

DECEMBER 1920

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ROSICRUCIAN FELLOWSHIP

MAGAZINE



ROSE CROSS

MRS. MAX HEINDEL, *Editor*

THE NEW BORN CHRIST
A PLEA FOR THE CHURCH
WILL LEVINGTON COMFORT LETTER
A CHRISTMAS STORY
THE IMMACULATE CONCEPTION
ASTROLOGICAL PREDICTIONS REGARD-
ING THE NEUTRALITY OF HOLLAND
WHAT IS CONSUMPTION?

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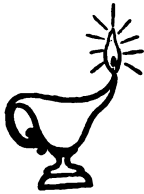
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ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross

Edited by Mrs. Max Heindel



VOL. 12

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NO. 8

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ROSICRUCIAN FELLOWSHIP

Oceanside, Calif.

Printed by the Fellowship Press

An Appeal for 3,000 New Subscribers To Our Magazine

Let Us Double the Circulation of Our Magazine Now---

and we can make it contribute largely to the Fellowship Funds during 1921. In the past our magazine has been run at a financial loss; the addition of these three thousand new subscribers will transform this into an appreciable yearly gain.

The situation at present is briefly this: The *first cost* of getting out our magazine, including editorial, linotyping, printing, and presswork absorbs too great a proportion of its *total revenue*. This first fixed cost will be about the same for *six thousand* magazines as to issue our present *three thousand*. The only additional expenditure will be for the paper on which the extra magazines are printed.

Thus our present circulation of 3000 costs us about \$6000.

An additional 3000 circulation will add only \$2000 to the cost.

In other words an extra three thousand magazines can be run off for one-third of the expense of the first three thousand; or, to bring the situation more graphically home:

If each one of us will secure at least one additional subscriber, the result will be an astounding aggregate gift to the Fellowship of \$4000.

Therefore we are especially urgent in our plea for your co-operation, which alone will make this increase possible.

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We feel that the time has now come to reach a larger circle with our Philosophy.

The dedication of the Ecclesia will in a measure inaugurate a new cycle in the work of the Fellowship. With increased power we are prepared to meet the test of greater responsibilities.

We are now ready to place our teachings before more of the myriads of overburdened souls who are seeking an answer to their perplexities.

Our magazine is an important factor in this great work; so in co-operating with us to double its circulation, you are increasing the influence of our most important medium for disseminating the message contained in the Rosicrucian Philosophy.

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The Mystic Light.

The Message of the Bells

Listen to the merry ringing,
Christmas joy to earth it's bringing,
List the bells.

How they tinkle, tinkle, tinkle,
While the stars in silence twinkle
With the bells.

Youth and joy and all earth's brightness
Fill the crisp, clear air with lightness,
And the bells.

Does there come no deeper feeling
Softly through your conscience stealing
With the bells?

In your heart which beats the faster
Does no longing for the Master
Greet the bells?

Must He come again appealing
Still to find no deeper feeling
In the bells?

Ah, the Christ-Child stands with healing,
All His love divine revealing
In the bells.

Lift your eyes to Him with longing;
Love, the very air is thronging,
List the bells.

Mild, He stands outside, and waiting,
Whilst your heart is still debating
With the bells.

Know ye not the mystic meaning,
Threads of silver interveining,
In the bells?

Christ may come to earth for aeons,
Chanting forth His love in paeans
In the bells.

Yet the world will know Him never,
Christmas come and go forever
With the bells.

For mankind will grow no better,
Strife will reign and peace still fetter,
With the bells,

Till we tune our hearts to hear it,
And receive the great Christ Spirit
In the bells.

Then will choirs, angelic, chorus:
"Christ, the risen Lord, is o'er us."
List the Bells!

Kittie S. Cowen.

The New Born Christ

MAX HEINDEL

Editor's Note: The following is one of Max Heindel's former lessons to students. It is one of a series which we shall publish.

IT HAS OFTEN been said in our literature that the sacrifice of Christ was not an event which took place on Golgotha and was accomplished in a few hours once and for all time, but that the mystic births and deaths of the Redeemer are continuous cosmic occurrences. We may therefore conclude that this sacrifice is necessary for our physical and spiritual evolution during the present phase of our development. As the annual birth of the Christ Child is now approaching, it presents again a never old, ever new theme for meditation from which we may profit by pondering it with a prayer that it may create in our hearts a new light to guide us upon the path of regeneration.

