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ROSIKRUCIAN FELLOWSHIP

MAGAZINE



FROM THE ROSE CROSS

MRS. MAX HEINDEL, *Editor*

THE COMING AGE
 THE HISTORICAL CHRIST
 CHRISTIANITY IN THE LIGHT OF
 THE ROSICRUCIAN TEACHINGS
 THE SILVER CORD
 SLEEP—A ROSICRUCIAN EXPLANATION
 LOVE, THE TEMPLE BUILDER
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ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross



Edited by Mrs. Max Heindel

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The Mystic Light.

Three Friends

Of all the blessings which my life has known,
I value most, and praise God for three:
Want, Loneliness, and Pain, those comrades true,

Who masqueraded in the garb of foes
For many a year, and filled my heart with dread.
Yet fickle joys, like false, pretentious friends,
Have proved less worthy than this trio. First,

Want taught me labor, and led me up the steep
And toilsome paths to hills of pure delight,
Trode only by the feet that know fatigue,
And yet press on until the heights appear.

Then Loneliness and hunger of the heart
Sent me upreaching to the realms of space,

Till all the silence grew eloquent,
And all their loving forces hailed me friend.

Last, Pain taught prayer! placed in my hand
the staff

Of close communion with the over-soul,
That I might lean upon it to the end,
And find myself made strong for any strife.

And then these three who had pursued my steps
Like stern, relentless foes, year after year,
Unmasked, and turned their faces full on me,
And lo! they were divinely beautiful,
For through them shone the lustrous eyes of
Love.

—Ella Wheeler Wilcox.

Christianity in the Light of the Rosicrucian Teachings

GLADYS M. ROBINSON

I.

CHRISIANITY TODAY

NEARLY TWO THOUSAND years ago a bereaved woman wept at the door of an empty sepulchre, and her lament was this: "They have taken away my Lord, and I know not where they have laid Him." Anguish of heart and soul, perplexity, even rebellion, rang in the simple sentence, and these words are being echoed by many an earnest, loving heart in the Christendom of today.

Where is the Christ? Of what significance is the life of the central figure in the Gospel story? The Bible is being discredited and disapproved

by so-called critics and scholars, who in their utter blindness have come to the conclusion that the history of Christ Jesus is a myth, fit only for those whose intellect remains comparatively undeveloped. We cannot altogether blame them for over-estimating as they do, the claims of the mental life. They have still some justification for their decisions when we consider the irrational theology which from childhood they have been expected to accept as "Religion."

We, who feel that we have stepped out from this darkness, know well the irreconcilable nature of many of the tenets of orthodoxy. God, our Father, to whom we are to pray, is apparent-

ly an angry Father, who would once have destroyed mankind had it not been for the intervention of His Son whom He allowed to suffer in our stead. Small wonder that the rational mind of man revolts against this and similar conceptions!

But because the poor imaginings and interpretations of man have disappointed us, are we justified in turning away from the calm, serene figure of Jesus, the Christ, who is "the same yesterday, today, and forever"? Yet it is true that many, heartsick and disappointed, have sought spiritual food and encouragement in the teachings of other religions; the wonderful philosophies of the East have awed them with their unexpected riches and proved the fundamental unity of all modes of worship; the accumulated wisdom of ages has been ransacked to provide a solution for present day problems. At the heart's core of all these seekers there is an unconfessed sense of spiritual loneliness and incompleteness, still some wonderful unseen Power seems to hold them half unconsciously to the religion of their childhood. If they no longer believe in the Master, Jesus, what strange and undying magnetism is it that still lingers about the very title, "the Christ"?

The critics may have taken away the body of Jesus, but they have not yet discovered Him, who "liveth, was dead, and is alive for evermore."

The world needs new light upon the fundamental truths of the Christian religion, which, far from being a faith of the past, is, we are assured, the religion of the future.

It is the purpose of this paper to show that a true and profound, though simple and satisfying, interpretation of Christianity is to be found in the teachings of the Rosicrucian Fellowship, an interpretation that satisfies not only the head, but also the heart of man. It is not the place here to enter into a history of this Fraternity, nor to present their credentials. I am but attempting a brief outline of a great subject, knowing that those who are truly in earnest will fill in the details for themselves. For the Rosicrucian Philosophy does not consist of a few facts only nor a mere superficial plausibility; it is an enormous and compact system of inspired thought, an inexhaustible treasure house of truths which are master keys to the understand-

ing of the world and man's life therein.

II.

SOME FUNDAMENTAL TEACHINGS

It will be readily admitted that the enormous subject we are to consider can be only touched upon, but before even this is done it will be necessary to mention a few of the most important Rosicrucian teachings.

The Rosicrucians tell us that the universe (the Macrocosm) and Man (the Microcosm) are both built upon the septenary principle. The universe itself consists of seven planes, in the highest of which abides God, who came forth from the unknowable Root of Existence.

Of the first six of the great cosmic planes we are entirely ignorant, but in the seventh or lowest our solar system evolves. Here again we find this lowest plane divided into seven regions, for the number seven runs through all things.

Let us now turn our attention to our own system. In the highest plane dwells the mighty Being who guides our evolution, and with Him seven Great Spirits, each of whom presides over one of the seven planets. Now these planes or conditions of being are not to be thought of as one above the other but as interpenetrating; that is to say, this outer material globe as we know it, contains within itself six increasingly finer counterparts.

Potential man, as he emanates from God, is a Virgin Spirit, conscious but not self-conscious, and the object of his long pilgrimage is to attain that power of perfect self-direction which is God's plan. Towards this state he involves and evolves with an ever unfolding consciousness, upon globes of varying density from the purest spirit to the material as we understand the term. The present pilgrimage is limited to seven Periods, each with their seven sub-periods, of which mankind has now reached the most material, and is beginning to ascend. Infant humanity as it slowly unfolded its latent powers was guided and protected by many mighty Beings, who were at the same time perfecting their own evolution.

During the Sun sub-period of the present Period, a great Spirit, universally known as the Christ, perfected His evolution, His Consciousness being sufficiently developed to form for Himself ten vehicles, which starting in the world

of God reached downward until the Desire World (the most material region after the physical) was touched. However, He was unable to function visibly on the physical plane unless He could find a member of the human family sufficiently pure to work through.

It is during the next Period that we notice a great change coming over the crude and childishly religious ideas of man. Hitherto he had regarded God with fear; understanding nothing of His real nature, he had conceived of Him as a harsh and cruel tyrant, the only chance of pleasing whom, being through propitiation and many sacrifices; now he tried to draw nearer to Him and to drive a bargain. Each nation approached God and offered Him their worship if He would give them His special protection. So a multiplicity of tribal Gods arose, Gods who in return for worship and sacrifice were expected to busy themselves exclusively with the prosperity of the particular tribes or nations that were their care. This was an advance from mankind's previous relationship to God, but it was far from an ideal condition, for man was afraid to give unless he was sure of getting ample recompense in return. Thus he became dominated by Race Religion, religion as it bore upon the exaltation of a special people or tribe over all other peoples and tribes. Of this condition no nation is more typical than the Jewish, who worshipped Jehovah, "a jealous God," able and willing to destroy all the enemies of His "chosen people." Until the birth of Christianity this religion of *law* was the highest known, its most prominent examples being Judaism, Buddhism, and Hinduism.

III.

THE CHRISTIAN STORY

Race religion had been a step forward in religious conception, but its fruits were of necessity practical and worldly. If the nation followed the ordinances of its particular God it would be blessed, but not otherwise. Mankind was certainly being taught sacrifice, but sacrifice for sake of reward. "Give so much, get so much," was the accepted formula, the idea of giving and getting nothing, of loving all men whether one was loved or not in return, was an idea far too strange to contemplate.

In the midst of all this unrest a Child was born

to a nation that was, of all nations, perhaps, the most fiercely racial, the Jewish people.

He was born "immaculately," that is of a woman pure from all taint of animal sexuality, and of Joseph, a carpenter. He was born in the despised village of Nazareth in Palestine, "and they called His name Jesus." Until He was thirty, we hear little of Him, but He grew to manhood specially educated by an advanced Brotherhood, the Essenes, who spared no pains in preparing Him for the great part He was to play. When He was thirty, a change came over Him. Pure, gentle, enlightened, as He had ever been, it now seemed as if a new spirit had descended upon Him. This change is the most significant feature in His life, for, according to the Rosicrucian Philosophy, it was due to His being ensouled by the great Spirit who was to inaugurate a new religious ideal, that of altruism and brotherhood.

It was the Christ, of whom mention has been made as the highest initiate of the Sun Period, a Ray of the Universal Christ Spirit, who now for the first time came into touch with the humanity that He had come to "seek and to save." It will perhaps be remembered that the lowest level on which the Christ could function was the Desire Realm, or Realm immediately above the physical, and thus to effect His purpose of dwelling with man, it was necessary for Him to find a suitable physical body through which to work. The purest vehicles and best suited for His purpose were those belonging to the man Jesus, and it is for this reason that the Holy Spirit descended upon the son of Joseph and dwelt with him.

During the three years of ministry that followed, the Christ preached and taught the new gospel of love, saying: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, resist not evil." As was inevitable, He was at once at variance with the Jewish religious authorities, the punctilious and often unscrupulous Scribes and Pharisees, who jealously defended every claim of their racial God, Jehovah, and who were first astonished, then enraged, to hear Christ declare Himself to be the Son of God. Was it not the height of folly, nay blasphemy itself, for them even to listen to His teaching, so opposed to that

of which they considered themselves the guardians! To them He was an insane blasphemer, a fanatic seeking to undermine the law by entreating His hearers to love their enemies and to pray for those who spitefully used them.

The Religion of Law was indeed to be displaced by the Religion of Love, but not without a struggle, a struggle which in a more subtle form persists even at the present hour. The story of the Transfiguration shows us this great event in pictorial form. Upon the Mount there appeared with Him, Moses and Elijah, the great Lawgiver and the great Prophet of the old Dispensation, but shortly afterwards they faded from sight and the disciples "saw no man but Jesus only." The Christ Spirit, through the conscious co-operation of the man Jesus, was sending out a fresh impulse of power and growth to help man on his journey to the Goal; He was opening up a new path of progress for all to follow.

The death of Christ Jesus is an event big with significance from a spiritual point of view. Firstly, it meant the release of the Sun Spirit from the body of Jesus; but it meant infinitely more than that, for, as the physical blood fell to the ground it bore with it the purified lowest body, the Desire Body of the Christ, which, sinking to the earth, wrought salvation by cleansing the planet from all those impurities that had collected during the reign of the Race Spirit. Jesus of Nazareth, freed of His physical body, became the invisible Guide to all those who are striving to live the ideal life as taught by the Christ.

It is hard for us to realize the tremendous nature of the sacrifice on Calvary, or to understand the much discussed virtue of the "cleansing blood," whereby Christ of a truth purified the world, and came into intimate interior touch with its humanity by becoming Regent of the earth. And the sacrifice was not confined to the final hour, but extended all through those three long years when the great and glorious Sun Spirit submitted for our sake to the cramping vibrations of the earthly body of Jesus.

By the crucifixion of the material vehicle of the Christ Spirit upon the cross (symbolic of the life currents of the three kingdoms of animate Nature), by the dissemination of His pure

desire body throughout the earth, Christ won His abode in each one of us, and opened for us the door of Eternal Progress through fellowship with Himself. For, the "Christ within" is no myth or mystical fancy, but a great and tremendous fact through His sacrifice. A man can only be regenerated by becoming conscious of this, and by giving Christ birth and welcome within himself. The way to Christ is through the Christ-life of Sacrifice, and there is no other road.

IV.

THE TRIUMPH OF CHRISTIANITY

We are told that in the sight of God a thousand years are but as yesterday, and we are well aware of the slow but sure growth that characterizes all evolution. Two thousand years ago the Christ Spirit came to dwell with us and save us from ourselves. His mission was to free us from the narrow limits imposed by the Race Spirit, to break down by degrees the barriers that self-interest had erected between nations, to show the folly of a merely national patriotism, and finally to break down the barrier between man's spirit and Christ's spirit.

The import of His message is only gradually becoming known, but it must become common knowledge in the age that is to come, the Aquarian Age, the Age of Brotherhood. Already we have the idea of the League of Nations, which hopes to end war, one of the most deadly weapons of the Race Spirit; we have also the idea of a League of Religions, which aims to remove the bitterness of creed against creed.

Christianity has endured and will endure because of the mighty Spirit behind it, who will never fail us. Christianity must increase, while the ideal of separateness must decrease. Very slowly will this come about, for Race Religion dies hard, and fights to the last.

We do not look for any sudden conversion, we know well that dark days may yet be before us, but we know too that mankind has begun its laborious journey up to the throne of God.

Christianity is the religion of the future, but only when we are ready to receive Him shall we ask the Spirit of Universal Love to be our King.

Whoever orders his or her life by the teachings of the Christ is hastening the second coming of Christ, when through the all pervading power of

(Continued on page 391)

The Coming Age

MAX HEINDEL

WHEN WE SPEAK of the "Coming Age," of the "New Heaven and the New Earth" mentioned in the Bible, and also of the "Aquarian Age," the difference may not be quite clear in the minds of our students. Confusion of terms is one of the most fertile seed grounds of fallacy, and the Rosicrucian teachings aim to avoid it by a particularly definite nomenclature. Sometimes an extra effort seems necessary to disperse the haze engendered by current cloudy conceptions of others as sincere as the present writer, but not so fortunate in having access to the incomparable Western Wisdom Teachings.

It has been taught in our literature that four great epochs of unfoldment preceded the present order of things; that the density of the earth, its atmospheric conditions, and the laws of nature prevailing in one epoch were as different from those of the other epochs as the corresponding physiological constitution of mankind.

The bodies of ADM (the name means red earth), the humanity of fiery Lemuria, were formed of the "dust of the ground," the red, hot, volcanic mud, and were just suited to their environment. Flesh and blood would have shriveled up in the terrible heat of that day, and though suited to present conditions, Paul tells us that they cannot inherit the Kingdom of God. It is therefore manifest that before a new order of things can be inaugurated, the physiological constitution of mankind must be radically changed, to say nothing of the spiritual attitude. Eons will be required to regenerate the whole human race and fit them to live in an ethereal body.

On the other hand, neither does the new environment come into existence in a moment, but land and people are evolved together from the smallest and most primitive beginnings. When the mists of Atlantis commenced to settle, some of our forbears had grown embryonic lungs and were forced to the highlands, ages before their compeers. They wandered in "the wilderness" while "the promised land" was emerging from

the lighter fogs, and at the same time their growing lungs were fitting them to live under present atmospheric conditions.

