming to the mother or father with its secrets. Then you have control over its actions. If it does wrong and comes and tells you about it, do not chide it, talk to it in a kindly manner and try to explain the danger, but never scold. Criticism, nagging, scolding, this is what drives the boy away from his mother. To speak an unkind word is dealing out poison to the unruly child. The mother should try to always meet her son with a smile, no matter how unhappy she may feel. The boy is not old enough to reason, from fourteen to twenty-one he gives way to the animal nature in him, the passions and desires, and the stronger and brighter he is the more energy he expresses through this desire body. A namby-pamby Percy is always hanging on to his mother's apronstrings, but the strong future man who will be useful in the world is also very strong in his emotions and desires. Therefore he needs more careful training, requires more patient and loving kindness from the parents. The mind body, the thinker, is not born or developed until the twenty-first year of age. At that time the ego comes into full control of its vehicles, and the boy begins to reason, but before this stage is reached the parents have the greatest responsibility, and they must be very patient, loving and kind to keep the boy under control. Force will never accomplish the work. Make the home interesting, arrange in a diplomatic way, for them to bring their chums and friends home with them, and help to entertain the young people. But whenever nagging, discontent, or scolding is brought to bear upon them, they will leave and go out and seek companions who may not be of the best.

If the parents would study the Clock of Destiny—the horoscope of the child,—and would understand the strong and weak points of its nature, they would know in what direction to guide and lead it, and how to awaken its interest. It is a wonderful help in the training of children.

The example of the father and mother should be such as to make the boy look upon

them with admiration for their wisdom. Let the father make a chum of his son, not surround him with tobacco smoke and the fumes of liquor, with swearing and angry words, let him meet the boy on his own grounds, be a boy with him, and if necessary, even go out with him among his companions to ascertain what kind of company he is seeking. Thus he can gradually lead him into better associations. It is the duty of the parents to give up some of their own pleasures and desires in order to help and lead the egos that have been given into their care. It is a great responsibility, and oh what a wonderful privilege to be the instruments to give these souls an opportunity for expression, to lead and guide them into broader and purer fields, to give them help in their evolution.

WHAT IS MAN ?

Continued from page 93

the purpose of manifesting the divinity within him, and of gaining experience and unfoldment from divine babyhood to fullness of the stature of men in Christ Jesus, Eph. 4; 13. This he will have attained when he has so far unfolded as to possess the power of the resurrection, for which Paul so earnestly strove, Phil. 3; 14; and which Jesus attained rising from the dead, Matt. 28; 18. This was God's ideal when he created man in his own likeness and image, beholding him, not as he was in coming out from God in creation's morn, but as he would be in his full unfoldment.

(To be Continued.)

—NOTICE—

We would again ask our subscribers and students for their cooperation. When sending orders for books to Headquarters, that they please write them on a separate sheet of paper. When the order is written in a lengthy letter or in answers to lessons, it takes a long time to read this letter and some times the order is overlooked. The work is now growing so rapidly, taking so many helpers in the office, that those who have charge are very much overworked, and you can help us greatly by making your letters as short and as much to the point as possible. But please put your book orders, requests for change of address, and anything out of the line of an ordinary letter, on a separate sheet of paper. We in the office would appreciate this help.

Studies in The Rosicrucian Cosmo Conception

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The Rosicrucian Catechism

ALFRED ADAMS

THE FOUR KINGDOMS

(Pages 56 to 86, Cosmo-Conception)

(Twelfth Instalment)

—Continued from June—

QUESTION: How does the group-spirit marshal the various flocks of birds?

ANSWER: It gathers its flocks of birds in the fall and compels them to migrate to the south, neither too early nor too late to escape the winter's chilly blast, and it directs their return in the spring, causing them to fly at just the proper altitude which differs for the different species.

Q. What does the group-spirit do for the beaver?

A. It teaches the beaver to build its dam across a stream at exactly the proper angle. It considers the rapidity of the flow and other circumstances, precisely as a skilled engineer would do.

Q. What other instances of the wisdom of the group-spirit can you mention?

A. It directs the building of the hexagon cell of the bee with such geometrical nicety; it teaches the snail to fashion its house in an accurate, beautiful spiral, and the ocean mollusk the art of decorating its iridescent shell.

Q. What do all these activities of the group-spirit show us?

A. Wisdom, wisdom everywhere, so great that one is filled with amazement and reverence.

Q. Why does man, who has had a much longer period of evolution than the animal, have to be taught to build dams and geometrize, all of which the group-spirit does without being taught?

A. The answer to this question has to do with the descent of the Universal Spirit into matter of ever-increasing density. in the higher Worlds, where its vehicles are fewer and finer, it is in closer touch with cosmic wisdom which shines out in a manner inconceivable in the dense Physical World, but as the spirit descends, the light of wisdom becomes temporarily more and more dimmed, until in the densest of all the worlds, it is held almost entirely in abeyance.

Q. What illustration can you give that makes this point more clear?

A. In some vocations, such as bank teller, the delicate touch of the hand becomes so sensitive that it is able to distinguish a counterfeit from a genuine coin in a way so marvelous that one would almost think the hand were endowed with individual intelligence.

Q. In what is the greatest efficiency of the hand shown?

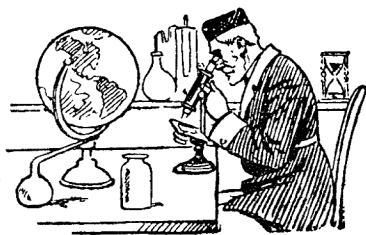
A. In the production of music—producing the most beautiful soul-stirring melodies, and telling of the sorrows, the joys, the hopes, the fears and the longings of the soul in a way that nothing but music can do.

Q. To what is the descent of the Spirit into matter compared?

A. To a musician putting on first one pair of gloves, then two and three pairs, and attempting to play as he would with unhampered hands. So it is with the Spirit, every step down, every descent into coarser matter is to it what the putting on of a pair of gloves would be to the musician.

- Q. What is the purpose of man's evolution here?
- A. To enable him to find his focus in the Physical World, where at present the light of wisdom seems obscured.
- Q. How will time affect the wisdom of man?
- A. When we have "found the light" the wisdom of man will shine forth in his actions and far surpass the wisdom expressed by the group-spirit of the animal.
- Q. What distinction must be made in regard to the group-spirit?
- A. A distinction must be made between the group-spirit and the virgin spirits of the life wave now expressing itself as animals. The groupspirit belongs to a different evolution and is the guardian of the animal spirits.
- Q. Of what is the dense body composed?
- A. It is composed of numerous cells, each having separate cell-consciousness, though of a very low order.
- Q. To what are these cells subjected?
- A. Although these cells form part of our body, they are subjected to and dominated by our consciousness.
- Q. In what does an animal group-spirit function?
- A. In a spiritual body, which is its lowest vehicle.
- Q. Of what does this vehicle consist?
- A. It consists of a varying number of virgin spirits imbued, for the time being, with the consciousness of the group-spirit.
- Q. What does the group-spirit do for the virgin spirits?
- A. It directs the vehicles built by the virgin spirits in its charge, caring for them and helping them to evolve their vehicles.
- Q. Does the group-spirit evolve as its wards evolve?
- A. It evolves in a manner similar to that in which we grow and gain experience, by taking into our bodies the cells of the food we eat, thereby also raising their consciousness by enduing them with ours for a time.
- Q. Of what does the spirit of the separate animal form a part?
- A. It forms a part of the vehicle of a self-conscious entity belonging to a different evolution—the group-spirit.
- Q. How does the group-spirit dominate the actions of the animals?
- A. It dominates their actions in harmony with cosmic law, until the virgin spirits in its charge shall have gained self-consciousness and become human.
- Q. What do the animals gain by coming under the domination of the group-spirit?
- A. They will gradually manifest wills of their own, thereby gaining more and more freedom from the group-spirit and becoming responsible for their own actions.
- Q. How long will the group-spirit continue to influence them?
- A. It will influence them as a race, tribe, community, or family spirit until each individual has become capable of acting in full harmony with cosmic law.
- Q. When will the Ego become entirely free and independent of the group-spirit?
- A. Not until such time as the group-spirit ceases to influence the individual. The Ego will then enter a higher phase of evolution.
- Q. What does the position occupied by the group-spirit in the Desire World give to the animal?
- A. A consciousness different from that of man, who has a clear, definite, waking consciousness.
- Q. How does man see things in comparison with the higher domestic animals?
- A. Man sees things outside of himself in sharp, distinct outlines. The higher domestic animals, such as the dog, horse, cat and elephant, see objects in somewhat the same way, though perhaps not so clearly defined.
- Q. How do other animals see things?
- A. Other animals have an internal "picture consciousness" similar to the dream state in man.
- Q. When such an animal is confronted by an object, what impression is made?
- A. A picture is immediately perceived within, accompanied by a strong impression that the object is inimical or beneficial to its welfare.
- Q. If the feeling is one of fear, how does it affect the animal?
- A. It is associated with a suggestion from the group-spirit how to escape the threatened danger.