The inspired apostle gave us a wonderful definition of Deity when he said that "God is Light," and therefore "light" has been used to illustrate the nature of the Divine in the Rosicrucian teachings, especially the mystery of the Trinity in Unity. It is clearly taught in the Holy Scriptures of all times that God is one and indivisible. At the same time we find that as the one white light is refracted into three primary colors, red, yellow, and blue, so God appears in a threefold role during manifestation, by the exercise of the three divine functions of *creation, preservation, and dissolution*.

When He exercises the attribute of *creation*, God appears as Jehovah, the *Holy Spirit*; He is then Lord of law and generation and projects the solar fertility *indirectly* through the lunar satellites of all planets where it is necessary to furnish bodies for the evolving beings.

When He exercises the attribute of *preservation* for the purpose of sustaining the bodies generated by Jehovah under the laws of nature, God appears as the Redeemer, *Christ*, and radiates the principles of love, and regeneration *directly* into any planet where the creatures of Jehovah require this help to extricate themselves

from the meshes of mortality and egoism in order to attain to altruism and endless life.

When God exercises the divine attitude of *dissolution*, He appears as *The Father* who calls us back to our heavenly home to assimilate the fruits of experience and soul growth garnered by us during the day of manifestation. This Universal Solvent, the ray of the Father, then emanates from the Invisible Spiritual Sun.

These divine processes of creation and birth, preservation and life, and dissolution, death and return to the Author of our being we see everywhere about us, and we recognize the fact that they are activities of the Triune God in manifestation. But have we ever realized that in the spiritual world there are no definite events, no static conditions; that the beginning and the end of all adventures of all ages are present in the eternal "here" and "now?" From the bosom of the Father there is an everlasting outwelling of the seed of things and events which enters the realm of "time" and "space." There it gradually crystallizes and becomes inert, necessitating dissolution that there may be room for other things and other events.

There is no escape from this cosmic law; it applies to everything in the realm of "time" and "space," the Christ-ray included. As the lake which empties itself into the ocean is replenished when the water that left it has been evaporated and returns to it as rain, to flow again ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the sun to all the planets giving a rhythmic urge to the evolving creatures there.

And so it is in the very truest and most literal sense a *new-born Christ* that we hail at each approaching Yule-feast, and Christmas is the most vital annual event for all humanity, whether we realize it or not. It is not merely a commemoration of the birth of our beloved Elder Brother, Jesus, but the advent of the rejuvenating love-

life of our Heavenly Father, sent by Him to redeem the world from the wintry death grip. Without this new infusion of divine life and energy we must soon perish physically, and our orderly progress would be frustrated so far as our present lines of development are concerned. This is a point we should endeavor to thoroughly realize in order that we may learn to appreciate Christmas as keenly as we should; and we may learn a lesson in this respect, as in many others, from our children or from reminiscences of our own childhood. How keen were our anticipations of the approaching feast! How eagerly we waited for the hour when we should receive the gifts which we knew would be forthcoming from Santa Claus, the mysterious universal benefactor who brought the toys of the coming year! How would we have felt had our parents given us the dismembered dolls and drums of yesterday? It would surely have been felt as an overwhelming misfortune and would have left a deep sense of broken trust which even time would have found it difficult to heal; yet it would be as nothing compared with the cosmic calamity that would befall mankind if our Heavenly Father should fail to provide the new-born Christ for our Cosmic Christmas Gift. The Christ of last year cannot save us from physical famine any more than last year's rain can drench the soil again and swell the millions of seeds that slumber in the earth and await the germinal activities of the Father's life to begin their growth; the Christ of last year cannot kindle anew in our hearts the spiritual aspirations which urge us onward in the Quest any more than last summer's heat can warm us now. The Christ of last year gave us His love and His life to the last breath without stint or measure; when He was born into the earth last Christmas, He endued with life the sleeping seeds which have grown and gratefully filled our granaries with the bread of physical life; He lavished the love given Him by the Father upon us, and when He had wholly spent His life, He died at Easter-tide to rise again to the Father as the river, by evaporation, rises to the sky.

But endlessly wells the divine love; as a father pitieth his children, so doth our Heavenly Father pity us, for He knows our physical and spiritual frailty and dependence. Therefore we are now confidently awaiting the mystic birth of the

Christ of another year laden with new life and love sent by the Father to succor us from the physical and spiritual famine which would ensue were it not for the annual love-offering.