Two more races were born in the basin of the earth before a succession of floods drove them to the highlands; the last flood took place at the time when the sun entered the watery sign Cancer, about ten thousand years ago as told Plato by the Egyptian priests. Thus we see there is *no sudden change* of constitution or environment for the whole human race when a new epoch is ushered in, but an overlapping of conditions which makes it possible for most of the race by gradual adjustment to enter the new condition, though the change may seem sudden to the individual when the preparatory change has been accomplished unconsciously. The metamorphosis of a tadpole from a denizen of the watery to one of the airy element, gives an analogy of the past, and the transformation of the earthworm to a butterfly soaring in the air is an apt simile of the coming age. When the heavenly time marker came into Aries by precession, a new cycle commenced, and the "glad tidings" were preached by Christ. He said by implication that the new heaven and earth were not ready then when He told His disciples: Whither I go you cannot *now* follow, but you shall follow afterwards. I go to prepare a place for you and will come again and receive you.

Later, John saw in a vision the new Jerusalem descending from heaven, and Paul taught the Thessalonians "*by the word of the Lord*" that those who are Christ's at His coming shall be caught up *in the air* to meet Him and be with Him *for the age*.

But during this change there are pioneers who enter the kingdom of God before their brethren. Christ, in Matt. 11:12, said that "the kingdom of heaven suffereth violence and the violent take it by force." This is not a correct translation. It ought to be: The kingdom of the heavens *has been invaded* (*biaxetai*) and invaders seize on her. Men and women already have learned through a holy, helpful life to lay aside the body

of flesh and blood, either intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal "wedding garment" of the new dispensation. This change may be accomplished through a life of simple helpfulness and prayer as practiced by devoted Christians, no matter with what church they affiliate, as well as by the specific exercises given in the Rosicrucian Fellowship. The latter will prove barren of results, however, unless accompanied by constant acts of love, for *Love* will be the keynote of the coming age as *Law* is of the present order. The intense expression of that quality increases the phosphorescent luminosity and density of the ethers in our vital bodies, the fiery streams sever the tie to the mortal coil, and the man—once *born of water* upon his emergence from Atlantis,—is then *born of the spirit* into the kingdom of God. The dynamic force of his love has opened a way to the land of love, and indescribable is the rejoicing among those already there when new invaders arrive, for each new arrival hastens the coming of the Lord and the definite establishment of the Kingdom.

Among the religiously inclined there is a definite, unceasing cry: How long, O Lord; how long? And despite the emphatic statement of Christ that the day and hour are unknown, even to Himself, prophets continue to gain credence when they predict His coming on a certain day, though each is discomfited when the day passes without development. The question has also been mooted among our students, and the present lesson is an attempt to show the fallacy of looking for the Second Advent in a year or fifty or five hundred. The Elder Brothers decline to commit themselves further than to point out what must first be accomplished.

At the time of Christ the sun was in about seven degrees of *Aries*. Five hundred years were required to bring the precession to the first degree of *Pisces*. During that time the new church lived through a stage of offensive and defensive violence well justifying the words of Christ: "I come not to bring peace but a sword." Fourteen hundred years more have elapsed under the negative influence of *Pisces*, which has fostered the power of the church and bound the people in creed and dogma.

In the middle of the last century the sun came within orb of influence of the scientific sign *Aquarius*, and although it will take about six hundred years before the Aquarian Age commences, it is highly instructive to note what changes the mere touch has wrought in the world. Our limited space precludes enumeration of the wonderful advances made since then; but it is not too much to say that science, invention, and resultant industry have completely changed the world, its social life and economic conditions. The great strides made in means of communication have done much to break down barriers of race prejudice and prepare us for conditions of Universal Brotherhood. Engines of destruction have been made so fearfully efficient that the militant nations will be forced ere long to "beat their swords into plowshares and their spears into pruning hooks." *The sword has had its day* during the Piscean Age, but *Science will rule* in the Aquarian Age.

SUGAR FOR ALCOHOL.

In the chapter elucidating the Law of Assimilation in the Rosicrucian Cosmo-Conception, we stated that minerals cannot be assimilated because they lack a vital body, which lack makes it impossible for man to raise their vibratory rate to his own pitch. Plants have a vital body and no self-consciousness, hence are most easily assimilated and remain with man longer than cells of animal flesh, which is permeated by a desire body. The vibratory rate of the latter is high, and much energy is required in assimilation; its cells also quickly escape and make it necessary for the flesheater to forage often.

We have spoken of alcohol as a "foreign spirit" and a "spirit of decay," because it is *generated by fermentation OUTSIDE* the consumer's system. Being "spirit," it vibrates with such intense rapidity that the human spirit is incapable of tuning it down and controlling it as food must be, hence metabolism is out of the question. Nay, more, as we cannot reduce its vibratory rate to that of our bodies, this foreign spirit may accelerate their vibratory pitch and control us as happens in the state of intoxication. Thus alcohol is a great danger to mankind and one from which we must be emancipated ere we can realize our divine nature.

A stimulant spirit is necessary while we live

on a *diet of flesh* or progress would stop, and a *food* has been provided for the pioneers of the West that answers all requirements; its name is "sugar." *From sugar the ego itself generates alcohol INSIDE* the system by the very process of metabolism. This product is therefore both food and stimulant, perfectly keyed to the vibratory pitch of the body. It has all the good qualities of alcohol in enhanced measure and none of its drawbacks. To properly perceive the effect of this food, consider the peoples of eastern Europe where but little sugar is consumed. They are slavish; they speak of themselves in terms of depreciation; the pronoun "I" is always spelled with small letters but "you" with a capital. England consumes five times as much sugar per capita as Russia. In the former we meet a different spirit, the big "I" and the little "you." In America the candy store becomes

a most dangerous rival of the saloon, for *the man who eats sweets will not drink*, and there is no surer cure for alcoholism than to induce the sufferer to eat freely of sweets. The drunkard abhors sugar, however, while his system is under the sway of the "foreign spirit."

The temperance movement was begun in the land where most *sugar* is consumed, and *has generated "the spirit of self-respect."* To the truly evolved and spiritualized man, however, even sugar as a stimulant is dangerous and must be largely avoided. In the land of the setting sun we may expect to first see the ideal conditions of the Aquarian Age: A blending of religion and science, forming a religious science and a scientific religion, which will promote the health, happiness and the enjoyment of life in abundant measure.

The Tabernacle in The Wilderness

LIZZIE GRAHAM

AS WE HAVE just been putting forth all our energies in the construction of the new physical Temple in which the spiritual panacea may be prepared, it seems a good time to review the Tabernacle in the Wilderness and learn what we may from that symbolical building. Paul described that Tabernacle as "a shadow of good things to come." Many helps towards the spiritual understanding of that symbol are given in the 9th and 10th chapters of the Epistle to the Hebrews.

Let us now imagine ourselves among the crowd of worshippers who are standing outside the enclosure of the Tabernacle. Gradually we shall find our way up to the "Holy of Holies." The facts about the construction and uses of the Tabernacle have been retained in our Bible, as they describe the Path of Initiation. Many among us have been seeking and treading that path ever since that time. The history of that time has been written symbolically in the Books of Moses. Moses, who was then our leader, was born again as Elijah and later as John the Baptist, which shows how closely he has been connected with advanced teachings all through the ages.

As we enter the enclosure and approach the Tabernacle, our attention is attracted by a dense, black smoke and a most offensive stench. This is caused by the burning of animal carcasses by the priests as offerings upon the altar for the sins of the people. Daily these sacrifices are burned and the blood shed. Having finished this work of atonement for his brother man and himself, the priest then cleanses himself in the Laver of Purification, thus preparing himself for the great work. The Laver is placed midway between the Altar of Sacrifice and the Tabernacle.

In the East Room of the Tabernacle we find three articles of furniture, all emblematic of soul growth. First, to the left on entering is the seven branched candlestick, showing the seven-day changes of the moon, the seven spirits or light-bearers before the throne, and the seven planets of our solar system. This candlestick is cleaned, trimmed, and lighted every day. To the right on entering this room is the table of shewbread. Here we find two piles of loaves, six in each pile, typifying the twelve houses of our horoscope and the manner in which each is vivified by the passage of the moon through it once every month. From these twelve houses

we gather the golden grain of opportunity, given to us by God. If we take this grain, plant, nurture, and care for it, gather the seed and make it into loaves, we may present them to the Lord as the result of our efforts. These loaves are renewed every seven days, showing that each week, the moon on her journey through the signs of the zodiac makes a new aspect to the opportunity in order that our efforts may be renewed and our record improved. The shew-bread is not burned upon the altar but a small portion of frankincense is placed upon each pile. This is conceived to be the aroma of it, and is burned upon the third article of furniture in this East Room—the Altar of Incense from which arises the sweet savor of good deeds which pleases the Father, now as then.

We now approach the veil dividing the Holy Place from the Holy of Holies, but if we have not progressed spiritually since the time when we entered at the outer gate, we cannot go further. When we first came to the Altar of Sacrifice, we were in a spiritually darkened condition, as symbolized by the black smoke and malodors. But if we have progressed as we should, we now have the light within and may enter the dark West Room, dark as the sky when the moon is with the sun in the West. Here we find the Ark of the Covenant, and in it three articles. First, the pot containing the manna which fell from heaven, this signifying man who has left his heavenly home and is encased in dense matter. Second, the Tables of the Law, showing that the law must be within the heart before man is ready to meet his God. Third, Aaron's Rod that budded. This represents the latent spiritual possibilities in every man which will eventually burst forth into flower. The whole, encased in the Golden Ark, which always had the staves in the rings ready to travel at a moment's notice, symbolizes the invisible helper in his golden wedding garment who responds immediately to the call of service. We must all thus stand ready, our loins girded and our lights burning, for in such an hour as we think not, the call cometh.

Let us endeavor to visualize all this, noting the path of the cross as this path progresses from Altar to Laver, to Candlestick and Shewbread Table. Then note the incense rising to the head

of the cross—the Golgotha or skull—from which point in our bodies we finally are able to take our flight, either from time to time as invisible helpers, or when we leave the body to return to it no more.

The three different kinds of fire or light found in the Tabernacle are very helpful if understood.

When we first start upon the path, the light from the Altar of Sacrifice is dim, smoky, and almost imperceptible, clouded by the burning of the animal matter, concealing the original heaven-sent fire, and darkening our outlook on all around us. Similarly, when we consume the flesh of animals, we use up our vitality and cloud our spiritual vision. If we yield to animal desires and evil tendencies, the pure, spiritual fire within is almost hidden, though it is still present in our bodies.

The light within the East Room of the Tabernacle was from the seven branched candlestick, and is found when we burn out our lower desires, learn to abstain from flesh foods, nourishing our bodies upon vegetables and fruits, and purify ourselves in the laver of consecration. As in the seven branched candlestick the pure olive oil was burned, so the spiritual light shines from the seven cleansed centers of our body. We are priests, and it is our duty to trim our lamps every day and supply them with fresh fuel. The light may still be clouded with some earthy matter, while we function in our dense physical bodies, but it will gradually become clearer as the brilliant soul body in which we, as egos, can function, is developed through loving, self-forgetting service.

The third step opens up to us when, clad in our soul bodies, we are prepared to pass behind the veil. Now, having left behind and freed ourselves from all that pertains to earth life, with clear vision we perceive the wonderful Father-fire upon the Ark guarded by the Cherubim, the Shekina, that burns within each of us from life to life, giving our physical bodies a vibration in accordance with its own pitch. This fire we also replenish as we did each of the others, but now it is the incense from a life of service that feeds the pure flame, and wafts our aspirations toward the spiritual realms.

The Silver Cord

MRS. VERNA WILSON

WE, THE VIRGIN SPIRITS who have now reached the human stage have gone through three days of manifestation or three world periods previous to the present Earth Period. During that time we have been building a seven-fold being, consisting of the Divine, Life, and Human Spirits which constitute the Ego or spiritual vehicle, and the dense, vital, and desire bodies which form the lower vehicles for the spirit to work through. The higher and lower vehicles being linked together by the mind. During the Moon Period when man had developed the higher and lower vehicles but had not yet received the link of mind, he was in his animal stage of development, and like our present animals he was guided from without by a Group Spirit.

Fancy now an immense globe circling in space as a planet about its sun. This is the body of a Great Spirit (Jehovah), who was the guiding spirit of man. As we have soft flesh and hard bones, so also the central part of the body of Jehovah was denser than the outside, which was misty and cloudlike, and though His consciousness pervaded the whole, Jehovah appeared principally in the cloud. From this great firmament of cloud extended millions of cords, each with its foetal sac, hovering close to the dense central part of the globe. As the vital stream of the human mother circulates through the umbilical cord, carrying nourishment to the embryo during ante-natal life, so the divine life of Jehovah brooded over us in the cloud and coursed through the whole human family during this embryonic stage of its evolution.

Since then man has become self-conscious and self-guided, and is tied by a glistening cord to his concrete body during his waking hours. In sleep this cord forms the connecting link between the higher and lower vehicles. This connection is broken only at death. This glistening cord is what is known as the Silver Cord. The Silver Cord is quite complex in its construction. One end is rooted in the seed-atom of the dense body in the heart. The cord extends to the seed-atom of the vital body, located in the solar plexus. This

part of the cord is made of ether. The second part of the cord is made of desire stuff; it is rooted in the liver and connects with the first part in the solar plexus. There is a third part to the cord, composed of mind stuff. This grows from the seed-atom of the mind, which is located in the frontal sinus at the root of the nose. It passes between the pituitary body and the pineal gland, thence downward, connecting the thyroid and thymus glands, also the spleen and the adrenals, and finally joins the second part of the cord in the seed-atom of the desire body in the liver. The path along which this part of the Silver Cord will grow is indicated in the archetype, but it requires approximately twenty-one years to complete the junction.

The union of the first and second parts of the Silver Cord marks the time of *quickenings* in ante-natal life, when the Ego emancipates itself from the interference of the mother and takes the building of its own vehicles in charge. The union of the second and third parts marks a *mental quickening* and emancipation from *Mother Nature*. It leaves the spirit free to build and use its temple as it chooses, limited only by its past actions.

When we are awake in the physical world, the three-fold Silver Cord is coiled in a spiral within the dense body, principally around the solar plexus; but at night when the Ego withdraws and leaves the dense and vital bodies on the bed to recuperate, the Silver Cord protrudes from the skull, and the ovoid desire body floats above or near the sleeping form, resembling a captive balloon.