(To be Continued)



The Astral Ray.

* * * * *

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

KITTIE SKIDMORE COWEN

Continued from June

WE will now pass on to the fifth sign of the Zodiac, which is Leo, the heart of the grand man. Esoterically this great Hierarchy is known as the "Lords of Flame," and that they formed a connecting link with man when they aroused in him the germ of his Divine Spirit and gave to him the germ of his Dense body is a known esoteric fact. They are designated as "Lords of Flame" because of the brilliant luminosity of their bodies and their great spiritual powers. They worked on man of their own free will and out of pure love, for they were so far advanced that this evolutionary manifestation could give them no new experience and therefore added no wisdom. In the Bible they are referred to as the "Thrones." See Col. 1: 16. The Thrones form the third order in the first triad of celestial Beings, of which the Cherubim and Seraphim form the second and first respectively.

The sixth sign of the Zodiac is Virgo, represented by the intestinal canal. In Astrology this Hierarchy is known as the Lords of Wisdom. They worked upon mankind to complete their own evolution. They radiated from their own bodies the germ of the vital body making it capable of inter-penetrating the dense body, and giving to it the capability of furthering growth and propagation and of exciting the sense centers and causing it to move. In short they gave, germinally, to the vital body all the faculties which it is now unfolding to become a perfect and pliable instrument for the use of the spirit. It was during this same period when

the germinal vital body was given, that the Cherubim became active in the work of man's evolution and awakened the germ of the second aspect of the threefold spirit of man—the Life Spirit as before mentioned. It is a fact well worthy of note, that the Cherubim, the children of Cancer, the Zodiacal sign of conception, aroused the Life Spirit in man, and that the children of Virgo, the Astrological sign of the immaculate Virgin gave to mankind from their own bodies the germ of his vital body.

In the celestial Hierarchy, the Lords of Wisdom are called "Dominions," see Col. 1: 16. and are classed as the first order of the second triad.

Libra is the seventh sign in the Zodiac. It represents the kidneys in the grand archetypal man. Libra is symbolized by a pair of scales and represents judgment and justice. In esoteric parlance this order of celestial beings are designated as the Lords of Individuality. It is to them that mankind owes his desire body, for from their own bodies they radiated the substance, and helped evolving man to appropriate it, and build it into a germinal desire body of his own. The Lords of Individuality, though far above man, worked on him and in him to complete their own evolution. In the celestial Hierarchy they are known as the "Virtues," and form the second order of the second triad in the kingdom of God.

Scorpio is the eighth sign in the Zodiac. The parts of the body ruled by this sign are the sex

organs and the rectum. The sign Scorpio rules the house of death and it is worthy of note that "Man born of woman is of few days." See Job, 14: 2. This order of celestial beings has special charge of material evolution in the Earth Period. The dense, vital and desire bodies of mankind have been their special care, and in addition to this they now have been given special charge of the third aspect of the threefold spirit in man, namely, the human spirit. Paul refers to this class of the celestial Hierarchy as the "Powers" and they form the third number in the second triad.

The Earth Period is pre-eminently the Period of Form, for here the form or matter side of evolution reaches its greatest and most pronounced state. Here spirit is most helpless and suppressed, and form is the most dominant factor—hence the prominence of this Hierarchy, known in esoteric parlance as the Lords of Form. This celestial Hierarchy, also, is working upon mankind to further their own evolution.

Sagittarius is the ninth sign in the Zodiac. It is represented in the grand celestial man by the hips and thighs. Esoterically, the beings who inhabit this constellation are known as the Lords of Mind. They were the humanity of the Saturn Period. In the Saturn Period the Earth was composed of the substance of the region of Concrete Thought and the Lords of Mind became expert mind builders. In the Earth Period they had reached the Creator-stage, and radiated from themselves into our being the nucleus of material from which we are now seeking to build an organized mind. They are called "Powers of Darkness" by Paul because they came from the dark Saturn Period, and are considered evil on account of the separative tendency appertaining to the plane of Reason as contrasted with the unifying forces of the World of Life Spirit, the realm of Love. The Lords of Mind work with humanity; but not with the three lower kingdoms. See *Cosmo-Conception*, Page 222.

The Bible calls the Lords of Mind "Principalities," and they form the first order of the third triad. They, too, are working to complete their own evolution.

Capricorn is the tenth sign of the Zodiac. It rules the knees. The celestial beings belonging to this constellation are known as the Arch-

angels. The occult student knows them to have been the humanity of the Sun Period of our Earth. The Archangels have dominion over races or groups of people and also over the animals, for these two kingdoms have desire bodies and the Archangels are expert architects of desire matter, because in the Sun Period the densest globe was composed of that material, and the humanity of that period, who are now Archangels, learned to build their densest vehicles of desire stuff as we are now learning to build our bodies of the chemical elements whereof our Earth-globe is composed. Thus it will be readily understood that the Archangels are peculiarly qualified to help later life waves through the stage where they learn to build and control a desire body. Therefore they are at the present time teaching and guiding such less evolved beings as man and animal now to mold and use a desire body. See *Cosmo-Conception*, Pages 222 and 394.

The Bible is full of references to the Archangels and their various relations with mankind. So intimately are they connected with the evolution of mankind that they have been known to fight for or against a nation, as required, to punish one group which had sinned, by means of another. See Dan. 10: 20. The Archangels form the second order of the third triad, and are working to complete their own evolution.

Aquarius is the eleventh sign of the Zodiac, and rules the ankles of the grand solar man. This order of celestial beings represented by the constellation Aquarius, is known as the Angels. The Angels were the humanity of the Moon Period. They are thoroughly experienced in building a vital body for in the Moon Period the ether was the densest condition of matter. On account of their ability they are properly the teachers of man, animal and plant with regard to the vital functions: propagation, nutrition, etc. The Angels form the third order of the third heavenly triad.

The Bible is so full of references to the close relationship existing between mankind and the Angels that the most casual reader should be entirely familiar with them. The Angels are also working to complete their own evolution.

Pisces forms the twelfth and last sign of the Zodiac, and of the twelve creative Hierarchies as well. The sign Pisces represents the feet of

the grand solar man. Exoterically the Pisceans are known as the humanity of the present Earth Period. Esoterically they are designated as Virgin Spirits.

At the present time the Virgin Spirits are passing through a stage of evolution on this particular planet or sphere, but that the Earth is not their permanent abode we have many assurances, chief among which is perhaps, the Christ's own words: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Pisces is mystical. Its symbol, the two fishes points to the Great Deep. Its two half circles united by a band, shows well the dual nature of man that has run its course in the physical world, but has another evolution to be taken up in the unseen realms.

The various constellations of the Zodiac are represented by specific signs, most of which are animals. It is not because these constellations resemble the animals they are supposed to represent, but because their influence has developed, or is still engaged in bringing out in mankind the main characteristics embodied in the animal symbol.

Take the sign of Aries. The bombastic arrogance, the energy and courage which comes from this sign could not be better symbolized than by the obstreperous vehemence of the ram.

Of Taurus, the second sign, it is equally true. No where could the quiet, but prodigious strength and the stubborn persistence which comes from the divine Hierarchs who work with man kind from this constellation be more aptly described than by the symbolical bull.

Gemini, the third constellation, is one of the human signs. It is associated with the consciousness taking the form of matter. The chief characteristics of this sign are mental impulsiveness, quick wit, changeableness, sensitiveness, intuition and fondness of scientific knowledge. Gemini is symbolized by the twins, and the blood tie of brothers and sisters is found here.

Cancer, the fourth sign, was pictured on the ancient Egyptian Zodiac as a beetle or scarab, which was their emblem of the soul, and it is an esoteric truth that all souls enter terrestrial life through the sphere of the Moon, Cancer. Conception depends on the place of the Moon and the angle of its ray. As the solar forces reflect-

ed through Cancer and the Moon, result in generation, so the spiritual rays of the Sun reflected through Cancer and Jupiter act as a regenerative power strengthening the psychic and religious nature, thereby causing Cancer to be considered the most inspirational sign of the Zodiac.

Leo, the fifth sign of the Zodiac is symbolized by the lion, the king of beasts, which even in captivity, is an embodiment of stateliness and pride. Leo confers upon its children a pride and stateliness of movement which will not escape the attention of the careful observer. The expansive chest, the massive shoulders, the strong arms and large head contrast considerably with the more slender but muscular body. The face also of the typical Leo has certain feline features.