Younger souls usually find it difficult to disabuse their minds of the personality of God, of Christ, and of the Holy Spirit, and some can only love Jesus, the man. They forget Christ, the Great Spirit, who ushered in a new era in which the nations established under the regime of Jehovah will be broken to pieces that the sublime structure of Universal Brotherhood may be built upon their ruins. In time all the world will realize that "God is spirit, to be worshipped in spirit and in truth." It is well to love Jesus and to imitate him; we know of no nobler ideal and none more worthy. Could a nobler one have been found, Jesus would not have been chosen as a vehicle of that Great One, the Christ, in whom dwelt the Godhead. We shall therefore do well to follow "in His steps." At the same time we shall exalt God in our own consciousness by taking the word of the Bible that He is spirit, and that we cannot make any likeness which will portray Him for He is like nothing in heaven or on earth. We can see the physical vehicles of Jehovah circling as satellites around the various planets; we can also see the sun, which is the visible vehicle of the Christ; but the Invisible Sun, which is the vehicle of the Father and the source of all, appears to the greatest of human seers only as a higher octave of the photosphere of the sun, a ring of violet blue luminosity behind the sun. But we do not need to see; we can feel His love, and that feeling is never so great as at Christmas time when He is giving us the greatest of all gifts, the Christ of the new year.

THERE IS NO DEATH

In the great cosmic life there is no death.
 What we call death
 Is but the shadow in the valley's cup
 Through which we pass,
 Onward and upward to the greater task
 And the fulfillment;
 In the great cosmic life there is no death.

"The Kingdom of Heaven standeth alone in the strength of humility."

Will Lebington Comfort Letter

(*Republished by Permission of the Author*)

HOW MUCH do you want this thing, Co-ordination? It means to be born again, but where we are now birth means pain. The pain has to do not with the new, but with the death of the old that formed its matrix. The old case falls away. "The king is dead: Long live the King." If you want this thing enough you can have it, but courage and stamina are required. You are called to be a gamester; you must stake all and stand by, losing with grace all that the world holds to. You lose the old; you change all your outer ways, because they are not the ways of your Genius. By your Genius I mean the inimitable You, underneath and back of all, the Immortal.

You must want this thing more than you want ease, more than health, wealth, or any earthly establishment. You must want it more than you want earth-love. All that you are in the world must bow before it; place, power, and all things men see in you to idealize. At first you give up grudgingly, one by one, the things that detain you in the world and in the lesser self—your habits, appetites, manners, faults. Each time, at first, when you make a little renunciation, you think that the Master surely must come and take you in His arms at once. But thicker and faster are called forth your renunciations, as you approach the Foothills on the Road. Days of your quickening stride; gray days for the human heart. You find obliquities in your thought and action you did not dream of; cruelties and lusts, subtleties and sophistries and softening of character that require long steady patient work—above all *sincere* work. You find these outer horrors of the petty self in the light that is growing within. One in the world of self loves the self; is filled and satisfied with world-ways, self ways. The Lord Gautama, in his own Light, even as a youth, found everything wrong with the world and himself when first looking upon sickness, old age, and death. After many days you have the grim satisfaction, at least, that you can now change in a day more than you could formerly change in a month; change meaning transmutation, death of the old and birth of the

new. You now realize that to change is the whole work; that consciously to change is transmutation, a mystic office; that development means change or death—the falling away of the old that the new may be released.

You realize that you need more vitality to endure the steady and rapid process of lesser deaths which are taking place in your body. Your health improves because you have put away many of the little things that keep up a steady drain on your vitality; in fact really on the Road, you will find that your health is being powerfully managed from within, the processes of regeneration giving you extraordinary endurance in certain ways; but daily for a time you use up all this surplus strength because the deaths of the old follow fast and follow faster.

There is not only the shock of battle, but there is the cleansing of the battlefield afterward. One by one your old thoughts and feelings are stricken with death—faster and more ruthlessly, until it seems that your fingers are being hammered from the last ledge. Then these old thoughts and feelings have to be disintegrated, broken up for the nurture of the new body, the poison eliminated, the system cleansed. All the little renunciations are said to form the Passion; then comes Crucifixion, different in each breast. This means giving up the one great thing—to some it is house, lands, and friends; to others, the craving for political or intellectual dominion over men; to others, caste or aristocracy of mind; to others the possessive love of children; to many it is the earth love of the mate. In any case it is the one thing you have kept, saying, "This surely belongs to me. It is I . . . It can't mean that this must go, too."