The Ego (as far as the child and undeveloped person are concerned) remains, ruminating over the events of the day, until impacts from the physical world vibrate the Silver Cord, draw the attention of the Ego to its discarded vehicles, and cause it to enter them.

No occult development is possible until the third part of the Silver Cord has been developed.

After that event the Ego may leave its dense body and roam the wide world, either consciously after proper training and initiation, uncon-

sciously with the help of others, or accidentally as a sleep-walker leaves his bed and returns unaware of where he has been or what he did. In any case the ductility and elasticity of the third part of the Silver Cord, which is made of mind stuff, serves as a link with the lower vehicles.

Now, as we have stated, the spirit is tied to its lower vehicles by the Silver Cord during life in the physical body. It is the rupture of the seed-atom in the heart that causes the *death* of the

physical body. The higher vehicles are still attached to the vital body by the Silver Cord for approximately three and a half days (according to the development of the individual). Then a separation takes place between the first and second parts of the Silver Cord, leaving the vital body free to return to the dense body and disintegrate synchronously with it. After the second snapping of the cord, the spirit is entirely free from these lower vehicles.

Sleep--A Rosicrucian Explanation

MARGUERITE BROWN

A GREAT MANY persons have wondered what sleep is. Perhaps the majority of us have at different times read various theories about it or heard them discussed.

The writer remembers how well and exhaustively the topic was covered in a psychology class. Many hours were given over to a detailed description of just what takes place in the physical body when a person goes to sleep, how the breathing and circulation are affected, what senses one loses consciousness of first, and so on. All dreams were attributed to physical causes or suppressed desires, and if these failed as reasonable explanations, they were attributed to the "subconscious mind," which was supposed to be an instrument for remembering happenings of which the person took no particular notice at the time. All the phenomena of sleep and dreams were explained from a physical and materialistic standpoint.

This was entirely satisfactory at the time. Subsequently, however, dreams would occur, vividly clear and logical and also startlingly true, which defied any such explanations and again raised the question of what sleep really is.

The Rosicrucian teachings describe sleep in a reasonable and satisfactory manner to those who do not demand a purely material explanation.

The ego has four vehicles with which to function, a mind, a desire body, a vital body, and a dense body.

The vital body, which does not ordinarily leave the dense body except in sleep, is the great builder. It absorbs the vital force from the sun and spreads it along the nerves all over the dense body. When a person is in good health, the vital body gathers a superabundance of vital force, which, after passing through the dense body, radiates from it in straight lines. The forces of these radiations tend to eliminate disease germs from the dense body. During ill-health, however, the vital body is not able to collect the same amount of force, and as the dense body continues to feed on it, the lines of vitality which pass out from it become crumpled and bent. Then they do not throw off disease germs from the dense body.

During the day, or waking hours, the mind and desire body by their activities are constantly destroying the dense vehicle. Every thought and movement breaks down tissue. The vital body at the same time is trying to restore harmony and build up what has been broken down. It is not, however, entirely able to withstand the powerful onslaughts of the impulses and thoughts. It gradually loses ground and at last collapses. A sufficient quantity of the vital fluid does not then flow along the nerves, the body becomes drowsy, and the ego is hampered by its drowsiness. It is compelled to withdraw and takes the higher vehicles with it, leaving the dense body interpenetrated by the vital body in the senseless state we call sleep.

Sleep is not an inactive state. If it were, the body would be no different on waking in the morning than when it went to sleep at night. Its fatigue would be just as great.

Material science has told us very well what activities take place in the physical body during sleep, but it has failed to explain the higher causes of these activities.

The more intense the activity during sleep, the greater is its value, for it eliminates the poisons caused by the destruction of tissue during the day from mental and physical activities. The tissues are rebuilt and the rhythm of the body is restored.

When the two lowest vehicles have been left in sleep, the ego takes the mind and desire body into the Desire World, which may be described as an ocean of wisdom and harmony. Here the rhythm and harmony of the mind and desire body are restored as the vibrations of the Desire World flow through them. There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body. The higher vehicles steep themselves in this, and when strengthened they begin work on the vital body which was left with the sleeping dense body. Then the vital body begins to collect and specialize the solar energy anew, and rebuilds the dense body.

This activity of the different vehicles during sleep forms the basis for the activity of the following day. Without it there would be no awakening, for the ego was forced to leave his vehicles because their weariness rendered them useless. If the work of removing that fatigue were not done, the bodies would remain asleep as sometimes happens in natural trance. Because of this harmonizing and recuperating activity, sleep is better than medicine in preserving health. Mere rest is as nothing in comparison with sleep. There can only be a total suspension of waste and an influx of restoring force while the higher vehicles are in the Desire World.

Although all thought and action tear down the dense body, it is easy to see that inharmonious thoughts and actions such as worry, fear, displays of temper, jealousy, etc., must tear it down a great deal more rapidly than ordinarily. By

setting a guard upon our thoughts and deeds we may spare our vital bodies much unnecessary repair work, and thereby conserve much of the vital force gathered during the sleeping hours. We could thus not only be better and stronger ourselves, but could by our very vitality, which is so often needlessly squandered, bring far more of happiness into our various environments.

Sometimes the desire body does not entirely withdraw in sleep, part of it remaining connected with the vital body, which is the vehicle of sense perception and memory. The result is that restoration is only partially accomplished, and that scenes and actions of the Desire World are brought into the physical consciousness as dreams. Most dreams are confused, as the axis of perception is askew because of the improper relation of one body to another. The memory is also confused by this incongruous relation of vehicles. As a result of the lack of complete restoration, dream-filled sleep is restless and the body feels tired on awakening.

The aspirant to spiritual development often finds that before he can consciously set himself free from his lower vehicles, sleep will do it for him. He begins to remember his dreams, which gradually become vivid and perfectly logical. Often during his waking hours he can visit the place of his dreams and, if he has noted some physical detail of the scene, get proof not only of the truth of his dream but of the fact that his higher vehicles are separated from his lower ones in sleep.

Practically all nations and peoples have noted the similarity between sleep and death. The Rosicrucian teachings explain this similarity by the fact that both are produced by the collapse of the vital body. The difference, however, is this: In sleep, the vital body interpenetrates the dense body; in death, although the vital body returns to the dense body, it does not interpenetrate it but hovers near it and disintegrates synchronously with it.

And now, having learned something of the activities of our various vehicles during sleep, let us so attune our lives that we may bring back from the higher realms as much of love and joy as possible to bless our waking hours.

A Vision With a Warning

(Continued from January)

F. J. HAARHOFF

THROUGHOUT THE following day that parting warning sounded in its ringing tones through my ears: "Remember the *seventeenth!*" What *could* it mean? All day long I could think of nothing else. I was ever constrained to try to solve the inner meaning of my vision.

Whether it came from my higher consciousness, or whether it consisted in impressions from higher beings, present—I cannot say—but slowly, gradually, the solution percolated through my mind. The first day after my vision was the 15th of February, 1919. The warning must refer to the seventeenth of that month! What was going to happen on the seventeenth? That was the next puzzle.

It was not till late on the evening of the 15th that the final solution of the mystery began to enter my mind. We had been suffering from a long and severe drought up to that very day. My experience had taught me that after such a drought the weather generally broke with storm and flood which were often disastrous. On the 5th of February, 1913, such a drought was broken by a flood which half ruined my farm by its destructive severity, and which left devastation and wreck in its trail. Was this warning given to me by the loving Christ himself to prepare me for another such flood?

Why the thought of such a solution came I don't know. There was no indication of a change in the weather. On the contrary the sky was brazen in its throbbing blue of bare sun and sky—its vibrating intensity of moistureless heat.

That evening I caused a neighbor to smile with amused ridicule by telling him that we should have a storm and flood within two days.

"Nonsense! There are no signs of any change in the weather," he laughed.

On the sixteenth—a Sunday, if I remember aright, my conviction grew by the hour. The warning meant storm and flood for the seventeenth. I did not court further ridicule by saying anything more to anyone. On Monday morning, the seventeenth, upon waking I felt the

deep significance of that parting message. I could not refrain from remarking to my wife:

"I wonder what is going to happen this day. It is the *seventeenth!*"

"Perhaps we are going to have a nice rain—so long desired and prayed for," she replied, gently smiling, seemingly reluctant to hurt me by absolute doubt.

In the sky by the continued absence of all indications of storm or rain, there was nothing to cause me to believe that I was right in my solution of the warning—yet, so confirmed had I become by this time in my belief that I took all precautions. I gave orders for all horses, cows, etc., to be removed from the low lying paddocks by the side of the river. The flock of goats and sheep I sent to the tree covered slope of the mountain, where there would be cover from hail and food for the animals.

I amused the foreman of my servants by telling him what to do and what further precautions to take when he saw the storm coming over the northwestern hills—from whence I expected it to arise.

At noon the sky was quite clear with the exception of a few misty clouds which floated sparsely above the hills toward the west. Not the least indication of thunder, storm, or flood appeared.

After lunch, at 1 P. M. I retired to my room for the usual siesta. No sign of storm yet! I fell asleep. At 2 P. M. I awoke. What was that? Thunder? Yes, I could hear the continual rumble of distant thunder. Ah!

For another fifteen minutes I continued to lie, thinking and meditating upon the strangeness of the warning and the approaching fulfillment of its truth. I was in no hurry. I had taken all the precautions of which I could think.

Then I arose and went out, to find my family and all the servants in anxious hurry and excitement to provide cover and protection for every living creature, fowls, pigs, lambs, kids, etc. All were visibly perturbed, not to say fearful. And no wonder! Never before in all my life

had I seen such a threatening sky! A bank of sea-green clouds, trailing its lower edges against the tops of the low lying hills, came rolling on toward us with a fury in its every look, in the maelstroms of its revolving depths, and in the weirdness of its ever changing, ever deepening vortices that was hellish, satanic, in its fearsomeness, in its awe inspiring, supernatural weirdness! And the thunder! Crash upon crash! Ear splitting! Deafening! A continuous rumble as of heavy guns.

As we saw this marching army of develish Furies rushing down upon us, our hearts quaked! I saw lips trembling, faces blanching, which had hitherto always succeeded in concealing fear or agitation. My own blood seemed to curdle with fear! And no wonder! That raging storm was not natural; it was impelled by a raging horde of fiends from hell! Then—I *remembered!* I remembered my vision. All fear vanished. Why should I fear?

What matter though it seemed as if that storm would sweep us all clear into eternity, leaving not two stones of our home upon each other? Did not Christ himself speak to me? Did not the loving Savior himself warn me? Would he have warned me if he intended to destroy me? No! He meant to save me—us! He intended to give me the assurance of his presence in the time of our fear! And now I knew what I could not remember before; he had told me not to fear, he would put the armor of his love around us to shield us from the fury of that demon-impelled storm. Now I knew the purpose of my vision. It was to be the means by which *Love* should help me to put away *Fear*—to enable me to encourage and cheer to those around me, women and children; to give me the power and the courage to defy the storm and its terror; to defeat the purpose of the "Adversary" to cause me terror, despair, and doubt. For some ten minutes we all stood viewing the approach of the tempest. Dead silence around us—the calm before the storm; not a breath of air to stir a leaf on the trees. In dread anticipation we waited, but with the calm of resignation. The horror of anticipation! Do you know it? Have you experienced it?

Thank God for that vision, that warning, which enabled me to conquer my own dread, my

own fears, and to tranquilize the fear and dread of those around me.

Dead calm, perfect stillness around for one moment—then in a flash the tempest was upon us. First, before the storm came one single hailstone as large as a teacup, jagged and spiked like some savage weapon of offense. The like I have never seen or heard described; oblong in shape, some four inches in diameter lengthwise and about three inches across, not measuring the prickly spikes of about half an inch in length, which covered it like the spikes of an abnormal prickly pear!

First one, then two, then a dozen came, and then in shower of bursting hailstones like the shells from a thousand guns concentrated upon our devoted home. Strangely weird was the scene, unearthly the greenish hued light which revealed it. Deafening was the noise of the exploding hailstones, which burst where they fell! Awe inspiring was the strange whirl of the falling stones as they danced in the vortex of the whirling wind. But most weird, most strange of all, was the astonishing, the inexplicable *harmlessness* of it all! The noise was deafening; the wind was whirling; the fall of the hailstones of a size above all record was tremendous; but yet there seemed to be no strength, no cohesion, in the hailstones, and there was no driving power in the wind. Ordinary hailstones of half the size would have crashed through the corrugated iron roof; these tremendous stones hardly dented the iron! The wind seemed to be raging in a furious whirl, yet was there no force in it! This was no ordinary storm. The supernatural was revealed in its awesome terror; the spiritual, in its comparativevve harmlessness.

It seemed to be a battle between the powers of evil and the angels of light, the former seeking to strike terror, to destroy; the latter to nullify, to render harmless the weapons of the demons. Unmistakable was the evidence of the extraordinary nature of the battle, of its diabolical intention, of the victory of the power of good in rendering it harmless. Through all the terror of smashing hail, raging tempest, crashing thunder, through the awe of the unearthly light that shone upon the scene, I had but one thought! Thank God for the vision; glory be to the Christ for his love in deeming *me* worthy of such love,

such care. I felt no fear, only exultation that the Master had spoken to me, had given me proof of his love.

I believe that it was only this knowledge which enabled me by word and example to calm the frightened women folk and children. Their fear and awe soon subsided and they stood with me at an open door on the leeward side of the house, calmly surveying the inexplicable strangeness of the storm. With ever increasing fury the tempest raged for an hour, then the wind subsided or passed on, while the sluice gates of the heavens opened and the water began to pour in streams, in floods!

As I stood surveying the pouring flood, the ever increasing flow of water all around our home, pouring in resistless force through all obstructions, over gardens, lands, and orchards, did I fear? Was I dismayed because of the damage threatening the work of our hands? No! I only exulted, exulted because of the *victory*, the victory over fear, over doubt. I *knew* that the powers of good had extracted the sting from the intentions of evil—the sting of *Fear*.

And I had good cause to exult, for when the storm had passed and when we came to investigate the damage, it was the surprise of our lives to discover how *little* it was. Of course such a storm could not leave us entirely scatheless.

Fruit had been damaged and knocked off the trees; unripe oranges were lying in heaps beneath the torn and weeping trees; water mains and other works had been damaged, but not beyond easy repair. On the whole, the damage did not amount to a hundredth part of what I might have expected.

I was content. I had no regrets. I only joyed, exulted! The comparatively small cost of my losses was worth paying for the experience, for the knowledge of the protecting Hand, for the Love which I had experienced. I could have sung a pæan of joy as I stood surveying the torn foliage of my beloved orchard! My heart *did* sing, my soul *did* praise the Lord of love and tender compassion.