People born under Leo always want to be noted. They are aggressive and want to attract attention where ever they go.

The sign Leo has dominion over the heart and therefore the most ardent affection is radiated by this sign. Being fixed in its nature, the affection is enduring. The divine Hierarchies use the affection generated by this sign to bind parents to children, to unite humanity in general, to lift mankind up out of passion and lust into the finer forces of nature where love becomes a pure and sacred emotion untainted by sin and resultant decay.

(To be Continued).

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.*

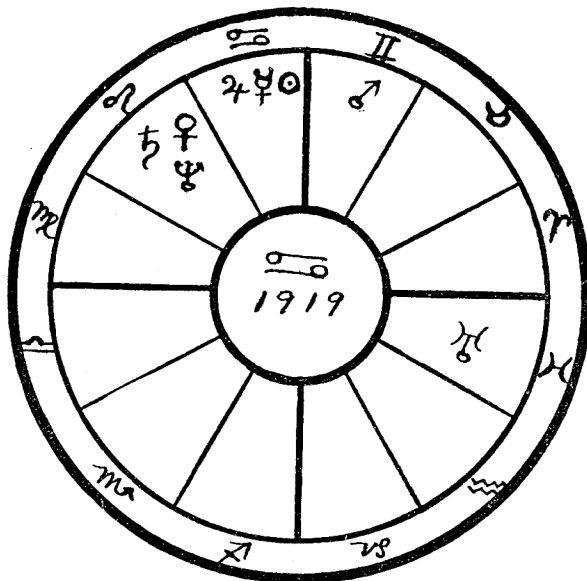
"I think there are light-houses all along our lives, and God knows when it is time to light the lamps."

Josephine Allen,

The Children of Cancer, 1919

BORN FROM JUNE 2 1ST TO JULY 22ND.

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.



The children of Cancer are as a rule not robust. They are of a timid, clinging nature, very sympathetic, absorb conditions and ideas from others quickly, are what is usually termed a "Mamma's girl" or a "Mamma's boy," are very fond of their home. That is, those who have Cancer rising. But the ones with the Sun in Cancer, between the 21st of June and 22nd of July, have more vitality as the Sun is the life-giver. This year, the children born between the above dates, when Jupiter is also in the same sign, these children will be very generous, opulent, benevolent, and very lovable. They will be quick-witted and bright. Mercury also placed in the sign Cancer will give them a clear intellect and good reasoning powers. Mars in the mercurial sign of Gemini (the hands) will give them wonderful constructive power, make them adroit with the fingers, they will be able to do almost anything they undertake with the hands. Mars in this sign will be aggressive and energetic, they will not be harmonious with brothers and sisters, will be very quarrelsome and disagreeable towards them in the home.

The crystallizing, obstructive Saturn, conjunction to the slothful, lazy Venus, will give them a tendency towards carelessness in their surroundings. The parents should teach them to be neat and tidy, otherwise, they will drift into slothful, careless habits. Give them a cer-

tain work to do each day and see that this is done neatly. Teach them system and order, to have a place for everything, otherwise, as they grow older, they will be very unhappy and make others who must live with them quite uncomfortable.

Neptune, Venus, and Saturn, in the harmony loving sign of Leo will give them wonderful musical talent, also ability for sculpture. They will be able to improvise and play inspirationally, also to express through the tongue as the above three planets are in mundane sextile to the planet Mars in the sign of Gemini. Uranus also in the mystical 12th House sign of Pisces will give these children a leaning towards the mystical and occult side, especially if Cancer or Leo should be on the Ascendant.

ATTENTION ! ATTENTION !

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WELFARE WORKERS

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and aid in the work of enlightenment.

(Occult magazines please publish in
the next issue if possible).

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.

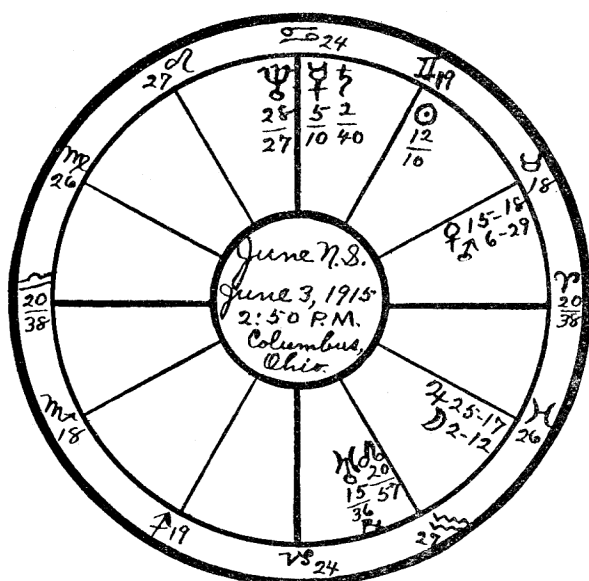
Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning their money. Please do not thus annoy us; it will avail you nothing.

JUNE NAOMA S.

JUNE 3rd, 1915

Columbus, Ohio

2:50 P. M.



We find here a young lady who has one of the Cardinal signs on the Ascendant, the symbol pictured in the calendar as the Scales, and just as the scales swing, one part being up and in the light, then dropping down to the very bottom, so the Libran like a pendulum balances between joys and sorrows, going to the very limit of joy and then dropping down to the very bottom of gloom and despair. There is no half way with the Libran, he wants to go the very limit in everything. This is the sign where the Sun changes, crossing from the Northern to the Southern hemisphere. The Libran has two distinct natures, one ruled by Venus which is the ruler of this sign, and here also the gloomy, pessimistic, serious Saturn is exalted. The tempers are quick and short but they do not hold resentment, they forgive readily and forget. So they are also in their vocations, they take up a hobby and enter into it with their whole heart and soul, and shortly

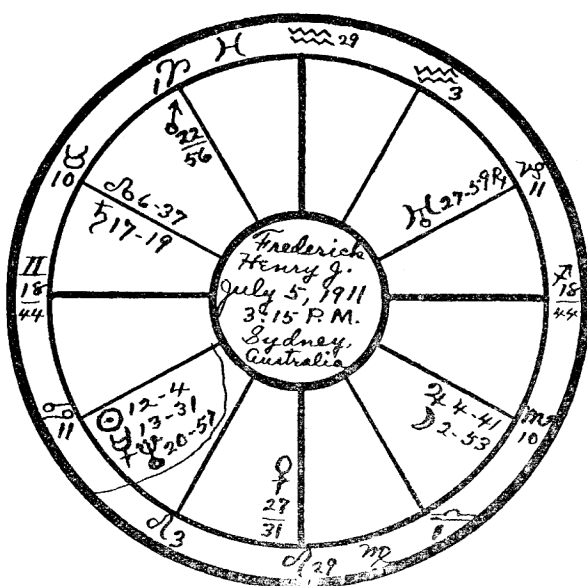
tire of it, taking up something else. And here we find this young lady with the Sun in the versatile, changeable sign of Gemini, trine to the erratic, restless Uranus. June will want to change from one thing to another, and should be taught to take one thought and hold it and work it out until it is finished. The parents can do much to bring these children to a firmer and more settled frame of mind. Here we find five planets in watery, and seven of them are in negative signs, therefore this young lady will be influenced very strongly by her environments and associations. She will not have a mind of her own. The Moon is in the watery sign of Pisces. Piscean people are mentally lazy, they do not wish to exert themselves, and often when the Moon is found in this sign it takes on this mentality. But Mars is in good aspect and in the determined and persistent sign of Taurus. Saturn and Mercury conjoined in the Cardinal sign Cancer in the Midheaven, will assist the Moon, and hence give a bright, active and persistent mentality. While Saturn will balance and keep the unruly Mars under subjection yet will be a wonderful help to June. She can accomplish whatever she sets her mind to do. Mars expresses his cruellest side when in the beastly sign of Taurus and June may drift into a cold, hard, and crystallized mentality, for the combination of Mars and Saturn when they rule the mind have a tendency of crystallizing, and the heart should be developed, the love nature strengthened, so that they will balance this. June would be very successful as a teacher, especially in an orphanage or some institution. If she would take up dietetics or domestic science she would be very successful.

With Venus in Taurus square to Uranus, we would advise the parents to take great care of June as she enters puberty, there will be trouble in irregular and painful menstrual per-

iods. Also as she grows into womanhood there is danger that she may be taken advantage of or may drift in with undesirable associations.

With Saturn and Mercury in conjunction in the sign of Cancer, although they are not afflicted, there is a tendency of nervous indigestion. June is apt to be very studious, very persistent in her mental pursuits, and unless she is careful in her food, Saturn retards digestion, and when a strain is put upon the nervous system there will be lack of fluid necessary to aid digestion. Teach her to masticate her food well, to chew very carefully and slowly and she may never feel the least effect of Saturn in Cancer. Teach her to eat moderately and of simple food, for with Mars and Venus in Taurus she will want to tickle the palate, will want sweets and good things to eat, will enjoy the pleasures of the table.