The fact that you hold to it last and hardest is the measure of the importance of its passing. Do you not see that all the old is now clinging desperately to it, all your old thoughts and feelings, all the old life that prevents the new from growth? It is the one thing that keeps the balance of power in the mortal, preventing the deliverance of the Immortal from within.

Coordination is yours if you want it enough.

You must want it more than anything here. You must approach your Genius, palms up, full of faith, staking every substance of earth upon your faith that what He has is better for you than anything, of any nature whatsoever, that the world can offer—a better relation to the world even, a lovelier relation to friends and children a fairer love than you have ever known as a mortal. You must hold to this against all the advisers of the world, even those who hint that your mind is failing; against the smash of material fortune and the degrading of your every living ideal: you may even be called to watch the health of your body disrupted and the dearer part of your self put from you in shadows and monstrous illusions. In the midst of this Passion and Crucifixion you must finally see that nothing in the world or the petty self is fit to stay; not even that which you have called love, even though you have thought yourself a great lover and have given much to that. You come to your Soul with bowed head, empty, having failed, having found all life intolerable. . . .

On the way to this point, possibly through many incarnations, you have taken half-measures. Look about you now in the world; even in the world of religion, you will find myriads giving a little but holding much; even giving much and keeping perhaps only the last furious grip upon planetary life, building the cross upon which the lower self must die. You will even find many religious documents that do not urge the complete surrender of self; or which try to give you the first lessons in joy before you are half through the grades of pain; the result of which cannot be other than a still or untimely birth. You will find the very *moral* element of the world today, counting such measures as told in this letter, fanatical; you will find a system of placations vast as the solar system . . . but the inexorable remains; if you want something for your body more than you want Enlightenment; if you prefer to give your mind right of way over certain departments of being instead of rendering all—utterly—to Basic Being, you are still divided, not ready to become One.

Yet the passage is not all one of misery. There is a sense of well-being on the Road. The time comes when you find it easier to go on and up

than to stay; time when all voices here say *Stay*, but your Soul says *Stay Not*. You have tried to stay—and felt the breath of the inner life slacken, the pulse of the Soul diminish. That is the only pain there is to one who has felt the beneficence of *Awakening*; to one who has felt, at all, the presence of the Soul in the human mind and body! . . . In the last days of the death of the old the pain is constant, yet you know it is the pain that frees the new life. You do not want comfort for the old then; no life-giving solution to prolong the misery of the old body that holds so hard against death. Before this, many times, you have brought it back to life—taking earth-love in your arms once more, or turning to the temporal again to assuage the pain of days. Myriad times you have brought the old back to life through such a failure. This amounts to failure mystically; any placation of the old comes to mean a failure in ordeal. But even these lessons pass when you come into that spiritual strength which realizes pain and pleasure of the molecular body to be but opposites of the same thing. Neither suffices to one who has felt the Knower in his mind, the Lover in his heart of flesh, and the Doer, heroic and miraculous, in the human hand. . . . Indeed, in these last days one becomes alarmed if the pain stops lest the processes of birth are being impeded. One learns to stay in the upper room of Being, apart from the pleasure or pain of the body.

Yes, there is a sense of well-being, and there is invincible help. One who succeeds in turning over the mind-will—the little instrument of “I will” and “I won’t,” to the Doer who “Does” or “Does not” without intensity or protestation or advertisement; when one realizes that he can change in a night’s meditation a habit of the years with little or no inconvenience; or rise to any earthly occasion without flush or fury or a clenched muscle anywhere; when one learns that he may take any human problem or puzzle to the Knower, and if straight and sincere and eager enough, the perfect answer is for him—a forever changeless answer, having nothing to do with separate concepts or opinions of the mind, operating in the realm of change but in no way affected by materials; above all, when one real-

(Continued on page 310)

A Christmas Story

Corinne S. Dunklee

“Whatever the test that rends the soul,
 Whatever the grief that floods thy
 sorrowing heart with tears,
 Whatever thy spirit fears.
 Let it all lift thee up,
 To kiss the very cross that blights thy life.
 For in the fullness of His grace
 Thou shalt see Him face to face,
 And after the darkness of the night
 Thou shalt rejoice in His glorious light.”

IT WAS Christmas Eve, and before the vast portals of light that opened into the Realms of Paradise stood a weary spirit striving to gain admission. Inside all was bright and joyous. The Angels were singing the chorus triumphant,—“Glory to God in the Highest”—the words trailed away in a tremolo of gladness and the waiting spirit could not distinguish the rest. At last one of the Radiant Beings saw the weary earth one at the gate and came to greet her.