And it was not only that "my vision" had saved me and others from fear and doubt and from the terror of the storm, but in after days when I had to walk through the "valley of the shadow of death," the memory of that vision, of the love which it postulated, was ever a tower of strength to my struggling soul, to my despondent spirit. It helped me to conquer Giant Despair, the demon of doubt. It sustained me in my struggle to reach the heights, and gave me faith which enabled me to see the dawning of light on the distant mountain tops of love divine, where the Fountain of Truth awaited me to restore my fainting spirit.

Prayer

Lord of my days:

I would not find Thee to warm myself by Thee
When there are others cold,
But I would cleanse and purify, and find Thee
To give Thy warmth to others . . . who
are cold.

* * * * *

From denying, betraying, forgetting Thee,
keep me,

Lord of my days.

From the little self that would sway, lull, turn
me away from Thee, keep me;

Thru the fire of refining, thru patience, faith,
love, and devotion take me,

Lord of my days;

Turning all things to Thee—rivers to ocean;
Desireless, giving, steady and true and plain;

Rather no light than to flash and go out and to
know Thee no more,

Lord of my days.

Draw me to love Thee so much that I shall love
others more greatly. . . .

All gifts that I ask of Thee—since I ask nothing,
Lord of my days.

I do not pray that it give me the power for
using,

I only ask it shall give me strength to be used
For Power, for Love, for Wisdom—for turning
To THAT which is neither before things nor
past, nor between but pervading them all;
Teach me to come to Thee instantly, constantly,
wholly. . .

Lord of my days.

—Bertha Ellinwood Walker.

A Perspective of Life

ELEANOR JENNINGS

I AM VERY FOND of a friend whom I call "the Irishman," he is so fine a type of the clean, high minded American. His background of fine family, his own intellect and personal charm, give him many friends and much popularity. When I add that he is comfortably supplied with the good things of this world, you will wonder as I did, I am sure, why one day he turned to me a face, tragic in its despair, and said: "I'm the original pessimist; its almost—melancholia."

I was startled but tried to tell him that there is nothing sufficiently terrible in life to make one feel so hopeless; that there are many proofs to be had of the reasons for life's experiences and many assurances that we need not despair over anything. He protested that I was getting beyond the practical, declaring that as we live in a material world, we must keep our feet upon the ground; we must not lose our perspective.

So I replied, "My dear friend, I am trying to find a perspective. If I couldn't adjust the trials of each day to the measure of some great plan, life would surely be a weariness—valueless and unbearable. Without some logical background it would lose all significance and become a sequence of irritating and pointless events."

But he shook his head. He shrank from what he termed my occult tendencies, and I am waiting for him to come back, as I am sure he will some day, to ask me what I really meant. For like many people who claim to limit their beliefs to the tangible, all his earthly blessings fail to satisfy his soul. If he would only let me tell him that he is here for a little while, using a garment of flesh to learn the lessons of life, and that they can only be learned by the use of an earthy medium, he would recognize his trials as tests of his strength, his denials as inquiry into his power to adjust himself, and he would see that he must know the pain of heartaches to learn how to relieve the sorrows of others. He would know that this is only a time of learning and doing; a task set him, as a boy is given a set of exercises to develop the untried muscles; he would

look beyond to the peace of the new life which waits beyond the gate of death, instead of confining his attention to merely physical existence where are so much haste and feverish struggle to crowd into one little span of life all human experiences, joy, fame, adventure, love—all that he thinks of as a part of happiness.

Like my friend who has so much and cannot be happy, the world needs to forget the terror of death and to learn that we have to deal with only one day at a time; that we have an endless measure of life ahead. The things that elude us this time may be ours the next. We must find our tasks, our possibilities, and then work patiently to do all that we can while we are here.

The knowledge that one's dead have only gone a little while before—that they are not dead but released from the bondage of physical existence, should free the world from the shadow of grief that is now so heavy upon it. And there is such a wealth of teaching free to all in these days, that it seems grief must be very stubborn not to find comfort.

When people realize the serene beauty of the Rosicrucian Philosophy with its clear logic and simple truth, it will be unthinkable that they should grope in darkness and sorrow, fearing death and all that lies beyond it. While the great story of the world's evolution may confuse some minds, since it is an overwhelming and tremendous subject, the doctrine of rebirth is clear and easy to understand. It is supported by such reasonable logic. It is the only explanation that fits into life as we see it and live it—so why fear death?

One doesn't worry about friends gone on a journey, and the certainty that life continues beyond death gives to us all peaceful days, greater courage, and cheerful hearts.

When my little daughter kisses me goodbye each morning and turns to go to school, she usually calls back to me in a very comforting tone, "I'll see you at noon." She runs along to her tasks, some of which she dislikes heartily, happy

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The Doctor's Dilemma. A Story of the Unknown Realms

PRENTISS TUCKER

CHAPTER X.

HOW LITTLE do people know of one another! I look at a man and think that I know him because I have been acquainted with him for years. Yet within that haunted place whose windows we call eyes, there dwells a spirit whom I hardly know at all. Through them there looks out at me a being of whose life I am ignorant, even though I think I know it well. He is even ignorant of his own life to a great extent, for the more our consciousness is awakened the more do we realize the extent of what is within ourselves.

To the savage the greatest part of life is on the outside. To the philosopher the greatest part of life is on the inside, and yet to him, in a most wonderful way, the inside is the outside. But now we are verging too close to the fourth dimension, and that would be profitless when it is our duty, not to give a dissertation on imaginary mathematics but to tell some of the things which happened in the life of an occult student.

In order to tell them, however, one ought to realize that a life may be a very humdrum one apparently, and yet may really be fuller of adventure and emotion, of interest and of action, of peril and toil and ease, than the lives of many of those who go down to the sea in ships and know something of the wonders of the Lord on the waters and in foreign lands.

One might think that the life of a soldier during war time is most replete with adventure. Yet that adventure depends upon the degree of consciousness, the awareness, of the soldier. One might think that the life of some office man, writing in a ledger all day long, is dull and dreary, and yet of the two the soldier may be living an animal-like life while the other may be living a life which for romance and adventure would make Aladdin's experiences sink into insignificance. I say these things may be. They are not always so nor even often so, but they *may* be.

And so the friends of Doctor George Bidwell, who thought that he was a most peculiar fellow because he had dropped away and let a stranger

usurp his place in the society of Miss Edgerly, did not know the facts. They did not know, and under the circumstances they could now know, any but the very superficial aspects of the matter. They did not know that under that quiet, business-like exterior of the doctor, who was apparently doing quite well with his practice and not bothering himself with any social triumphs or defeats, there was going on a life beyond the wildest tales of the "Arabian Nights" for strangeness and adventure. They did not know that all the wanderings of Haroun al Raschid put together had never held a tithe of the wonder and strangeness and mystery which this plain, simple gentleman, Doctor George Bidwell, encountered every night.

Who can blame them? Why should they suspect such things? Who was there to tell them that this quiet man whom all respected in a way, but whom they thought lacking in nerve and assertiveness, could actually leave his body and, traveling in another body made of ether and invisible to physical eyes, could visit any part of the earth? How could they know that he was able to see without the aid of the X-ray through any substance, or to any distance? How were they to know that he could step out of the solid flesh and live and move and see and hear in a world so vastly larger and more lively than the physical world with which they were familiar, that no comparison could be drawn? How were they to know that in that world there were fairies and gnomes and sprites and elves and brownies and all the hosts of the Little People; that there were, too, other beings of power and beauty indescribable, such as the angels and archangels.

How were they to know that their friend, Doctor Bidwell, to whom they ascribed the common human desire for life, really every time he returned from one of his trips into the Wonderland of Nature, that unconquered realm the like of which Alexander never saw, had to fight with himself in order to compel himself to enter again the solid, human flesh that he might

live another day as a man among men?

No, they could not know these things. No more could Frances have seen what was going on during the Doctor's last visit at her house. Could she have seen the evil, mocking faces of the "Masters of Wisdom" whom the Chilean praised so highly, she would have acted quite differently from the way she did, and could she have learned the truth later, even, she would have instantly changed her mind about the whole matter, and particularly about the value of the information which she received in the course of the automatic writing which she was now busily engaged in practicing.

But no one knew of these hidden things. The Doctor's friends thought him a very quiet, rather competent physician, unobtrusive and retiring, very matter of fact and unromantic. They viewed some of his rather positive opinions on matters of history as quixotic, but they did not know and could not know that he derived his knowledge of some of the historical events concerning which he at times disagreed with them, from an actual observation of the occurrences themselves.

How could they know that he had actually stood by and watched the battle of Thermopylae, that he had known Leonidas and his band by sight, that he had stood on the deck of one of the Greek ships at the battle of Salamis? They could not know, and had they been told they would not have believed. These things are a matter of consciousness and cannot be appreciated by one whose consciousness is wholly centered on the physical or is wholly untrained. How would you describe a proposition in Euclid to an infant? The infant's consciousness has not yet reached a development where such a thing would be possible. But, note this, the limitation is in the infant, not in the proposition of Euclid. The square of the hypotenuse of a right angle triangle is equal to the squares of the other two sides, and the proof thereof is interesting and beautiful even though the infant does nothing but gurgle and squirm while you are telling him about it. So it is a fact that the occult student, when he has reached the proper stage of development, can actually read the record of nature in such a way that he seems to go back into the past and really live with the people

of that bygone time which he is engaged in studying.

So it would have been no use to tell them. They would not have heeded any more than the infant would heed the beautifully logical method of showing how the square of the hypotenuse equals certain other squares when he had his own little pink toes to play with. It would have been no use to tell them that the Doctor was spending many of his nights in the old and sunken continent of Atlantis, watching the civilization there and observing the people, their customs and habits, and studying their moral and intellectual development.

What effect would have been produced on the mind of one of the Doctor's society friends had some one come to him and said about as follows:

"See that Doctor Bidlow? Last night he attended the execution of a number of condemned people on the continent of Atlantis about thirty-two thousand years ago, in which they were condemned to fight with wild animals. He went right down into the arena and stood with them while they died, one by one. Then he left that place and went up to where a service was being conducted in a large temple; and here again he mingled with the people and watched them closely as they crowded as near as they dared to the place where a sacrifice was being offered. The sacrifice was a—" But here he might stop to look at the person to whom he was talking and he would find—what?

Yet the thing might be true. Every word might be true. To the trained occultist the reading and studying of the Memory of Nature is simple and easy. We make a great fuss about the achievements of some great detective who has studied the scene of a crime and has finally hit upon what he thinks is the solution of the mystery. Yet, were he versed in the lore of the sages, he would not need to waste any gray matter in reconstructing the crime and deducing the identity and objects of the criminal. He would simply glance into the etheric record and actually see the crime being committed—see the criminal, learn his identity, and then follow and apprehend him. I say he could do this, but he would not, for it is one of the axioms of the secret science that it must not be used for any selfish purpose but only in the service of humanity.

Detecting a criminal, any criminal, would be the very easiest thing in the world, but it would be misuse of this great power, and hence the occult student would quietly step aside and let the great detective pin his clues together and fabricate the net which he would draw closer and closer if he could.

Still, had one of the Doctor's friends gone to another and told him about what we have just read, he would have been telling of an actual occurrence. For one of the disciplines or exercises through which the Doctor had to go was this study of the past, that through that study he might acquire first-hand knowledge of the reasons lying behind some of the peculiar facts of our everyday life.

The way in which the Doctor got started in his study of the past was very interesting, to himself at any rate, and had its beginning immediately after his last and disappointing visit to the home of Miss Edgerly, when he had vainly tried to induce her to stop her dabbling in subjective psychism.

He had, according to his custom on retiring at night, slipped out of the body, intending to join one of the bands of invisible helpers and go wherever he could find healing to do, but on this occasion he had found the Professor waiting for him with a quiet smile of welcome on his face. Doctor George knew that the Professor would be quite well acquainted with all the events of the last few days, and so he spent no time in recounting his disappointment but immediately signified his wish and readiness to obey orders, for he knew that so great a person as the Professor would not be waiting for him in this manner without some very good reason. Nor was he mistaken for the Professor plunged at once into the purpose of his visit.

"You have stood the test well, Doctor, and I am proud of you and think that you have earned the right to know a little more of the 'reason why.' You have served with the invisible helpers, you have learned the truth about rebirth, and you are free in the higher realms to a certain extent. But tonight I am going to take you on a wilder journey than you have ever dreamed of, for the time has come for you to know why some of the things which we see about us are apparently unavoidable.

"You know of the invisible helpers for you are one of them. You know something of the methods of curing disease and disability, for you have done those very things yourself. But you have also found that in many cases the disease was too strong for you. You have found that at times you were apparently butting your head against a wall of stone in your efforts to stem the tide of seeming evil. You know in a way of the great teaching about the Law of Consequence, but you have not realized from actual knowledge the terrific power of this Law nor the absolute justice with which it works.

"You have been distressed by your inability to change the minds of certain people and to make them see the truth, and it has been a great source of wonderment to you. Come with me now and I will show you strange things, for I shall unlock the great Storehouse of the Past for you and we will watch some of the events which caused the present state of affairs. Remember that you will be looking on records only. While it will seem to be real life that you are watching, yet you must remember that it is only the Memory of Nature and so you cannot speak to any one of the actors any more than you could speak to an actor on the screen of one of your own movie shows."

The Professor took him by the hand, and for a moment darkness seemed to envelop him. Then gradually it cleared, and he found himself standing with the Professor in a country which he had never seen before. The landscape was entirely different from the ordinary, not only in the sense that we might travel into another country and see a landscape which we had never seen before, but in the sense that it was not similar to anything which he had believed to be existent upon earth, though just where the difference was he could not have told. The atmosphere, too, was different. It was heavier than the atmosphere to which he had been accustomed. There seemed to be a great quantity of moisture in the air.

To the right of where they stood was a tall range of mountains, and in front of them, a mile or so distant, lay a great city with a wall around it. The Doctor had never seen a walled city before, though he had of course seen many

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Question Department.

The Historical Christ

QUESTION:

The inquirer would appreciate information regarding the historical Christ. If He came once only, about two thousand years ago, how is it that other religions older than Christianity claim to have been founded by Saviours? And if He was such a stirring factor in the Jewish life as the Gospels depict Him as having been, why does the Jewish historian Josephus refer to him only in one short, casual passage? Are the Gospels historical documents?

ANSWER:

If we keep in mind that we must distinguish between the cosmic and the planetary Christ, we have the key to the whole problem.