FREDERICK HENRY J. July 5th 1911.
Sydney, Australia. 3:15 P. M.



Here we have the horoscope of a young man who has the quick-witted, dexterous, intellectual sign of Gemini on the Ascendant, with the ruler, Mercury, combust to the Sun. The hot rays of the Sun, when within three degrees of Mercury, burn up the strength of this intellectual planet, especially as we have the fiery Sun in the cold and watery sign of Cancer. But what saves Frederick's Mercury is Saturn in the determined, stolid and fixed sign of Taurus in sextile to Mercury. This will give depth

and balance to the mentality. He will desire praise and credit for everything he does, and if you wish to encourage Frederick to do mental work you must show him appreciation. He will be very persevering in his intellectual work, in spite of the Sun and Mercury conjunction, for both Cancer and Taurus are slow, persistent, and determined when they set their minds to do a thing.

We find a strange combination of both good and bad in Frederick's horoscope. With Venus in the sign of the heart - Leo, trine to Mars in its own sign of Aries, there will be great determination and impulsive affection towards parents and friends, anything pertaining to the 4th and 11th Houses. But this abundant affection and impulse will also express itself in fondness of pleasures, for we find Neptune in opposition to Uranus, and Mars square to both, showing that if the parents should neglect their duty and allow Frederick to leave home in the company of friends he will in time be led to excess through the appetites and desires.

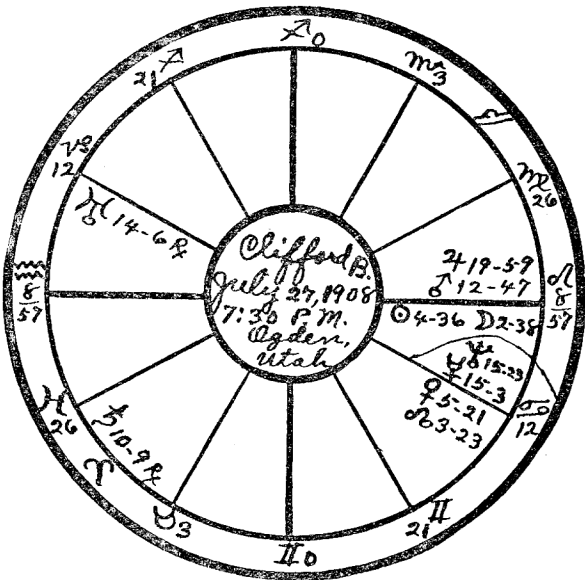
He will always want to lead his friends, if he cannot lead he will not follow. He will be so entertaining and witty that he will easily attract friends to him, and especially a class who are fond of music and art. But there is another side to him. If the friends do not praise or give him credit for his wit, or if they in any way offend him, he will be very revengeful and unforgiving. He is very apt to become associated with corporations, as he has Neptune in the House of money — the Second House, square to Mars and in opposition to Uranus, which will lead him into spurious investments, and he would be likely to lose, if it were not for Saturn in the cautious, stolid, persistent Taurus, sextile to Neptune. This may make him cautious and save him, but he should always avoid the advice of friends in his investments.

This boy will be fond of his home, and very unhappy if inharmony surrounds him. We should advise the parents to invite his friends to the home, to entertain them with music and art, to hold the boy through his Moon and Jupiter conjunction in Scorpio, for he will be a generous entertainer, and if he goes out among his friends they will lead him in the wrong direction. The parents can do much, for he is naturally generous, open-hearted, and kind and this will find expression in the home.

He will be very fond of children, will have a strong influence over them, and we should advise that he take up the vocation of teaching, and training children in an orphanage. As a nurse in a hospital he would also excel.

CLIFFORD B.
Ogden, Utah.

July 27th, 1908
7:30 P. M.



The mother tells us that Clifford's birth was premature. Webster defines premature as "precipitation before the proper time."

The stellar rays are stamped upon the life of the child at its first cry or complete breath. The Clock of Destiny registers the birth of the ego and the time is set by the Lords of Destiny. Nothing is premature, but opportunities must be embraced by the returning ego which is attracted to the earth life, when a favorable opportunity is presented for its expression and experience. As said on page 161 of the Cosmo-Conception, "The law of consequence works in harmony with the stars," and man is born on the very day, (whether it is seven or nine months), when the planets bring the conditions necessary for advancement, when it is best for him to pay the debts from past lives, and when this soul can gain the greatest experience in life's great school.

Clifford was born in the advanced and humanitarian sign of Aquarius, when the planets were situated in a most wonderful manner. Do we wonder that the mother says he is a problem? He is a boy with a strong personality, one destined to lead and not to follow, a strong

soul that will leave the world a better place for having lived in it.

Jupiter, the benevolent, opulent planet in Leo, the sign of the heart, gives a noble nature, one with great self-reliance, compassion and justice, and with the enterprising, constructive, energetic Mars conjunction, the blending of the above two planets in the 7th House and in the strong, fixed sign of Leo, this boy cannot do things in a small way. Leo must excel, must rule, and especially with the above mentioned planets in this sign, also the dignified Sun at home in its own sign, and the magnetic Moon conjunction, all in the western angle.

The parents cannot do much to train Clifford, he has too strong a personality, he knows what he wants, and he will not be lead no matter how much they may try to direct him. They may love him into many things, but Clifford knows what he wants and he will accomplish what he sets his mind to do regardless of what the parents may say.

As he grows older, he will be able to influence the common people, the laboring class. With the ruler of the 6th, 7th, 9th, and 10th Houses all in the 7th House or near the cusp, and the persevering Saturn making a trine to these planets, he will have great diplomacy and will be able to settle labor disputes and lead the working people into rational and spiritual channels.

He will be a force for good and will make his mark. But, we find Mercury and Neptune conjunction in the sign Cancer in opposition to Uranus, also in the 6th House — labor. The parents should lead or influence Clifford always to keep his word, when he gives a promise, and never allow him to break it, (*yea and nay* should always be his motto). There is a tendency here of evading the truth, and at times under certain afflictions he may take advantage of those with whom he is employed. Therefore teach Clifford to be honest and truthful at all times, for Saturn squaring Venus, Mercury, Neptune and Uranus will make him very subtle and underhanded in dealing with the working classes, and he is apt to take undue advantage of them. If he should affiliate with large corporations, he will lose money and will help others to invest and lose, therefore this is the weakest point in the horoscope. As Cancer is the sign ruling the stomach there is a tendency

toward trouble in the digestive organs and the kidneys as Saturn is in Aries working in the opposite sign of Libra. Teach Clifford to eat cautiously and carefully of simple vegetarian food and you will avoid much trouble.

—NOTICE—

We would be pleased to have back copies of the January, February and April 1919 magazine for which we will pay 15 cts each.

VOCATIONAL READINGS

RAYMOND PATRICK F. Sussex England.
April 30th 1903 3:45 A. M.

We feel very sorry to have to give so much discouragement in this young man's vocational reading. The mother is anxious about his future, and well may she be so, for he will be a problem and it will be very difficult to launch him in a vocation as he is his own worst enemy, one who will never get along with his employer.

We find the ruler of the 10th House in Aquarius, square to the Sun in the stubborn and persistent sign of Taurus, showing that he will always dispute with his employer, and with Mars in Virgo in the 6th House, retrograde and intercepted, square to Uranus retrograde, he will be very revengeful, quick-tempered and domineering with those with whom he is associated in his employment, and it will take great restraint for Raymond to subject himself to the authority of others. He will want to rule or ruin. He will not be true to his trust to his employer for Aries is on the Ascendant and his

ruler afflicted and intercepted in the 6th House.

This soul will gain its greatest experience and have its most severe lessons through the house of labor. When he is employed and is earning money he will spend it very foolishly and mostly upon himself, as the Moon and Venus are conjoined in the sign of Gemini in the Second House, square to Jupiter intercepted in Pisces in the 12th, and hence he will never be able to keep his money. Therefore it is well to teach him the value of the dollar. He will be very apt and quick in learning to operate an automobile or the mechanism of the same. In electrical engineering he will also be successful. He will be very quick and apt with the fingers and will be able to adapt himself to many things.

Venus and Moon are conjoined in the mercurial sign of Gemini on the cusp of the 3rd House, in trine to Saturn in the 11th and in the inspirational sign of Aquarius. If Raymond would apply himself to mercurial pursuits or express himself through the pen he would find greater opportunity for success.

Astrology by Correspondence

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

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.

Nutrition and Health.

* * * * *

Flesh-Pots

THOMAS A. PENTZ IN HEALTH CULTURE.

No flocks that roam the valley free
To slaughter I condemn;
Taught by the power that pities me
I learn to pity them.—*Goldsmith.*



ARE you numbered among that army of human beings who feed upon the bodies of dead animals? If so, it is to you I address my appeal for a bloodless dietary, which I trust you will read with open mind, reserving judgment until you have given this subject the consideration it deserves.

Have you ever thought that notwithstanding the almost entire universality of this pernicious habit, especially in "Christian countries," it may be harmful to health and a detriment to mental and spiritual progress?

I assume you have given the matter little or no consideration, otherwise, if you are fair-minded, just, and merciful, and have the welfare of posterity at heart, I am sure you would have torn away from carnivorousness before this, helping to swell the ranks of those who are fighting for the animal kingdom which is being daily sacrificed for man's carnality.

While you are an eater of flesh, it is through no fault of your own that such is the case, for you were, no doubt, born into environment where the belief was prevalent that "meat" was the "staff of life" instead of wheat, not the slightest suggestion to the contrary ever existing in your mind, and without once realizing your offense against nature, you have been eating your quota of flesh day after day, with relish and satisfaction, never giving a thought to its evil consequences.

This condition is due to the fact that during childhood you were like most of us, forced to adopt this unnatural habit, because it was a time-honored custom. While it is true that we have in recent years discarded many encumbrances in the shape of superstitions and antiquated beliefs, it seems remarkable that we

should still cling to the barbarous custom of eating the putrid flesh of animals.

Such a habit belongs to the Dark Ages, at least, not to the Twentieth Century. We have outgrown the wheel, rack, thumb-screws, and burnt-offerings; why not carnivorousness? And does the term "putrid flesh" shock you? Shall I say meat? Will that change its characteristics? Because you call dead flesh "meat" does not alter the fact that it is nothing but carrion, and unfit for the use of even the lowest types of the human family.

Your culinary undertaker embalms an animal corpse with strong sauces and high seasoning, disguising the nauseating taste of blood, but he cannot change the working of Law, and while he may fool your palate into believing it is being tickled with natural food, Nature is not so easily hoodwinked, and you must pay the penalty for making a burying ground out of your abused stomach for the dead animal so "cleverly" served on your table.

You cannot change the smell of an onion by calling it a rose; neither can your butcher transform a bleeding carcass in a state of decomposition into clean, wholesome food by "dressing" it and tacking some other name to the stuff such as "Kosher-meat," "Spring Lamb," "Inspected Beef," "Corn-fed Pork," etc.

There can be no such thing as "clean meat," for all flesh is filled with broken-down tissue.—urea and other poisonous unexcreted matter, and when this is taken into the body in greater quantities than can be thrown off by excretory organs, sickness results—and we blame it on something else!

While sickness and disease (nine-tenths of which is caused by improper nutrition) are frequent visitors to many homes, they are never welcome ones, yet their persistent reappearances are seldom blamed on the real cause—our own carnivorous indiscretions; partly because we depend upon flesh-eating physicians for the diagnosis of our cases, and partly be-

cause we are either afraid or too lazy to boldly think and reason for ourselves.

In either case we suffer through our ignorance, for most maladies can be traced to the flesh-pot, popular belief to the contrary notwithstanding. Flesh-eating is a filthy, unhygienic, and unnatural habit, and like rum-drinking has not a single argument in its favor.

As the human body is an instrument through which a higher Something manifests on this plane of being, it should be made the object of careful study and intelligent treatment. It is a wonderful organism, with its intricate nervous system and its sensibilities, to say nothing of its intellectual and spiritual faculties, and great care should be exercised to keep it in working order, that it may prove a fitting channel of expression for the Soul.

If the body suffers from improper nutrition, sickness, or other results of broken law, it is limited in its ability to serve its real purpose to the extent of its indisposition. An imperfect tool will handicap the most expert workman. The average man exercises little care in the selection of his foods, generally eating whatever is placed before him, and giving no thought to it, nor even the real object of eating, the "knife and fork performance" having become a part of his daily routine.

Man, being a product of nature, it stands to reason that his body will thrive best on the foods which Nature has provided for him (Genesis 1: 29). Combinations of nuts, fruits, and vegetables, can be found to contain every element necessary to sustain life, and if this be so, (and science has proven that it is), then why pollute your lips with the blood of animals at all?

When we attempt to go against natural law we only approach nearer to our own destruction. We have learned, through experience that "fire burns," yet otherwise enlightened human beings feed from the filthy, disease-breeding, germ-laden flesh-pot, 365 days in the year, and half the time are kept busy in efforts to rid themselves of the effects of their carnal indulgences.

Is it any wonder that we have doctors, hospitals, and drug stores, when we feed upon the flesh of cattle and hogs infected with such diseases as anthrax, tuberculosis, cancer, scrofula, and other loathesome disorders?

You may think that meat which you procure from this or that butcher is free from disease, but as decomposition begins the moment the life principle leaves the body, no flesh can escape pollution. If it is possible to sustain life without resort to contaminated food and you can procure nuts, fruits, and vegetables, necessary to this end, what excuse have you for eating dead flesh?

Do you think your body will not thrive unless fed on carrion, or do you eat "meat" because you have cultivated or inherited a craving for strong, stimulating food which clean, sweet fruits and vegetables fail to satisfy? Consider that thousands of men and women in every walk of life and of our own race, enjoy health without the use of any kind of flesh food or stimulant. If others do this, is there any reason why you cannot?

Many Christians condemn the use of liquor, yet gorge themselves with unclean flesh, and even uphold their inconsistency with scriptural quotations. While Scripture upholds flesh-eating in some instances, it also condemns it. See Genesis 1:29; Mal. 3: 6; Deut. 14: 8; Ps. 148, 150, 156; Prov. 23: 20; Isa. 66: 3; Eccl. 3: 19, 21; 9: 12, 17; Rom. 14: 21; 1st Cor. 8: 13; Rev. 5: 13.

To the man addicted to carnivorousness, a vegetarian dietary seems absurd, for he is blinded by the belief that flesh is a necessity if one is to be healthy and strong, when the opposite is really the case. A man eats heartily of beef, which, being filled with urea and other toxins, causes his rheumatism, which confines him to his home. His flesh-eating doctor is called, whose first order is discontinuance of beef and red meats, which proves that even he recognizes their dire effects on the system.

After a few interviews with the medicine bottle and natural foods, Nature brings health back to the offender; yet as soon as he is well, he starts the old game over again—more beef—more rheumatism—more dope, and doctor bills.

Many men and women of culture and refinement are really sincere in their belief that the flesh of animals is a natural article of diet.

This is not amazing when we consider, that even the church, for generations, has taught that an accommodating God created the animal kingdom for man's particular benefit; that man has been given special privilege to kill and rob

animals of their fur, that his own skin might be protected, and to use the body, cold in death, as his principle article of diet; only another fallacy to be laid at the door of flesh-eating clergy.

Our less developed brother, the cannibal, devours a preacher and the flesh-eating Christians call him a blood-thirsty savage, a conscienceless murderer, while he, serene and satisfied in his ignorance, munches on a tasty rib and thinks God has answered his prayer by sending him the missionary. Christ came into the world with a message of love, gentleness, justice, and mercy, yet his followers uphold and support a system which sends their fellow-men into the slaughter-pen with knife and pole-axe, who torture, maim, and murder harmless animals then thank God for sending the dead bodies to their dinner table.

In their inconsistent living they seem deaf to His reply to their thank-offerings: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." The proof of the pudding is ever in the eating of it, and all one has to do is to look into the life of the flesh-eater to realize that he pays the full price of carnivorousness in many ways.

It doesn't require extraordinary powers of perception to recognize the marks which are being left upon the race by the scorching brand of carnal diet, for as day succeeds day, we find increasing death rate, increasing sickness, increasing insanity, and the demand for drugs, doctors, hospitals, sanitariums, and an almost continuous cry from helpless misguided men and women who trudge along the "beaten path of custom" built by flesh-eating ancestors.

How do I know that "meat" is the direct cause of all this? On what authority do I base my conclusions? I have experimented for years, and have proven that flesh-eating forms the matrix of stomach and intestinal disorders, and the abstinence from meat rights these abnormal conditions.

Our ablest psychologists and physicians, declare that flesh food is the cause from which not only many physical and mental diseases, but cruelty, crime, licentiousness, and even dipsomania, spring into being as effects; also that in those who have discarded carnal diet, desire for the things on a corresponding plane has given way to new ideals, with inclination to live clean, useful lives.

It is significant that vegetarians as inmates in asylums, hospitals, jails, and penitentiaries, are conspicuous by their absence. In the annals of crime, murder committed by a vegetarian has never been recorded. A vegetarian drunkard is unknown in this or any other country, which is significant when considering that the use of flesh is largely responsible for alcoholism and other health-destroying habits through its insidious manner of cell-stimulation and degeneration.