Remember that aeons upon aeons ago during the Sun Period of the earth evolution, the historical Christ was a human being on this planet, functioning in a desire body, the densest vehicle of that remote time, and attaining to the highest degree of initiateship. For this reason and because His sacrifice of two thousand years ago made Him the planetary regent, we refer to Him as the planetary Christ. He descended into a dense human body with which Jesus of Nazareth provided Him, when the sun by precession had reached seven degrees of Aries, that is in the year 30 of our reckoning.

But about twelve thousand years before our Savior's advent on this earth, when the sun by precession went through Libra for the last time, the first spiritual impulse preparative to His coming was given to the race, and from that time on until His arrival, great teachers such as Rama, Krishna, and Buddha in India, Lao Tse and Confucius in China, Zoroaster in Persia, Hermes in Egypt, Orpheus in Greece, and Moses among the Israelites, appeared at periodical intervals. They were founders of race religions suited to the special needs of the peoples amongst whom they taught, and the cosmic Christ force

emanating from the spiritual Sun, from the Heart of our Universe, from the source of all our Christ vibrations, was mighty in them. But they were exalted products of our own human evolution, belonging to the Earth Period—embodiments of the Great Initiate from the Sun Period they were not. This Initiate appeared once only, two thousand years ago, in the physical body of Jesus, and when the time is ripe He will appear again in the vital body of Jesus which is being preserved for that purpose.

There is a close mystic union between the planetary and the cosmic Christ, and each year when the Great Initiate imprisons Himself again in the earth from Christmas until Easter, the cosmic force of the Sun or Son is being drawn to us through the mediation of our planetary Savior. Man, through his fall, had brought upon himself and the planet the danger of being shut off from the life-giving Sun or Son, or the cosmic Christ aspect (mark how the earth became barren and the climate cold after the fall), and in order to save mankind from this impending fate, the planetary Christ became our mediator by raising man's vibrations to the pitch required to respond to the Sun's vibrations. He came to the whole planet, not to one race or nation alone, and founded the only universal religion, which in due time will encompass all humanity.

Jesus, in whose body the Christ spirit functioned, belonged to the Order of the Essenes, which was both feared and despised by the ruling classes among the Jews, though revered by the people, and this explains why the Jews' historian, Josephus, barely mentions the hated Essenic teacher, Jesus of Nazareth, who was put to death for no other reason than that the people loved him and the authorities were afraid of His influence. It would not have done for the official Jewish historian to advertise this fact, and

therefore the less said about the dangerous Nazarine the better.

The Gospels are historical accounts, besides being symbolical expositions of initiation; but apart from the four Gospels which we have now, there were and still are other gospels in existence, fully known to the Gnostics of the early Christian centuries and to the Initiates of today, and which were suppressed by the Church. Much that appears merely fragmentary in our Gospels is fully elucidated in these hidden gospels, which were considered dangerous by the exoteric church, whose interests did not coincide with the enlightenment of the masses.

LIQUIDS

QUESTION:

What liquids are suitable for human consumption, and why?

ANSWER:

The human body depends in part for its existence on the taking into the system and the proper assimilation of liquids, taking care that the liquids so used contain as little hardening matter as possible.

If we persist in the use of liquids that harden and solidify the system, we shall find ourselves tied as it were to a stone. The body that should serve us as an ideal instrument in the gathering of experience, the experience so necessary to soul growth, will become as a clog to our efforts, and instead of being a help it will become a hindrance.

The liquids as well as the solids that we consume for our sustenance and body building, are taken in as enemy or friend, according to their nature. Humankind recognizes water as one of the best aids in body building. To the average person there is no difference in water. He believes it only necessary for him to know that the water is clear and comes from a clean supply, never giving a thought to the damage which undistilled water will work on the human body when taken internally; taken externally the same water will prove to be one of man's best friends, as it serves to keep the pores open, and thereby helps to throw off waste matter from the system. Distilled water and the juices of fruits are the natural liquids for the body. Many people have an aversion to the drinking of rain water, but if rain water is caught in a proper

container and kept from coming in contact with metal as much as possible, it will prove to be a very good and palatable drink.

The boiling of hard water will not meet the requirements, as this will not soften it. We cannot soften a stone by boiling it. While there are certain injurious properties that may be eliminated, it still remains hard water and injurious to the system, as it contains phosphate of lime in excess of the ability of the system to throw it off. In the growing youngster the presence of phosphate of lime is necessary for the building of the bones, but an excess in the body of the adult becomes a danger.

In the eating of raw fruit the natural liquids received thereby are of great value in the building of the body, for they contain necessary mineral salts.

Alcohol should be avoided as should all strong drinks, coffee and tea included. They have no nutritive value, being stimulants only. I have known men who after a night of heavy drinking found they could not eat any food at breakfast time, but always found they could drink their cup of strong coffee, a stimulant to help get their fast crystallizing bodies into action for their day's labor, little realizing that these were ever hardening toward a day when rheumatism, tuberculosis, and kindred complaints would make of them confirmed invalids. Many of them were resentful if told of their danger, their cry being, "I have drunk it all my life and it has not hurt me yet," they in their shortsightedness being unable to detect the thief as it stole upon them.

Strong liquids are responsible for much of the world's trouble, and generate to a large extent thoughts of the lower nature, instigating deeds that will cause injury to their victims here.

The emotions accompanying these deeds will be on the invisible planes as elementals to greet their creators when they leave the physical and pass over to the spiritual side of life, to render an account of the things done in the body. There they will not be able to hide their shortcomings; they will be known for what they are, not what they pretend to be.

Only by the use of proper liquids in connection with proper foods can we expect to generate a body that will become a suitable instrument for the spirit, to help us to gain that experience so necessary in attaining soul growth.



The Astral Ray.

Love, The Temple Builder

MARGARET WOLFF

TH HOLY NIGHT 1920 at 12 o'clock, our new Temple of Healing was dedicated.

On that night at 11:13 the Moon entered the sign of Cancer. This is of the greatest significance, for Cancer is the sphere of the soul, so Max Heindel teaches us, and every stone of our beloved temple must be permeated with the living essence of our souls.

We have built this temple. On the rays of Neptune the inspiration was received from the Great Ones in the Invisible Worlds; but the material form had to be shaped by us. We have fashioned the temple structure, some of us by the loving labor of our hands, all of us by the devotion of our thoughts.

However, the beautiful form will remain but an inanimate combination of perfect geometrical lines unless we fill it with life. We must continue building,—building the temple within the temple, so that the lofty, lovely structure of our Ecclesia may be imbued with a soul equal in loftiness and loveliness.

This temple soul is constructed under Jupiter, the builder of souls. First we must build our own souls and then dedicate them as living building stones for the temple soul.

What a task, what a responsibility! But as the "wisdom and the vision" have come to us through the divine rays of Neptune, so the "power" will come through the benevolent rays of Jupiter,—provided always that we respond to them.

Cancer has three ruling planets; the Moon is

at home in Cancer, Jupiter and Neptune are exalted there. These planets symbolize the three-fold constitution of man: body, soul, and spirit. The changeable Moon stands for the body, for this "mortal coil" of matter which is laid aside at death and put on afresh in a different form at each rebirth. The divine Neptune stands for the spirit, for the eternal ego which "never was born and never will cease to be." And Jupiter represents the *soul* which is created within the mortal body, but incorporated into the immortal spirit.

Through the Moon in Cancer the ego is born and reborn into the transitory earthly home; through Jupiter it fashions the only lasting possession gained in this earth life and taken over into the permanent heavenly home, namely the imperishable soul.

The soul is the extract of all our good thoughts, words, and deeds which after the death of the body is amalgamated with the spirit. It is entirely of our making, but through the union with the spiritual ego at the mystic wedding it becomes immortal as the spirit which is of God's making.

Neptune gives us the soul-building faculty of epigenesis; Jupiter furnishes us with the *power* to apply this faculty. Neptune inspires, Jupiter constructs.

Jupiter is the least understood amongst the nine planets, just as the process of soul building is the most mysterious of all, and the astrologer who rightly sees in Jupiter the benign star whose

rays give "peace and plenty" must learn from the Mystic Mason the hidden reason *why* the great benefic protects and heals and blesses with abundance.

Two spheres amongst the twelve are presided over by three stars, namely Cancer and Pisces.

In both spheres we find Neptune, the planet of the spirit, united with Jupiter the planet of the soul. But in Pisces the exalted Venus represents the body,—a body rarified, beautiful, healthy, pure, quickened in all its fibres beyond the rate of the denser moon vehicle,—a body endowed with these superior qualities because generated under a trine or sextile from the Moon to Venus and from Venus to Jupiter,—a body made by love.

What is love? Since those days of old when the man and the woman wilfully defied the guardianship of the angels and scorned the sanctuaries where they were wisely mated, have they asked each other this question in the moonlight and vainly sought the answer while passion held their eyes fixed dustward under a square from Mars to the Moon or a parallel of Mars and Venus?

What is love? Only the pure vision undimmed by selfishness and sexual desire and lifted up to starlit heights can read the answer which is written in the heavens when Venus blazes in a white sextile to Neptune, Neptune forms a glorious transmuting trine to Mars, and the body-building Moon is in conjunction with the soul-building Jupiter. The lovers of the new age find a reflection of the heavens in one another's eyes, and through the great, great stillness of this new love, whose peace is as sweet as that of the heavenly homeland, there rings the answer, solemn as an eternal vow, jubilant as the bells of Christmas:—"God is love."

And this is what the new man and the new woman say to one another in the moonlight, "I love thee, my dear one, because thou art a part of God, as I am; from God we came, searching pilgrims, to God we shall return, triumphant conquerors; in God's love we abide; in God's love we are united,—thou and I. And because I love the Godhead in thee and thou findest God in me, there is no allurements for us in the selfish seclusion where passion and pleasure dwell; joyously we bid all living creatures to come and

share our love. Because I love thee I do not keep thee to myself, but I give thee to the world that thou mayest love the world and serve the world as thou lovest and servest me. The smile of happiness which thou hast kindled in my eyes radiates forth to all my brothers and sisters of the great universal family. The sweet words of kindness which thou hast awakened on my lips are passed on to all my fellow beings."

"Glory to God in the highest, on earth peace and good will toward all mankind."

Oh, how the narrow home love engendered by the moon in Cancer widens into love universal, how the personal Venus love between man and woman expands into fellowship with all the world!

The benign star of universal good will, the planet of love expansion, is Jupiter. He, the magnanimous, makes the heart big and wide so that it may hold a full measure of world embracing compassion. Thus he prepares the race for the New Age of soul union and universal brotherhood over which Uranus presides. Under the fruitful rays of Jupiter the small home bud of human love grows into the world flower of love divine, and under the fiery trine from Sagittarius to Leo the spirit fire in the heart of the man and the woman is kindled at the flame in the heart of the universe.

Through Jupiter we receive the baptism both of water and of fire.

The object of baptism is purification. Not until our eyes have been laved in the water of tears and our minds purged in the fire of suffering can we perceive the unity of each with all. As long as we see and seek self and the gratification of its desires we are unable to recognize that unifying love which is God. Therefore, Jupiter, the benevolent, is ruler over the house of sorrow.

In Shakespeare's astrological drama *Cymbeline*, the planetary spirit of Jupiter descends riding on the back of an eagle, and the benign God gives utterance to these words: "Whom best I love, I cross, to make my gifts the more delayed, delighted."

Jupiter's attribute is the hammer. When he wields it, thunder and lightning fall down and shake the trembling earth with the fear and terror of destruction. But after the storm has

swept past, the grateful earth smiles through tears,—renewed, beautiful. And a rainbow stands in the skies, a promise from God to man, a bridge of love spanning the gulf between earth and heaven.

“The benign ruler of the sorrowful sign of Pisces chastens his children in order to bless them. The strokes of his hammer are terrible, but the chains of self which hold us in bondage are so strong that mighty blows alone can break them. The lessons to be taught through the sign of tears, of sorrow, of bondage, and of compassion have to be learned under the hammer of pain. In the forge of sorrow the armor of self is destroyed and the soul smithied into living gold.”

Jupiter’s hammer is shaped like a cross, but lo, attached to it in upward flight there is the winglike symbol of the soul.

Jupiter wields his hammer in a twofold direction. Swung downward it destroys, swung upward it constructs. Jupiter, the destroyer of self, is the constructor of the soul.

The mason’s T square is in the form of a cross, Jupiter, builder of souls, is the star of the Mystic Mason. Initiation over which Jupiter, the teacher, presides in Sagittarius, is instruction in building. An initiate is a skilled builder,—a builder of qualities in the soul and of vehicles for the soul.

Jesus was a carpenter. But the Greek word for carpenter is tekton, and tekton means builder,—a temple builder, who with the silent tools of the mystic artisan fashions the indestructible materials of the inner planes into holy dwelling houses for the soul-wedded spirit.

The rays of Uranus set the atoms of the Light Ether spinning, the rays of Neptune those of the Reflecting Ether. Of those two higher ethers the soul body is being formed, the golden wedding garment, the robe of our glory in which we shall greet the Master. And the building song whose rhythms guide the carpenter so that he may group the priceless etheric materials into an abiding structure of perfect harmony,—the building song is intoned by Jupiter. Do you hear it burst forth from the pure lips and the devoted heart of the Mystic Mason? Do you see him standing high upon the temple dome, illumined, transfigured, a halo around him, woven by the rays of the setting sun? His face is turned

westward. Behind the setting splendor of the physical sun he sees arising the Sun of the Spirit, the mystic Star of Bethlehem, and exultantly he greets it,—greets it with his life song which is love.

God is the architect of the universe, and the constructive force by which He fashions it is love. There is no other force for creative construction, and he who wants to build eternal edifices in unison with God must build by love. Such structures are unassailable; and their atoms are grouped together and held together by the highest vibratory rate known in the universe, and the lower rate of speed in all attacking forces cannot harm nor derange their harmonious order. “Love never faileth.” It *cannot* fail because it is both the highest Power and the highest Force existing in heaven, on earth, and throughout the infinitudes of star-filled space. Love is God, it is Life itself. Outside of love no life is possible, only a semblance of existence, imperfect, perishable, and unreal.

Why do our physical bodies die, why are they destroyed by sickness, marred by deformity? Because they were not made by love. God’s love descending from the spirit world through Neptune intended them to be living temples, but the divine Neptune ray cannot reach and blend with the fecund Moon ray at the hour of conception unless it be transmitted through the love ray of Venus—Jupiter. As long as it is deflected by the passion ray of Mars a crumbling prison house is built instead of an immortal temple.

And these passion made, disease rent, bodies come to the Master Healer, they come to us, His humble ministers, and they cry out in anguish, “Make us whole.” Disease is destruction. If we want to heal we must reconstruct. The supreme constructive force is love, and love alone can heal the thousand ailments of the love starved race.