As a proof that meat-eating brings the savage part of man's nature to the fore, warlike nations are those within whose borders carnivorous diet predominates. There are so many reasons why flesh food should be discarded by human beings that the number could be multiplied indefinitely.

Then there is the moral side of the question, the unprejudiced consideration of which, must reveal startling facts to those who, while being interested in vital questions of the day, have regarded the subject of flesh-eating as of little importance.

When we think that during the past year, in this country alone, over a hundred million cattle, sheep and hogs, to say nothing of the enormous sacrifice of fish and fowl life, met premature deaths to gratify man's lust for flesh and blood, we are amazed at his selfish cruelty and barbarism. Man's dominion over the lower animals appears to be a part of his natural heritage, but he has abused his privilege.

It is obvious that his duty to the weaker creatures is to protect, not destroy, and when he sacrifices their lives unnecessarily, he fails to fulfil his great obligation; and no matter what excuses he offers in the defense of his right to murder and devour, the results remain, for law of cause and effect is immutable, and if man inflicts pain upon the animal kingdom, he reaps suffering as an unavoidable consequence.

And by what right does he take that which he cannot give—life? When man domesticates animals, and "raises" them for the flesh-traffic, taking their lives that he may reap a paltry profit, is he not perverting the laws of nature and can there be possibility of escaping evil effects which follow? Oh, what man won't do through his greed for gold!

You must recognize that if millions of highly evolved forms through which Deity manifests, are destroyed as they come into being,

evolution is thereby retarded. Have you ever visited that place of murder and cruelty—the slaughter-house? And have you ever listened to the groans and shrieks coming from terror-stricken animals as they are brought into the presence of their executioners?

Have you thought how impossible it is to kill thousands upon thousands of sentient creatures without the infliction of pain and torture? And do you, who uphold and support the custom of flesh-eating, think you are less responsible for the breaking of the commandment "Thou Shalt Not Kill" than the man who wields the axe because you do not actually participate in the murder?

Inasmuch as the law of cause and effect operates unremittingly, without distinction to race, creed, or color, can it be possible you do not realize that pain and murder inflicted upon the animals must have their psychologic effect upon those responsible for such infliction? Is it heartlessness which causes you to ignore these questions, or is it because you have never really given the matter serious thought?

I would rather believe that your indifference to the suffering and injustice heaped upon your victims, the animals, is due to the popularity of a vicious custom and the belief that they were created for the sole purpose of gratifying your carnivorous desire, than disregard for the wanton sacrifice of life.

However, I wonder how much meat would pass your lips, if you had to do your own killing. If such a necessity existed, I'll wager you'd become vegetarian within 24 hours. Is it not so?

You no doubt shudder at the thought of blood-bespattered garments, stench of the slaughter-pen, agonizing cries of the helpless victims, the thud of the axe, the fall, the stiffening muscles, skin torn from bleeding carcass, and other revolting details; yet through your demand for flesh-food, men, women, and children, are forced to do the dirty, loathesome work for you.

These unfortunates, through economic necessity, are compelled to take up this work and resign themselves to life-servitude in the flesh-traffic, and as they are witnesses of never-ending hellish scenes, enacted with agony and bloodshed, playing principle parts in the tragic drama, they become callous, hardened, and bitter, finally reconciling themselves to these deplorable conditions and living lives of degra-

dation which they are powerless to control, and for which you are responsible.

Think of helpless women and children forced to exist in such an atmosphere. Is it any wonder that crime flourishes and poverty increases in this flesh-eating country which we proclaim as the "land of the free and the home of the brave?"

And if you shrink from shedding the life-blood of animals and hearing their plaintive cries for mercy, is it not unfair to compel others who need your gold to sell themselves as your instruments of execution? Is it possible you do not feel the weight of your responsibility in this matter?

If you walked on the street and came across a big boy murdering a weaker one, you would surely do what you could to prevent the crime, and no matter what the provocation you would not admit that the little fellow's assailant was justified in taking his life. Now as there is no difference between the murder of an ox and that of a man except in degree, (see Isa. 66: 3), is not any one taking an animal's life or being a party to such an act, guilty of murder?

Partakers of flesh-food are responsible for the merciless sacrifice of life which is the price of their selfish demands, and Nature has laid a penalty for this breach of trust upon the race in the shape of pain, sickness, disease, misery, and moral depravity.

This is indeed heavy, yet consistent with the enormity of our offense, and we must carry this burden upon our already heavily laden shoulders until such time as the light of Truth shows us the sacrifices of all sentient life, and men and women the world over adopt natural, humane, and bloodless dietary.

THE CHRIST SPIRIT

Enaureoled in the heart of man
The image of Christ—an ideal pure—is born
To be crucified hourly, yet to endure, to adorn
Life's achievement, the conquest of self;
Through Eternity's cycles of time,
Impaled upon the living cross sublime,
Until transfigured, glorified
Each heart is wholly purified
Through suffering love in service won
And man in *deed* becomes God's son:
As in Jesus of Nazareth manifest
The ideal lives, an accomplished guest.

Zina Barton Partridge.

Menu from Mt. Ecclesia

—BREAKFAST—		—DINNER—	—SUPPER—
Rye Muffins and Honey		Cauliflower Soup	Lettuce and Green Pepper
Cheese Custards		Potato Saute	Salad
Sliced Bananas		Carrot Fritters	Soft Ginger Bread
Milk	Coffee	Whole Wheat Bread, Butter	Milk
		Milk	

Recipes

Carrot Fritters

Have nice, young, tender carrots; clean and scrape them carefully, and cut each one in two lengthwise. Put to boil in salted water. Take up, drain and cool, and make a frying batter as follows: Beat up one egg, sift in one cupful of flour, three-fourths cupful of milk, a pinch of salt, and one tablespoonful of oil. Mix till smooth and glossy. Allow to stand in a cool place for one hour, then add one teaspoonful of baking powder. Put in a few pieces of carrot at a time. Drop into hot oil and fry for a few minutes, then serve hot.

Cauliflower Soup

One medium-sized cauliflower, one quart of cold water, three tablespoons of butter, three tablespoons of flour, two tablespoons of grated cheese, one pint of scalded milk, one tablespoon of salt, two slices of onion, one yolk of egg. Cook the cauliflower in the cold water until tender; drain, press through a sieve, add the scalded milk. Cook the onion in the butter, then add the flour. When well blended, add the cauliflower mixture, and seasonings. Cook for five minutes, strain, add the yolk of egg, slightly beaten, and the cheese. Serve while hot.

Cheese Custards

Mix two eggs and one cup of milk in a saucepan over the fire, stir them till they thicken slightly, remove from the fire, and add one cup of grated cheese. Salt to taste. Divide into small china ramekin cases and bake until brown. Serve with a small sprig of parsley in the center of each.

Potatoes Saute

One pound of cooked potatoes, four tablespoons of butter, two tablespoons of chopped parsley, salt to taste. Cut the potatoes into neat slices a fourth of an inch thick. Melt the

butter in a frying-pan, and cover the bottom of the pan with slices of potato and fry them a delicate brown then turn carefully over and fry the other side also. Lift them out of the butter onto a tin lined with white paper, and let them drain. As the different lots are fried keep them hot until all have been cooked. Chop the parsley, then sprinkle it over the potatoes, adding a little salt and serve hot.

Lettuce and Green Pepper Salad

One crisp lettuce, two chopped green peppers, two tablespoonfuls of chopped chives. Shred the lettuce, put it into a bowl, sprinkle over the chopped green peppers and chopped chives, and dress with mayonnaise.

Soft Gingerbread

Three-fourths cup of butter, three-fourths cup of sugar, one cup of milk (sour preferred), one cup of molasses, two eggs, two teaspoons of powdered ginger, two teaspoons of powdered cinnamon, one-fourth teaspoon of grated nutmeg, one teaspoon of baking soda, three tablespoons of hot water and two and three-fourths cups of flour. Cream the butter and the sugar together, then add the eggs well beaten, milk, molasses, spices, flour and the soda dissolved in the hot water. Mix well, turn into a buttered and floured, shallow baking pan. Bake in a moderate oven for three-quarters of an hour.

Rye Muffins

One cupful of flour, two tablespoons melted butter, one cupful rye meal, two tablespoons of brown sugar, two teaspoons of baking powder, one egg, one-half teaspoon of salt, and one cup of milk. Sift the flour, meal, baking powder, and salt together. Beat the egg and sugar together, then add the milk and melted butter. Mix and divide into oiled pans and bake in a moderate oven twenty minutes.

Children's Department

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Nursery Chats

NORMAN McCLEOD.

Fairy Servants.

—PART FOUR—



OTHER," said Buster, "I don't see just how these little policemen get control of our eyes; and I want to know if there are policemen for the rest of our body."

"It will be a pretty long story, Buster, to tell you all you want to know, and show you how the work of policing us goes on every day of our lives, but I shall try to make it clear.

"You know these little fellows that we have been speaking about are so small that it is pretty hard for anyone to see one of them all by itself. The large fairies that we can see use these little fellows in their work because they are so tiny and need the help of the large fairies. The paint which fairies use is really living paint, because it is made of a very great many of these little living sprites that we cannot see by themselves.

"The fairies know that some of these little sprites will not mix with other little sprites of different colors and stay on their good behavior, so if you watch very closely, sometimes you may see the fairies at work painting the little fairy policemen into our eyes, our hands, our face and every other part of our body.

"You remember, don't you, Marjorie, when we were shopping the other day, and noticed how nasty and quarrelsome the red haired girl was when her mother tried to take her away from the toy department?"

"I should say I do," said Marjorie. "Her face was almost as red as her hair, her lips stuck away out, and her eyes looked really mean."

"Well Marjorie, it was right there that the fairies were painting the little girl with some of the grey and red sprites, and filled her lips

up with some of the slovenly and dumpy sprites.

"You see, some of the younger fairies,—the Elves, have to practice before they become good painters, so they practice on all the bad little boys and girls, but when we romp and play, the more highly educated fairies come and bring their little servants to paint in the bloom of pink in our cheeks and put the little merry twinkles in our eyes, and also the fiery little sprites which make the blood dance and tingle right down to our toes."

"Mother dear, I am not going to let any of those amateurs practice on me," said Marjorie.

"Nor I," said Bobby and Buster together.

"I hope you will not, my precious children, but you will have to look pretty sharp, when you go by the candy stores; because some pretty smart amateurs live around those places."

"How do you know, when they are trying to catch you to put on their paint?" asked Bobby.

"The next time you go by a candy store, just see if you don't feel something nice in your mouth, so nice that it just fairly waters and almost overflows, and the more you think about it the more you will think that you just have to go in and have a drink of 'pop' or some delicious candies to mix with that watery taste you have in your mouth."

"My mouth is watering now," said Marjorie, "and look how Bobby and Buster are trying to swallow."

And right here mother and the children had a real good laugh, when mother had to admit that her mouth felt ready to receive some of these very delicious things.

"What makes our mouths watery when we think of good things to eat?" was the next question that came to mother from Buster.

Continued on page 119

Are We Workers in God's Kitchen?

MARGARET RICE



WO little children were playing in the house because it was too wet to go out of doors. The girl was eight and the boy was seven.

New Helen and Arthur often ask Mother to make up a story for them. Of course Mother is sometimes too busy to tell stories, but, this day, she was sitting reading the "Rosy Rays." Very happy and interested she was in this helpful book, when Arthur came and put his arm around Mother's neck. "Mammy, do tell us a story," he said. "Oh dear," said Mother, "I do want to read my book." "Well, tell us what you are reading about," said Helen. "Why, your little brain is far too small to understand what I am reading about," said Mother. "Well, who made the book?" they asked.

Mother thought for a few minutes, and here, little readers, is our "made-up" story:

One day the great and beautiful God was having a chat with the Elder Brothers. They said, "we do not think the people on earth are working as hard as they ought to be for you, Father." "No," said the Father, "they are getting into a very bad habit of being used only on Sunday." That is like all our beautiful things in the drawing-room, lifted down and dusted once a week, and used on Sundays only. "Really, Father, we want more kitchen workers, who are useful every day."

"Yes," said the Father, "I have a beautiful soul on earth who is going to help lighten up my kitchen."

"Oh, Father, make use of him at once," said the Brothers.

"John," said the Father, "Slip along to this little man and ask if he will write a book for the Father, as only through him can we get humble every day workers for our kitchen."

Away went the Elder Brother. He found this great soul was in the body of a little weak man. So the Elder Brother spoke to this man. He said, "I come by the Father's wish, and His most earnest desire is that you write a book which I will dictate for you while you sit and write."

"I to write a book for the Father?" said the little man. "Why, I have never written or thought of writing a book of any kind. So

how do you think I could be of use? I am afraid you have made a mistake and come to the wrong person."

"No, my friend, I come by the Father's most earnest desire. What He wants you to do can only be done by you."

"And what is that?" asked the little man.

"People are going further and further away from God. In fact, some go so far as to say we have no God, and those that do believe we have a Father, go to church but once a week and forget all about God until the next week comes along."

That is what I mean by being lifted down and dusted once a week.

"Now, brother, the Father has chosen you to give a book which will interest people and help them back to God. What is your answer?" asked the Elder Brother.

"My answer is, I willingly accept the work my Master gives to me."

"Thank you, my brother," said the Elder. "Go into the hills and find a quiet little house while I go back to the Father. I will come to you in the hills and say what you are to give to the world. So, you see, it will not be so very difficult."

In a few months the little man came back from the hills. He was very shy about asking people to buy his book. It had such a pretty green back, but it was the front that made you want to buy this book. On it was a beautiful cross, different from all others, and on this cross bloomed seven beautiful red roses.

Those who read the book were amazed and could not help asking friends if they had ever read anything like it. Then quite a number of people wanted to ask the little man questions. Here the Elder Brother came again and said, "You faithful worker, the Father wishes you to do still more for His people."

"What is it?" asked the little man. "I am willing to do anything with your help."

"He wants you to be head of a question department," said the Elder Brother. "You see, the book is only a little of the Teaching we want to give to the people, and as we are trying to find humble, earnest workers, who wish to be bright and shining in God's kitchen, we must

Continued on page 119

A Rain Drop.

BY LIZZIE GRAHAM

DID you ever watch a great big raindrop come tumbling down out of the sky and just as it hit the windowpane a little bit of sunlight that had been playing hide and seek behind the clouds caught it, and presto! instead of a grey raindrop there were all the beautiful colors of the flowers in it, red, yellow, green, and blue, just like a rainbow. How did those colors get into that little grey drop? It is a pretty long story. We will follow it. After it leaves the pane it runs into the flower bed, it meets with many other drops, and they join and make a tiny stream. You can trace it to the path where it meets other little streams, and they begin to jump and run and play tag around the little stones.—Away they go through the hedge and out on the driveway! There they meet bands of more raindrops, and they shout and talk so fast when they meet; put your head out of the window and listen to their chatter—they are really singing. Why are they so very happy? Because they are going home, some of them have been away for a long time and they are rejoiced to meet each other again on the journey. Away they go singing and jumping down the street till they reach the great storm ditch, and with a joyful shout they leap into it, tumbling and rolling over their brothers, and in a short time they meet the wide river. Then they are full of joy, but they are more quiet because of the rapture of being so near home. A quick steady run down the river, a leap over the sandbar, and they are home at last happy on the bosom of Mother Ocean.

But you have not yet heard how the raindrop got up in the sky. It was a very easy matter to run home to mother, but how did they climb? Out in the great Ocean there are many different kinds of people. There are the little crab people, and the beautiful anemone people, and the big whale people, with a great many others that you know. But there are also some that you have never seen. The dear, dainty little Undines and Watersprites, also the lovely Mermaids and Mermen. They can live in or out of the water, and they delight to play in the flower beds down under the ocean and take care of the beautiful gardens of sea plants away

down deep. Sometimes they play on the top of the water and separate the big drops into the teeny weeny drops so small that you cannot see them. The Sun likes to help them with this game and aids them in getting these little drops up into the air. When they have sent up a lot of little drops, you look out over the ocean, or the bay, or the river, and say, "There is quite a fog today." Sometimes these tiny drops fall right down again, just as a ball does when you throw it up; but at other times a breeze comes and lifts all these babies away up over the land, and then when you look again you say, "the fog is rising," for you do not see that it is the mischievous Sylphs, the air people, that are carrying away the little drops, taking them prisoners away up in the sky. Sometimes they capture so many that when you look up you see great clouds, and if Father Sun is shining on them they appear white and beautiful. But there comes a time when there are so many millions of little drops up over head that they form thick black clouds: then you can hear the Undines fighting to get them home again and the Sylphs rushing and howling with anger, and you say "what a terrible storm, listen how the wind is "shrinking." Just then perhaps, when the Sun is not looking out, comes a clap of thunder—the little drops have broken free and down they come tumbling so quickly, delighted to be free. Can you wonder at their hurry to start home again?