Christ Jesus is the perfect healer because He is perfect in love. The holy name of Jesus means, “God heals.” God is love, and through the expectant silence of our Savior’s birth night there sounds the message of promise,—*love heals*. All the voices of nature take it up; it is repeated by all suffering creation; hark! how it rings out from our new temple, this Christmas promise of the healing love.

Rejoice, O world,—*love heals!* This is the rhythm which has fashioned our Ecclesia. Our Temple is the embodied promise of healing through *love*.

At the Holy Midnight, the sign of Virgo arises, and the Christmas Sun stands in Capricorn.

Virgo and Capricorn, the spheres of purity and of sacrifice, are the signs through which the healing love rays of Christmas are focussed. Both Jesus, the human, and Christ, the divine, have that love which is so pure that it knows no greater glory than sacrificial giving,—giving to the other. “Behold, when I give, I give myself,” and “greater love hath no man than that he give his life for his brother.”

This love is all encompassing, universal; it includes not only the human race but the whole of creation; it smiles upon the least little brother. Pisces and Virgo, Sagittarius and Gemini, rule our relations to our younger brothers, the animals. The compassionate Good-Will learned under Jupiter through the sorrow of Pisces embraces all that lives. Peace on earth cannot be established until man recognizes the unity of life and venerates God in all His children.

And our mute animal brothers, the abused, the sorrowful, the tortured, the agonized, they know the Christmas message of the healing love. There is a beautiful legend which tells that at the Holy Midnight all the animals in fields and woods, in pastures and mangers, bend their knees before their Savior, the ban of their dumbness is lifted, they speak, they give praise, and he who loves them can understand the utterance of their rejoicing souls.

Ah, he who loves! The keynote of Christmas is love, and if we vibrate to it, the mystic, moonlit wonders of the Holy Night are revealed to us.

On Christmas we celebrate the descent of the loving Christ Spirit in whom God’s love is perfected, and the birthday of the loving Jesus in whom human love found its sublimest expression. Jesus was the first perfect man. His body, immaculately conceived, was so purified by selfless, sacrificial love that it vibrated to the very pitch of the Sun Spirit, and as the first master builder of our evolution, he had through love fashioned

within himself the glorious, golden, immortal soul body. His birth occurred nearly two thousand years ago, but the fragrance of his holiness still lingers with us; for the aura of a saint is imperishable, and he was the greatest of all saints. At the Christmas season when the Christ draws into the jubilant planet and with him the very essence of love divine, the aura of Jesus, the man, mingles with the aura of Christ, the God, and the protective influence of this combined love aura is so great that it is projected into the nights before Christmas and extends over the nights after Christmas, from the time the Sun enters Capricorn until the twelfth night following.

These twelve nights are set apart from all other nights of the year, and Shakespeare, the initiate, writes of them in Hamlet:

“Some say that ever ’gainst that season comes
Wherein our Saviour’s birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm;
So hallow’d and so gracious is the time.

The unassailable peace of the Holy Night in which all evil comes to naught before the power of love is prophetic of the New Age when “under the iridescent glory of the Uranian sky, luminous with the soft glow of a never fading light, a regenerated, united mankind will unfold wings of immortality; and ever youthful beings, radiant in their golden wedding garments, will live in peace beyond understanding and in plenty beyond measure.”

If we but love enough, we are invincible. No harm can penetrate an aura made by love. If we but love enough, we draw to ourselves all good gifts bestowed by Jupiter, the opulent planet. He gives us lasting opulence of soul qualities, and with the opulence of our own souls we shall endow the soul of our Temple. If we but love enough we shall receive the panacea. If we but love enough we shall heal the race. And our Temple shall stand forever,—a bulwark of the Christ, a stronghold of the New Age,—If we but love enough!

Your Child's Horoscope

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

We Do Not Cast Horoscopes.

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

Editor's Note:—We give below the cusps of the houses' and the planets' positions so that anyone can set up the following horoscopes without mathematical calculation.

CARLOS S., JR.

Born May 5, 1902.

1:30 A. M.

Long. 71 W., Lat. 30 S.

Cusps of the Houses:

10th House, Sagittarius 6; 11th House, Capricorn 8; 12th House, Aquarius 9; Ascendant, Pisces 7-31; 2nd House, Aries 4; 3rd House, Taurus 4.

Positions of the Planets:

Venus 27-54 Pisces; Moon 6-57 Aries; Mars 5-52 Taurus; Sun 13-49 Taurus; Mercury 21-10 Taurus; Neptune 29-31 Gemini; Dragon's Head 3-54 Scorpio; Uranus 20-40 Sagittarius, retrograde; Saturn 27-48 Capricorn; Jupiter 15-43 Aquarius.

We have for our vocational reading this month a young man with the sign of Pisces, the fishes, on the Ascendant. This mystical Neptunian sign, which rules the 12th house, the house of secrets and hidden things, makes the native very sensitive and peace-loving, and indicates one who wants to be alone. This young man has the pleasure loving planet Venus on the Ascendant, afflicted by a square from the erratic, restless Uranus in the 10th house, and the ruler of the Ascendant, Neptune, also making a square to Venus from the 4th house. Venus is in the last decan of Pisces, which is ruled by the fiery Mars. With this position of Venus and its afflictions, Carlos will have a very hard battle to control his appetites and desires. Pisces, being a watery sign, and Venus afflicted by a square from the watery planet, Neptune, he will have a tendency to drink and to be too fond of the society of the opposite sex. With the unconventional Uranus

in the 10th house, opposition to Neptune, square to Venus, his associates will likely be of the liberty loving, unconventional, Bohemian type.

But there is a silver lining to this cloud which we have just pictured, the weak side which we have just described, for we find the serious, sober, and tactful Saturn very strong in its own sign, Capricorn, and in the 11th house, the house of friends, sextile to Venus, trine to Mercury. Saturn, being the strongest planet in the horoscope by sign and aspect and posited in the house of friends (Saturn ruling people advanced in years), this young man's friends should be chosen from among such people. They will help him with their influence, and their association will be a benefit to him mentally, morally, and financially.

With the Moon in the 2nd house, square to Neptune, the finances will be uncertain. It is truly a difficult task to find a vocation for one with a horoscope of this kind. Music and art are indicated for this young man if he can strengthen his will enough to overcome the afflicted Venus and Uranus. With Venus on the Ascendant and Uranus in the 10th house, he might do well to cultivate the voice or learn to play a wind instrument (a cornet or some similar instrument), and take up the vocation of teaching along these lines. He would be fairly successful in this for the rulers of the 2nd house (finances), the 7th house (the public), and the 6th house (labor), are all in the musical and fixed sign of Taurus, in the 3rd house, and the natural 5th house planet, the Sun, is the ruler of the 6th house (vocation). If he can express himself through this line of work, he may be fairly successful. He could be quite successful as a musician in a band or with a traveling orchestra. With Uranus in Sagittarius in the 10th house, sextile to Jupiter, this would be the

best for him financially, for Uranus and Jupiter are also in mutual reception, showing great harmony between them.

ALBERT B.

Born September 24, 1911. 1:30 P. M.
 Long. 117 W., Lat. 48 N.

Cusps of the Houses:

10th House, Scorpio 0; 11th House, Scorpio 23; 12th House, Sagittarius 11; Ascendant, Sagittarius 29-11, Capricorn intercepted; 2nd House, Aquarius 12; 3rd House, Pisces 27.

Positions of the Planets:

Uranus 25-28, retrograde, Capricorn; Saturn 19-49, retrograde, Taurus; Mars 7-11 Gemini; Neptune 23-29 Cancer; Mercury 12-54 Virgo; Venus 16-13, retrograde, Virgo; Sun 0-41 Libra; Moon 28-29 Libra; Jupiter 13-36 Scorpio.

This young boy has a strangely mixed personality, having the last degree of the jovial and active sign of Sagittarius on the Ascendant, and the ruler, Jupiter, in the dynamic and martial sign of Scorpio in the 10th house. The Saturnine sign of Capricorn is intercepted in the 1st house. This last named sign will dominate the personality of this boy, together with the restless and advanced Uranus, retrograde, in this sign. Capricorn will chain down the restlessness and advanced ideas of Uranus. This planet, however, is afflicted by a square from the watery Moon in the 9th house, ruling travel and religion; also by the opposition of another watery planet, Neptune in Cancer, a watery sign. These afflictions from angles and the house of travel will give Albert a very versatile and restless nature. He will want to travel by water and will long for the sea. But we would advise against a vocation that has to do with the sea or the dispensing of liquids.

The above configuration of planets is strong for psychical development, but of a negative nature. The boy would quickly develop mediumship and will be attracted to the planchette, ouija board, etc. But we would warn the parents strongly against anything of this nature, for with the three occult planets afflicting one another, there is danger of obsession. The cautious Saturn, however, comes in as a balancer, especially as he is situated in the 4th house, the

home, and in the persistent and stubborn sign of Taurus. This will have a tendency to make the boy a little more steadfast. Saturn is in trine aspect to Uranus and sextile to Neptune.

Albert will be very clever with the hands, for we find Mars in the sign of the hands, Gemini, and trine to the Sun. This configuration is good for mechanical arts. We also find the ruler of the 6th house, Mercury, in conjunction with Venus in the mercurial sign of Virgo. These two planets are sextile to Jupiter, the planet of benevolence, and in the sign of Scorpio, ruling doctors and medicine. Venus and Mercury are also trine to Saturn, which is also co-ruler of the Ascendant, indicating that this boy would make a good doctor, healer, dietitian, or druggist. Work in hospitals and with the sick should be his vocation.

With Neptune in Cancer afflicted, we would advise care with his diet. Teach him to eat his meals without drinking liquids, and to masticate his food well. Should he have trouble with the tonsils or throat, do not permit operations. We would advise a few days fasting, then care with the diet, for with Saturn in Taurus afflicted by the opposition of Jupiter in Scorpio, Jupiter ruling the arterial blood, the circulation of the throat will be somewhat sluggish, especially should he overeat or have trouble with the stomach.

ASTROLOGY BY CORRESPONDENCE

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

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

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

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 133 to 139 *Cosmo-Conception*)

- Q. If we hold a magnet over a miscellaneous heap of filings and various metals, what do we observe?
- A. We shall find that it selects iron filings only, and that even of them it will take no more than its strength enables it to lift.
- Q. What similarity may be noted between the above property of the magnet and the power of the seed-atom?
- A. The seed-atom can take in each region nothing except the material for which it has an affinity and nothing beyond a certain definite quantity of that.
- Q. What kind of a vehicle is thus built around the seed-atom?
- A. A vehicle that is an exact counterpart of the corresponding vehicle of the last incarnation, minus the evil which has been expurgated, and plus the quintessence of good which has been incorporated into the seed-atom.
- Q. What form does the material selected by the three-fold spirit assume?
- A. It forms itself into a great bell-shaped figure, open at the bottom and with the seed-atom at the top.
- Q. With what may this be compared?
- A. It may be compared to a diving-bell descending into a sea composed of fluids of increasing density. These correspond to the different subdivisions of each world.
- Q. What effect does the matter taken into the texture of the bell-shaped body have?
- A. It makes it heavier, so that it sinks into the next lower subdivision and takes from that its proper quota of matter.
- Q. What is the ultimate result of this process?
- A. The bell becomes still heavier and sinks deeper until it has passed through the four subdivisions of the Region of Concrete Thought; then the sheath of the new mind of the man is completed.
- Q. What next takes place?
- A. The forces in the seed-atom of the desire body are awakened. The seed-atom then places itself at the top of the bell, inside, and the materials of the seventh region of the Desire World draw around it until it sinks into the sixth region. This process continues until the first region of the Desire World is reached.
- Q. What does the bell now contain?
- A. It now has two layers; the sheath of mind outside and the new desire body inside.
- Q. After this what occurs?
- A. The seed-atom of the vital body is next aroused into activity.
- Q. Why is the process of formation of the vital body not so simple as in the case of the mind and the desire body?
- A. Because, it must be remembered, those vehicles were comparatively unorganized, while the vital body and the dense body are more highly organized and completed.
- Q. In what manner is the material for the vital body and the dense body attracted?
- A. In the same manner and under the operation of the same law as in the case of the higher bodies.

- Q. By whom is the building of the new dense body and its placement in the proper environment done?
- A. By four great Beings of immeasurable wisdom, who are the Recording Angels, the "Lords of Destiny."
- Q. How is this being accomplished?
- A. They impress the reflecting ether of the vital body in such a way that the pictures of the coming life are reflected in it.
- Q. In what manner and by whom is the vital body built?
- A. By the inhabitants of the Heaven World and the elemental spirits in such a manner as to form a particular type of brain.
- Q. What work does the ego itself do in this building process?
- A. The incarnating ego incorporates therein the quintessence of its former vital bodies and in addition does a little original work.
- Q. Why is this done?
- A. So that in the coming life there may be some room for original and individual expression, not predetermined by past action.

CHRISTIANITY IN THE LIGHT OF THE ROSICRUCIAN TEACHINGS

(Continued from page 366)

His Spirit, all wars and jealousies shall cease upon the earth.

This is the message of the Rosicrucian Philosophy to all those who will hear. It gives back to the weeping Mary at the sepulchre, her Lord, risen, glorified, and alive forever more. It gives back a Bible, proof against materialism and criticism, and open for all those who will to understand. It brings back the weary, the doubters, the broken-hearted, to the very feet of the living Christ.

A PERSPECTIVE OF LIFE

(Continued from page 377)

in her faith that the end of the school day means her mother's welcome and her cheerful home.

Being six years old is relatively as hard a task as being sixty, perhaps harder, for sixty has learned not to expect too much. So if we could approximate little six-year-old in her confidence, our school day of life on earth would be more an opportunity and less a trial. However dilli-

cult our lessons, we know that once learned, we can go home happy in our feeling that we have tried to do our best—leaping joyfully out from the schoolroom door. That door is called death—but in the light of the above it would be strange that any one should fear it.

THE DOCTOR'S DILEMMA

(Continued from page 380)

pictures of them, and his look of inquiry was met by the Professor with the remark:

"This is the old continent of Atlantis. The town you see is one of the smaller cities, tributary to the great City of the Golden Gates, and some of the people whom you know, once lived here. Perhaps you may recognize some of them."

They started in the direction of the town and as they were not obliged to walk, since invisible helpers do not walk but glide, their progress was rapid. People whom they passed did not notice them, which was not unusual since it was only a record of the past which they were watching. Had it been a really living city of really living people they would not have passed unnoticed, for the contrast between their twentieth century costume and the somewhat striking dress of the natives was, to say the least, noticeable.

(To be continued)

THE CHILDREN OF AQUARIUS

(Continued from page 387)

inclined to read books which will not be of benefit to their mentality. They will want to read for amusement and may not choose their books wisely.

The power of the combination of planets in the sixth and twelfth signs, Virgo and Pisces, may, however, be turned into channels through which they may gain wonderful results. With the humanitarian tendencies of the sign of Aquarius, if these children should become nurses or physicians and direct their energy toward healing the sick, they could be a great factor for good.

With the afflicted planets in Pisces and Virgo, these children may suffer from intestinal trouble and accidents to the feet.

Children's Department

The Boy and the Thinker

MAMMA, what is in my head that does my thinking and why does my hand do what my head thinks? It just seems to move of itself each time."

"Yes, Freddy, God made the brain to think, also to rule the body. Do you remember when papa took us to the circus, we saw that wonderful man dressed in bright clothing with all the spangles on him, standing with one foot on one horse and the other foot on another, while those wild horses were galloping at top speed around the circus ring? And don't you remember that little funny clown who had so much paint on his face and was laughing and riding the donkey and trying to catch up with the big man on the two large, beautiful horses? And do you remember the man had the reins in one hand, and was driving eight horses, all of them racing around the ring, and all guided by his one hand?

"Well, Freddy, your brain is like that man driving a number of horses. All the lines to the eight horses were held in his hand and he pulled them just where he wanted the horses to go. The eight horses were also trained to go when the lines fastened to the bits in their mouths were pulled. But you know that the man's hands were guided by his brain; the hands themselves could not open and close, nor could they control those spirited horses. So there is also something back of your brain that is pulling all the hundreds of little strings of nerves that tell the hands to open and close and the feet to step one before the other, that open and close the eyes, that cause the mouth to chew the food, and that afterwards make the food pass down into the stomach. There it helps to work the food until it passes into the blood vessels and aids in bringing the rosy color into your lips and cheeks.

"Have you ever watched a young woman at a telephone switchboard when she puts in the little keys that connect with the different wires? She is like the brain in your head which makes connection with the many little wires or nerve centers over which messages are telephoned to different parts of your body. Each line connects with some organ or part of the body which moves when the brain gives the signal.

"But the telephone switchboard which the girl uses is charged with electrical force which causes the message to be transmitted. Without this invisible force the wires would be dead. So there is the force back of your brain which transmits the message to the nerves, and that is the real you, the spirit which comes direct from God. Lacking this divine spirit the brain would be like the telephone without electricity flowing through the wires, it could not make the hands nor the feet move. When you were born God sent this spirit into your body, and when you die He again calls it back to live with Him in the heaven world. God, the great Spirit back of everything from which life springs, guides us and is the great source of life and power behind all nature."

"As soon as the centre of all being is apprehended, there ariseth a joy in the heart that surpasseth all others."

Be still, my soul, and know that peace is thine,
Be steadfast, heart, and know that strength
divine

Belongs to thee; cease from thy turmoil, mind,
And thou the Everlasting Rest shalt find.

—James Allen.

The Story of Gypsie

ANITA RAU

IX.

THE FIRST SCHOOL DAY IN THE NEW HOME

A PIERCING CRY rang through Mr. Meier's quiet home next morning when Gypsie, awaking from her sleep, found her little brother had gone. Mother Elizabeth had thought it best to separate the children during their sleep. She herself had wrapped the little fellow up and carried him to her friend, Catherine, who had anxiously prepared the snowy white bed for the little boy to whom she would be a good mother.

Hearing Gypsie's lament, Mother Elizabeth immediately went to her, kissed and caressed her, and explained to her what had happened. She comforted her by saying: "Now, dearie, let yourself be washed and dressed and after breakfast I'll take you to school. You shall see Johnny and if you will keep him quiet perhaps Mr. Smith will let him go to school with you."

Gypsie had already taken a strange fancy to the sweet, gentle Mother Elizabeth and wanted to please her, so she let herself be dressed and came, radiant with joy, to present herself for school, her slate and book under her arm. How grateful she was when Mother Elizabeth presented her with a knapsack which had belonged to her own daughter, Yela. A pretty pencil box and two new colored pencils made her little heart beat fast and her shining eyes overflow with tears.

"Oh, Mother Elizabeth, how good you are! I do love you and I'll be good, you see if I don't."

The village children, winding their way reluctantly toward the school building on top of the hill, stared at the newcomer, of whom they had not heard, and wondered how it came that Mrs. Meier should bring a new little girl to school. Soon they were joined by a plump, rosy cheeked maid of seven summers, the promising daughter of one of the farmers who had hoped to find in Gypsie a good farm worker, and who evidently had discussed the matter at home.

"Oh, she is a little beggar; they arrived yesterday, she and a little brother, and Mr. Meier has taken her. She calls herself Gypsie and that is all she is."

Mother Elizabeth and her ward had already reached the top of the hill. Gypsie was simply wild over the beauty of nature about her, which indeed was wonderful on this lovely May morning.

Suddenly she tore away and ran into a large garden at one side of the white schoolhouse—where she had heard Johnny's voice, shouting in pure delight as his foster-mother, Catherine, rocked him on a large rocking horse. It was plain to be seen that Mother Catherine also was glad that the joys of caring for a child had come to her; and how little it needed to make the baby forget all about his devoted sister. While the two mothers talked together about their new plans, the little ones, happy at being united again, played together until the bell for school sounded and Mother Elizabeth called Gypsie to go to the class. Again resounded the cries of the children who would not be separated, but this time Mother Catherine put a quick stop to it, deciding that with clean washed hands and faces and a clean pinafore, Johnny should sit with Gypsie in school. The first morning passed fairly well, devoted to the preliminary exercises. Occasionally the ruddy country girls would laugh at Gypsie's strange accent when she gave her eager answers.

Recreation time won all hearts for Gypsie for she knew no end of new games, and those who at first had looked down upon the little stranger were now most eager to please her. In the afternoon Mr. Smith was at his wits' end for he did not know where to place the little one. She was far ahead of all the others in her studies. He thought to have made quite a Bismark stroke when he set her beside a large girl and told her to copy some of the latter's sentences and make new ones similar to them.

Suddenly Gypsie's voice broke out in a peal of unrestrained laughter and she called out loudly, "Is she a dunce? Such a big girl to write such funny things!" But seeing tears trickling down the face of the insulted, not over-bright girl, she put her arms around her and said: "Don't cry, Marie, I will help you." And Mr. Smith murmured something about someone being a mighty troublesome creature.

(To be continued)

Nutrition and Health

Too Much Food

HARRY ELLINGTON BROOK, N.D.

In Los Angeles Times.

(Continued from January)

DR. J. H. Kellogg, who presides over that great institution, the Battle Creek Sanatorium, writes to me as follows, in regard to his own dietetic habits.

"I am writing at 6 p.m.; I have just finished my first and only meal for the day. My meal has consisted of one-half ounce of butter, a cup of bean broth, the equivalent of two moderate-sized potatoes, a half-dozen rice biscuits, a small dish of spinach, a small bunch of grapes, and one slice of zweiback. I took this morning a small cup of thin tomato broth, a tablespoonful of malt honey, and a small dish of stewed cherries. This is my total ration for the day. On some days I eat more, but I am sure I never eat as much as 1800 or 1900 calories."

The late Dr. W. R. C. Latson of New York, formerly editor of "Health Culture," one of the sanest writers on dietetic subjects, wrote in answer to a correspondent:

"In my own case, while living solely upon fruits, nuts and cold water, during a period of nine months, I gained in strength and weight upon one meal daily, consisting of say an apple, two or three figs, an orange and a dozen walnuts. This was while living an active, out-of-door life."

In reply to a request for further information in regard to his experience, Dr. Latson wrote to me as follows:

"With regard to the dietetic experience to which I have referred, I may simply confirm the statement which you have quoted, with the modification that there were sometimes two meals a day, the second one of which was always lighter than the first, usually merely fruit. No milk, no eggs, and no beverage but water. I may remark that, on returning to the haunts of what we glibly call 'civilization,' and attempting to subsist on what we fatuously designate 'civilized

fare' I experienced for about six weeks incessant attacks of pronounced indigestion, nausea and bowel disturbance."

Read carefully the following statements by eminent physicians. Dr. T. L. Nichols says, in "Diet Cures:"

"A man may be able to dispose of three times as much food as he really requires. One once more than he requires is a waste of force, a waste of life. We waste life in eating more food than we need, in digesting it, and then in getting rid of it. Here is a triple waste. We have other work to do in this world than eating unnecessary food, and spending our strength for naught."

Dr. E. H. Dewey says in his "No Breakfast Plan:"

"Think of it! Actual power involved in riding the stomach and bowels of the foul sewage of food in excess, food in a state of decomposition, to be forced through nearly two rods of bowels and largely at the expense of the soul itself!"

Dr. Sylvester Graham says, in his "Science of Human Life."

"Every individual should, as a general rule, restrain himself to the smallest quantity which he finds from careful investigation and enlightened experience and observation will fully meet the alimentary wants of the vital economy of his system, knowing that whatsoever is more than this is evil."

Dr. F. M. Heath says, in his "Why do Young People Die:"

"Thousands there are—yes, millions—who eat more than they can digest, and whose life power is so worn down in the endless struggle with the waste food, that existence is a hopeless, dragging misery."

Dr. Densmore has written: "Sickness and acute attacks of illness bear the same relation to diet that drunkenness bears to drink."

Dr. Dewey also said: "Every disease that afflicts mankind is a constitutional possibility developed into disease by more or less habitually eating in excess of the supply of gastric juice."

Commenting upon these statements Hereward Carrington writes, ("Vitality, Fasting and Nutrition:") "Instead therefore of pitying those who suffer from disease, we should rather consider that they have brought such upon themselves, and we should rather despise them. Disease should be looked upon not as an affliction and dispensation of Providence, but as a disgraceful thing brought about by our own ignorance or willful neglect of the fixed and unalterable laws of nature."

Hippocrates said, nearly twenty-five hundred years ago: "The more you nourish a diseased body, the worse you make it."

In Japan, where the diet is exceedingly simple and abstemious, statistics show that heart disease and nervous prostration are almost unknown, as causes of death.

There are several reasons why people overeat. Firstly, as above stated, they have inherited a tendency from their parents, especially from their mothers, and they have been taught to overeat from birth. Secondly, they eat too much soft, cooked foods, which are swallowed without sufficient mastication. Thirdly, they eat too many different foods at a meal. Fourthly—and most important—in such foods as white flour and sugar and boiled foods, where the water has been thrown away, the valuable organic mineral salts are lacking, so that a person has to eat much more than is wholesome, in order to get the minerals necessary for the body. In other words, the body would be more perfectly nourished on half the amount of raw food, containing the mineral elements in the organic form.

It is not only from the view point of health and of loss of mental and physical power that we should regard this question of overeating—of food drunkenness—but also from the point of view of waste. Look at the vast amount of comforts and luxuries that might be produced with the money now wasted on food that poisons the system, producing illness and premature

death, and thus further adding to expense and worry in the shape of doctors' and undertakers' bills. Dr. Dio Lewis wrote as follows, in his book "Weak Lungs:":

"Few spectacles are more painful than the struggle so often seen among the poor to keep their table supplied with the 'best in the market.' Foregoing books, periodicals, a good house, good clothes and the healthful luxury of a summer trip, they devote everything to supplying their table. They are ashamed to be seen eating plain, cheap food; not ashamed to live in a poor house, to wear insufficient clothing; to have no library, to have no pew in church, to have nothing, to be nothing, if only their table is well supplied! I declare it a low, vulgar ambition—pride of the lowest plane of life."

If people would cut down the quantity of their food one-third or one-half, using natural food containing the organic salts, eating it dry and chewing it thoroughly, there would be no work for 10 per cent of the doctors, and if they had done this from birth there would be no work for 10 per cent of the dentists.

If you want to change existence into living, there is only one course for you to pursue. Fast absolutely from one to three weeks, according to the amount of impurities in your system, meantime breathing fresh air, taking moderate exercise, a sweat bath twice a week and twice a week a thorough flushing of the colon. Then adopt a temperate, two meal a day dietary, of simple non-stimulating foods, eaten dry, and thoroughly chewed. These meals will taste better than any banquets you ever sat down to. And for the first time you will know what it is really to live—you will experience the joy of life.

This does not mean that you should never eat a dinner at a friend's house, nor attend a public banquet; by no means. It means simply that you should get out of the bad habit of habitually overeating. Feel faint? Of course you will, at first. If you had been accustomed to drinking a quart of whisky daily, as a great many people in this country were, and should suddenly reduce the amount to half a pint a day, you would feel faint, wouldn't you? Would you therefore conclude that a quart of whisky daily was necessary

(Continued on page 396)

Menus from Mt. Ecclesia

—BREAKFAST—

Apple Sauce Entire Wheat Mush
 Corn Bread and Syrup
 Cereal Coffee Milk

—DINNER—

Salsify or Mock Oyster Soup
 Lentil and Mushroom Loaf
 Escalloped Onions
 Stewed Canned Corn
 Entire Wheat Bread Milk

—SUPPER—

Watercress and Cottage Cheese Salad
 Rice Custard
 Bran Gems
 Milk

Recipes

Entire Wheat Mush

Soak whole wheat for six hours, then bring to a boil; place in fireless cooker over night or boil in double boiler until tender, adding salt and serve with cream. This entire wheat when tender can also be served as a pudding with cream sauce.

Salsify Soup

Scrape and cut one dozen stalks of salsify, place in soup kettle with two spoons of butter; allow this to brown, add two cups of water, allowing it to boil until the salsify is tender; then add two cups of milk and let it come to a boil. Season and serve with crackers.

Lentil and Mushroom Loaf

Soak one cup of lentils over night. Boil with one clove of garlic and one onion until tender. Mash through colander. Add one cup each of mushrooms and bread crumbs. Season with mace, sage, paprika, and salt, adding two well beaten eggs; then form into a loaf and bake one hour, basting with tomato sauce. This loaf is delicious when served cold with salads.

Escalloped Onions

Peel and slice Bermuda onions; steam in a small quantity of water until tender. Put alternating layers of bread crumbs and onions in an oiled baking dish, having the crumbs as a top layer. Sprinkle with salt and cover with milk. Place pieces of butter on top and bake one-half hour or until brown on top.