And those beautiful colors. Can you guess where they came from? When the little drops were far away up in the heaven world they were much nearer the Sun and they learned how to catch the first rosy tints of the morning, the beautiful blue of noonday, and the soft pinks and greys of evening. They are just like ourselves, the nearer we get to God the more of His beauty we reflect. Every little drop in the great River has been at some time last season carried up into the sky in just the same way and all are now joyfully returning home full of great experiences and fresh life. The object of all life is experience, and they being wise water babies are glad to have had the chance. What tales they will have to tell to the Undines and Mermaids.

Echoes from Mt. Ecclesia.

* * * * *

My Impressions of Mount Ecclesia.

Los Angeles, Calif.

May, 1919

Dear Friends:



UCH a delightful visit as I had at Mount Ecclesia! Three weeks full of varied experiences, and crowded with impressions, and reflections thereon. On returning I brought with me, one big conclusion, covering everything; namely, that all the wonderful beauty of Mount Ecclesia, the flowers abloom, the winding drive, the buildings of simple architecture, the cosy cottages, the great cross rising majestically from the flowery star of gold beneath its feet, Pro-Ecclesia, fashioned after the old missions, where the simple services daily minister to the spiritual life; the wonderful natural beauty of the outlying landscape, the mountains as background covered with a blue etheric light; the white mists, rising from the valley and disappearing before the warm rays of the rising sun; the long view of the ocean, when the declining sun slowly sinks beneath the western horizon, leaving a trail of gorgeous coloring illuminating the heavens and transforming the placid waters to a lake of fire; the songs of birds and humming of bees: all of these are but the outward visible sign of that inward and spiritual grace, expressed by the band of consecrated workers in their daily lives of "loving, self-forgetting service to others"—a very fitting expression indeed, of the

"Love hidden with holy care

In the heart of the deed so fair."

Then that quiet restful "atmosphere" pervading every nook and crannie, filling the soul with Peace, Harmony, Rest! It too seemed to radiate from the auras of these servers in the Master's Vineyard.

During my stay it was constantly brought to my mind that practice followed in the footsteps of precept. Mrs. Heindel gave unstinted praise, in a talk with me, of the way every one tried to serve and to carry out her wishes, and

personally I wish to bear witness to the patient willing service I observed in every department, kitchen, garden, print shop and office.

The work itself impressed me as stupendous, for a place of its size. Letters! letters! letters! there seemed no end to them. And there isn't. As fast as one lot is made ready and sent out, another lot crops up. When the monthly student, probationer and propaganda letters are disposed of in turn, then it is time to start next month's supply. Then there are the letters for the Healing Department, letters for two correspondence courses, each one going out daily, and the many personal letters to students. (My conscience gave me such a rap for the *long* letters I used to write that I've reformed.) Fellow students, let me whisper in your ear, that a loving but invisible message goes out in every one of these letters. More and more as time sped by the beauty and *reality* of it all sank into my heart—that is why I am writing to you.

The day I returned they kindly brought me to Los Angeles in the auto and Mrs. Heindel said that we would start at six A. M. sharp! without breakfast (in order to save extra work in the kitchen) and that we could take breakfast on the way up; but when the presiding genius of the kitchen and her assistant heard of it, they protested and insisted, so breakfast we did at five-thirty and off we went at six o'clock.

By the way I've wished a wish regarding that kitchen—its a double action wish including two items. No. 1—that some brother or sister "Martha" with a talent for "serving" would come to Mount Ecclesia and help shorten the necessarily long hours in this department. No. 2.—that some other brother or sister possessing a magic wand, would wave it energetically and cause to appear an enlarged and modernized kitchen, with dining room for the out door force of workers.

No doubt you all recall that old game "button, button, who has the button?" but did you ever hear of playing it with rugs? Well, that's

how they play it at Mount Ecclesia. Some rugs had worn out, more rugs were needed in new cottages for the men. So they started the game of "rugs" and when it ended, the rugs from Mrs. Heindel's room had joined in the frolic and were found in one of the cottages making ready for some guests.

Really, friends, this Rosierucian Fellowship, this child of the twentieth century, this nine year old Herald of the Aquarian Age, just at its dawning, is in fact outgrowing its garments. And isn't it fine that it is. Because it means new students on the lists; new members of the corporate Fellowship; new souls learning to weave the golden wedding garment, with which to meet their Lord in the Air.

You'll be glad to learn that a new sanitary barn is being built for the cows and an entirely new and modern sewerage system is being installed just as in a real city. The need for this has been great for some time. I understood the sewer system alone would cost \$800. and as they only do business on a cash basis I suppose they have the needed sum at hand.

Hoping you all may find your way to Mount Ecclesia "some day" and enjoy the hospitality with as much benefit physically and spiritually as I did,

Yours in fellowship,

Isabel I. Clay.

ARE WE BEING WORKERS IN GOD'S KITCHEN?

Continued from page 116.

give them something to work upon every day."

So the little man and the Elder Brothers decided that Mount Ecclesia was the best place for their headquarters. Here the little man went with his wife and built a small house.

When it was made known that there was a place where you could get enlightenment on some of the things you could not understand in the book the letters came so fast our little friend had to ask for help.

Soon a band of earnest, almost silent, workers began to send out answers to all letters. Even this was not enough to satisfy readers of the "Rosierucian Teaching." In fact, they were almost selfish in their wants. Here the Elder Brother came along again. "We must give these earnest souls who are accepting our Teaching, a monthly book," said the Brother.

Now, my darlings, do you quite understand how we came to have a helpful book like the "Rose Rays," and what are you going to do to be helpful in God's kitchen? Always keep before you that to be worthy, we have to be something bright and useful, even if we are placed in humble homes.

Really, my dears, I know of no greater honor than that of helping to keep bright and in perfect harmony our wonderful Father's Kitchen.

NURSEY CHATS FAIRY SERVANTS

Continued from page 115.

"Those wise little amateurs open up the glands in our cheeks and mouth and let loose a whole regiment of little mermaid sprites, who just enjoy such sport and swim around the tongue and then take a trip to the stomach and send a message to the brain to send down something sweet and good to eat, and unless we know their little tricks we generally send them what they want and then the painters get busy and make us look quite bilious, with the aid of their fairy servants.

THE SUMMONS.

WINDER HILLMAN SURRENCY

Oh, how I thirst at higher founts to drink!—

To quaff the wisdom which would free the
Soul—

Yet from the Path my wayward feet still
shrink,

And while the time, intent on Passion's bowl!

Desire doth beckon, and space doth go

Each little thread of thought with servile
tread,

To weave within the future woe with woe,

And yielding, in return, a stone for bread.

How long, O Soul, wilt thou the servant be!

Arouse thy Will, and in it find release:

Thou art thyself a Lord of Destiny—

Awake! awake to the Liberty and Peace.

Trusting that "The Light" may shine in the dark places of the Earth, and that we may all be strengthened in our work for the Upliftment of our brothers and sisters and our own soul growth.

F. W. HYLTON.

The Rosy Cross Healing Circle.

* * * * *

—HEALING DATES—

July 5—12—19—25.

August 1— 8—15—21—28.

Sept. 5—11—18—25.

Los Angeles, Calif.

May 25, 1919.

Dear Friends:—

I knew that I would not ask in vain when I wrote for help last week. From the time I wrote the note, the need was met, and I must say that out of the number of times pleurisy has been my trouble, I never got relief so quickly before, nor have I ever before been able to continue my work during the attack as I have done this time.

Beyond being a little tired—I am all right again—thanks to your services and the assistance of the Invisible Helpers.

I am enclosing a small donation to the good work.

Again expressing my gratitude, I remain,

Yours very sincerely,

A. E. P.

Winnifred, Montana,

May 10, 1919.

Dear Fellowship:

I would like to thank you for what you have done for me. I feel almost like a new person, I am so much better than I was this spring when I first asked for your help. Of course I am weak at times, but I am improving fast, many thanks to my Invisible Helpers.

I remain,

Yours in fellowship,

Mrs. C. W. J.

Ogden, Iowa,

April 23, 1919.

Rosierucian Fellowship,
Oceanside, Calif.

Dear Friends:—

Last week I asked the Healers to treat my mother, who had fallen and hurt herself so badly that she was unable to walk. She was in bed but one day—and the morning after I had ask-

ed help for her, she could walk and be about all day. She was so surprised at having recovered so quickly, for always after having hurt herself by falling, she has been a long time getting over it.

I thank them with all my heart, and she would too, did she only understand.

Sincerely yours, H. P.

Brooklyn, N. Y.

March 21, 1919.

Dear Friends:—

I send you my weekly letter since the successful operation for mature cataract of right eye. My sight still continues to improve with the aid of the Invisible Helpers. The physical eye which was closed for more than 12 months has the most beautiful clear vision like the Moon on a lake. Youthful and clear but weak. Not able to read yet. Have lovely dreams that comfort me. I remain,

Yours in love.

M. F. J. F.

HEALING MEETINGS

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

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

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

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