Watercress and Cottage Cheese Salad

Pick the tender leaves of fresh, crisp watercress, place same on plate garnished with lettuce leaf. Prepare cottage cheese by working one-half can of pimiento and a little salt and paprika into it. Make into balls and use to garnish the watercress.

TOO MUCH FOOD

(Continued from page 395)

to your welfare?

Don't be either a captious crank or a human hog—that is to say, a civilized hog, for the wild hog does not make a man of himself. It is only when he has been trained by man that he is taught to acquire his master's habits, and habitually gorge himself.

CHRISTIAN MYSTICISM

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

Guard well thy mind and noble, strong and free,
 Nothing shall harm, disturb or conquer thee;
 For all thy foes are in thy heart and mind,
 And there salvation shalt thou also find.

—Selected.

The Rosy Cross Healing Circle

Tacoma, Wash., Nov. 30th, 1920.

Dear Friends:

My heart is full of love and thankfulness, because of my continued good health and the consciousness of the vibrations from the Invisible Helpers pouring over me. I am practically restored to health, but am mindful of your warning that it takes some time for a thorough readjustment, so will continue to write to express my gratefulness.

Yours faithfully,
E. R.

Los Angeles, Nov. 26, 1920.

Dear Rosicrucian Fellowship:

I can never sufficiently express my gratitude to you and the Invisible Helpers, for the help which I have received since I first appealed to you in the late summer. I have been healed of so much I feel I should no longer ask for help. I am also so grateful to you for the "Rays" magazine. Its teachings have been such a help and inspiration to me. I know it is only through living a better and more spiritual life that perfect health can come to me. Thanking you again for all your help.

Very sincerely,
D. T.

Belfair, Wash., Nov. 29, 1920.

Dear Friends:

A wonderful change has come over me in that I am not as nervous as I used to be. For years I have not been able to cook a meal without getting nervous and going "all to pieces," but now I am cooking for from seven to eleven people and seldom get nervous. And my body has lost its rigidity, which has been growing upon me during the last few years at an alarming rate, making me feel like an old woman. Now it is a joy to work and to move around. I have faith that the other trouble will also be removed in time through the help of the Invisible Helpers.

Your good magazine came today and I am sure I shall enjoy reading it.

With sincere thanks and good wishes for the Fellowship,

Sincerely,
A. M. B.

HEALING DATES

February4—11—18—24

March3—10—17—23—30

April7—13—20—27

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 Sign is dynamic energy which they infuse into every enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

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

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

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

BACK NUMBERS WANTED

We should be glad to obtain copies of the May, 1920, number of this magazine, for which we will pay 20 cents each.

Echoes from Mt. Ecclesia.

The Dedication of The Ecclesia

ARLINE D. CRAMER

D ID YOU EVER get so joyfully busy that you seemed to cease to be in a physical body, but rather to become a radiating center of activities reaching out to others in many directions? The bell sounds, calling us to dinner; we pause, astonished; it seems but a moment ago that we were breakfasting. In that condition we sense in a dim way something of the nature of functioning in the Region of Concrete Thought where "all is the Eternal Here and Now."

Will Levington Comfort informs us of what takes place under the above conditions when he states that "Only as we render ourselves utterly, such as we are, can spiritual vibration which is Love itself come into us for use in the outer and lower world."

Mount Ecclesia provides just the conditions and opportunities for this realization. First, because there are so many things to be done, all of which we are convinced are for the betterment and uplifting of humanity. When we are able to throw ourselves into this wave of service emanating from the "Heart of the Great Work," this activity finally brings complete self-forgetfulness,—the spirit worketh in us, and for a time we know what happiness means.

A tremendous amount of work had to be done in December. It was work that could not be done before. Large orders for books had to be filled and sent out. Two thousand Christmas greeting cards were printed and tinted in four colors. There were but two or three workers who could paint at all, but we blessed the work and hope you will receive the gift in the spirit in which it is sent. Large quantities of food had to be secured and prepared. Mrs. Heindel, in the midst of her many duties had to go to Los Angeles and purchase a lot of furniture for the new addition to Ecclesia Cottage. The completion of the Temple was delayed because of the impossibility of getting the interior finish or

trim from the mills, although the order had been placed in September. However, all necessary things came along a few days before Christmas. The beautiful colored glass windows were set, and the central ceiling light arrived and was placed by loving hands so that the twelve sided room of the temple is flooded with a golden radiance. Chairs had to be secured by loan. A driveway had to be made from the administration grounds out to the Temple. The narrow footpath had to be widened and set with posts, wired for lanterns. Committees were appointed at a probationers' meeting to take charge of decorating the dining hall, the library building, the little Pro-Ecclesia, and the Temple. Loads of greens were gathered to make these places sweet and beautiful. Jolly holly berries peeped from festoons of ivy, smilax, and asparagus ferns. Here and there the gay poinsettias were massed. All the plants on the Mount seemed to reach towards us, pleading, "Here, take me, take me, what sweeter surrender can I make than to fade, giving back my life to its Source, while my beauty gladdens the hearts of mankind?" The marguerites on their great globular bushes, many of them four feet high, danced before us, nodding and smiling, coaxing to be taken into the Temple. What a joy to see these flowers, so abundant here in the winter time. No sooner does the first flow of the outwelling force start from the center of the earth, than these sensitive little blossoms begin to put forth a new generation in such magnificent profusion that the bushes resemble big white and gold snowballs.

The regular duties and the special work for the great event, the dedication of the Temple, swept us swiftly onward to Holy Night. Then a soft, heavy, warm mist rolled in from the ocean, bathing all in the offering "of the waters" from the Holy Spirit. The mist lifted and hovered over us in a silvery dome, illumin-

ed from above by the full moon, as though to veil "the birth of the Babe" from all who should not see. No other light in sky or earth distracted us from the contemplation of the "Mystic Midnight Sun."

At ten-thirty P. M. the probationers and disciples assembled in the Temple for the dedication and the Full Moon Meeting, the two events awakening vibrations within us that can lift us to the throne of the Father to bring down blessings upon those who will receive. At eleven-forty-five the choir was heard singing "Oh Come All Ye Faithful" as they marched from the Pro-Ecclesia to the Temple. Their sweet voices in the still night rang out with a call that swept us all into a great wave of adoration.

Mrs. Frances Ray was at the organ in the Temple, and played from "Parsifal," that wonderful march of the Knights of the Holy Grail. How we wish we might have had a fine pipe organ for that grand masterpiece. Then we all sang "Holy Night" with the beautiful words that Max Heindel wrote to the melody. This was followed by a most impressive reading of the Scriptures concerning the Immaculate Conception and the Birth of Christ. During the reading stereopticon views were thrown upon the screen over the little organ. Many of the pictures are reproductions of paintings of the great masters, and they are ever very inspiring. In a rich, full contralto voice, Mme. Louise D'Artell sang "Open the Gates of the Temple."

Then Mrs. Heindel addressed us upon the purpose of the work and the necessity of personal consecration, arousing in all a hearty resolution to press on in spiritual achievement for Christ and humanity. As she told us of the soul hunger of the world for Truth, many of us felt that dedication of the life to the Teaching. Mrs. Heindel spoke in a clear, low tone which brought out the fine quality of the accoustics of the Temple. There was no echo, yet every word carried to all parts of the twelve sided room.

Mr. D. Moro then played a beautiful selection upon the flute as we prepared ourselves for the Silent Prayer, for which we were called by the sweet tones of a zither solo, rendered by Mr. Eugene Muller. This method of going into the Silence, accompanied by soft music and being recalled by the same, is particularly harmoniz-

ing and uplifting when we cease all care for self and flow into that union of all who love, in the service of those who suffer.

We sang "O Little Town of Bethlehem," after which Mrs. Heindel gave us the parting admonition. Then we silently withdrew while Mrs. Ray played an organ "Recessional."

* * * * *

Christmas morning we had a merry time. When we gathered for breakfast, we sang "Joy to the World" after little Elizabeth Landis had given us the "Merry Christmas Greeting." Then there was the distribution of little gifts from "Everybody to Everybody."

At eleven A. M. we all adjourned to the Temple, where we had the first regular Temple Service. Mr. Samuel Bering read the service and the writer had the honor of giving the address upon the text, "The Christ In You is the Hope of the World; the Christ in You is Your Hope of Salvation."

Christmas evening there was a very pleasant entertainment in the library which we all enjoyed. Mrs. Heindel made a comparison of our happy, prosperous Christmas of this year in which there were about fifty probationers and more than fifty students at Mount Ecclesia, and the first Christmas, 1911, upon which she and Mr. Heindel had to keep on working to help complete most of the woodwork on the first Christmas Day. It had to be done, as the demands for help and instruction were coming in from all over the country, and there were only those two to do most of the work. One by one, helpers came to them as Christ was able to move hearts to serve Him in this way, and we now see a marvelous growth for the ten years, a growth every bit of which represents sacrifice of personality to the service of humanity.

Mrs. Molyneaux and Mrs. Kirmond gave an illustration of cabalistic music. Mrs. Molyneaux used the words of Mrs. Kittie S. Cowen's "The Message of the Bells," an exquisite poem which appeared in the "Rays" of December of last year. The music was determined, note by note, according to the number to which each word was related, each number also being related to a special tone. The result was entirely unique, weird yet not without charm.

We have regular entertainments every week

but not just for amusement; our Friday Evening Expression Class entertains mainly to train the members in clear and proper expression, so necessary for every one who expects to be called upon to give a reason for his belief. So we are all very happily busy.

*A LETTER FROM A STUDENT IN THE
PHILIPPINES*

Manila, P. I., Sept. 6, 1920.

Dear Friends:

We have just been through the battle of the Marne—in the air. A large group of air elementals, blown eastward on red hot blasts of hate and horror from grief saturated Europe, reached the China Sea last week, and finding their destructive desires unappeased proceeded to create a typhoon, a thing before unknown here; but that was immaterial to these poor, unreasoning wind sprites who were frantic with the unspeakable sights they had witnessed; all they wished was to blindly retaliate, to destroy, to rend into atoms everything in their way.

On the wings of the storm they swept across Luzon, cutting a swath of devastation and death. They reached Manila about 6 o'clock in the evening, totally unheralded by the weather bureau, and undreamed of by the layman, for typhoons never form in the China Sea;—always in the Pacific in the region of Guam. Like an avenging Nemesis they fell upon everything in their path and dealt out death and destruction with prodigal hands. The fishermen were sent to their end. All the rain fairies who live in the trees and dance by the light of the fireflies were ruthlessly swept from their homes and their tree dwellings ripped from the ground and cast broadcast upon the earth. Naught stayed the annihilating breath of the wind sprites. The beautiful and ethereal flower elementals were buried in the mud and mire, and their exquisite creations bruised beyond recognition. The dryads fell wailing before the wild, whistling roar that marked the passage of the hysterical, crazed, horror impelled wind demons.

For more than two hours the latter revelled in malignant destruction and malevolent ruin, then hurled themselves into the Pacific where, let us hope, the cleansing saline breezes will purge them of their hate and horror.

One peculiar thing struck me as I walked down to work—light, transportation, and telephone wires one snarled mass—that on the battle field of the vegetable world only the eye is hurt by the scene. From the blood of the plants and trees there are no disgusting effluvia,—only a soft, soothing fragrance “that is not akin to pain, and resembles sorrow only as the mist resembles the rain.”

I am sending you some of the papers as corroborating evidence of the peculiar character of the hurricane.

Cordially yours,

A. J. N.

*A NOTE OF THANKS FROM HEAD-
QUARTERS*

The Editor and the Workers at Mt. Ecclesia take this opportunity of thanking the many devoted friends who have sent gifts and Christmas greetings, as time will not permit us to thank each one individually. We appreciate all the tokens of good will and of the Christmas spirit, and in return wish you much spiritual progress in the coming year.

The Training School For Lecturers

The Training School is entering the new year with the promise of becoming an instrument of great service in the dissemination of the Philosophy. The literature of the Philosophy must ever be the chief agent in carrying its message to the people, but lecturers are urgently needed to call the attention of the people to the literature and thus extend its field of usefulness. We hope that others will respond to the call from time to time and arrange to enter the school; or in the case of those who are already qualified, that they will join our Lecture Bureau and take up the lecture work as soon as their circumstances will permit.

“He who would destroy evil must build up good in its place, otherwise he is no architect of God’s.”

“The soul needeth no other birth than a turning towards God, and an entering into Him.”

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The existing soul-hunger, and the satisfying nature of the Rosicrucian teachings are equally well attested by the phenomenal sale of this great book, and the many thousands of letters received by the author from grateful students located all over the world, who testify that they have found in this book what they have long sought elsewhere in vain.

The wide scope of the book is indicated by the note on the title-page, in which it is stated to be "an elementary treatise upon man's past evolution, present constitution and future development."

We give herewith some headings of chapters and subdivisions as a slight indication of what is contained in this mine of mystic light and knowledge.

Rosicrucian Fellowship

International Headquarters

OCEANSIDE,

CALIFORNIA

Partial List of Contents

PART I.

- The Visible and Invisible Worlds,** with two diagrams.
- The Four Kingdoms,** with two diagrams showing their vehicles and stage of consciousness.
- Man and the Method of Evolution.** Spirit, Soul and Body; Thought, Memory and Soul-growth. The conscious, subconscious and super-conscious minds. The science of death, the beneficence of purgatory, life in heaven; preparation for re-birth.
- Re-birth and the Law of Consequence.** Wine as a factor in evolution. An authentic story proving re-birth.

PART II.

- The Relation of Man to God,** with diagram.
- The Scheme of Evolution.** A general outline, with diagram of the Seven World Periods.
- The Path of Evolution.** Cosmic Days of active work and Cosmic Nights of passive contemplation.
- The Work of Evolution.** How the Cherubim, Seraphim, Archangels and Angels helped.
- Genesis and Evolution of Our Solar System.** Chaos the seedground of Cosmos; Birth of the Planets, Planetary Spirits.
- Evolution of the Earth.** The Moon, the eighth sphere of retrogression. Birth of the Individual, Separation into Sexes, Lucifer Spirits and the Fall, Sixteen Paths to Destruction.

PART III.

- Christ and His Mission.** "Peace on Earth" and "Not Peace, but a Sword." The Star of Bethlehem, the heart an anomaly, the Mystery of Golgotha and the cleansing blood.
- Future Development and Initiation.** The Symbolism of the Caduceus, Alchemy and Soul-growth.
- The Method of Acquiring First-hand Knowledge.** Western Methods for Western People, Esoteric Training, how the inner vehicle is built.
- The Constitution of the Earth and Volcanic Eruptions.**
- Christian Rozenkreuz and the Order of Rosicrucians.** The Rosicrucian Initiation.