“What do you most desire, O soul, from earth?” sounded in tones of dulcet sweetness.

“To enter here and be at rest.”

“To rest from what?” the Angel of Light queried.

“Oh I am so tired of the earth and its pleasures.”

The Angel smiled and shook his head while a tender light shone upon his brow.

“That cannot be as yet, for only those may enter here who have learned the *true* meaning of sorrow. You have only tired of the *pleasures* of earth. Go back and learn the lessons sorrow has to teach.”

“But these Beautiful Beings are joyous too,” the earth one exclaimed. “Surely there can be no sorrow here!”

“Not here,” the Angel replied, “but all these souls have served a long probation in the world of sorrow before they entered here. That is how they learned so well to know the meaning of joy.”

The soul from earth turned away disconsolate. Years have passed; again the bells of Christ-

mas Eve ring throughout the earth and are answered by the joyous paean of Angels singing. Once more the earth one has found the portals of Paradise. This time to her tired eyes the lights are more brilliantly beautiful; and the radiance from the Bright Ones envelops her with a new glory. The tones of the chorus triumphant sweep over her with an added meaning; and now she hears “Glory to God in the Highest, peace on earth—” the remainder of the anthem sweeping away to the heights in indistinguishable echoes.

The Angel of Light opening the gate, takes her tenderly by the hand and inquires:—“And for what do you wish now, O weary pilgrim of the earth?”

“To enter here and find my best beloved. In all the world there is no surcease for my sorrow.” Stretching out her hands imploringly, “Surely now I may come in. For have I not drained the last drop from the cup of woe?”

The Angel smiled sadly while his words of pity wrapped her about like some sun-kissed fragrance. “Dear soul, so weary of earth’s wanderings, your loss though too deep for words to tell, is but a personal sorrow. There is yet a deeper sorrow you must know before you enter here; but also in it lies a larger compensation.”

He laid his hand upon her head in silent benediction; and the glory of it remained about her long after she had gone upon her way.

Once more the angels sing the chorus triumphant and very wide are flung the gates of light as though upon this eve of Christmas an honored guest is to be welcomed. A spirit comes eagerly toward the light. But now the stains of earth are worn away. The face is softly luminous with a great shining. She hears the chorus singing, “Glory to God in the Highest, peace on earth, good will toward men.” This time in all its glorious entirety the wondrous chorus flashes toward her, every note finding an instant response within her own soul.

The Angel of Light with a radiant smile beckons to her from a long way. She hesitates upon the shining threshold. “Shall I come in now?”

I have done so little upon the earth and there remains so much yet to do."

"Come in, my child," he answered gently, "Your exile from heaven is ended. Your lesson learned. When you turned your personal sorrow into a beautiful flower of the soul and used its transmuted strength and power as a balm to

soothe the great world woe, you gained the right to enter here. The cross that was set up within your own heart you have transformed into a crown of *service* to bless the heart of the world. Come in!"

As he finished speaking her spirit was absorbed in the great shining.

Mortar and Cement

Mary-Abby Proctor

I was suffering keenly at the apparent unfairness of life; I had ability and talent, perhaps above the ordinary, but I was thwarted at every turn and compelled to be ordinary, mediocre—a stunted plant with blasted blossoms. I knew I could "do things" had I the chance. But, no! Fate in the garb of Duty was ever at the door of Opportunity and halted the first effort.

And then one day I chanced to overhear a conversation. Two men were discussing the dislodgment and fall of a beautiful carved stone which held a slightly, conspicuous position in one of the handsome new buildings recently erected in Boston. And I judged from the conversation that the cause which dislodged the stone, also jeopardized more or less the safety of the building.

The fall of this ornamental stone, which was the pride of the architect and "the keystone of the arch," I heard one man tell the other, was occasioned by "poor mortar and cement", improperly compounded, so that the action of the elements, the alternate freezing and thawing, produced a chemical change which caused the mortar to disintegrate and crumble away.

A simple explanation, but the statement came home to me with tremendous force. For days I pondered over it. "Poor mortar and cement", out of sight and practically out of the consciousness of every passerby—yet the essential element of the whole building!

Never again would I complain of my "humble sphere", lowly though the lot and hard the task. Though I might not be one of the handsome, prominent parts in the social structure, *I would be good mortar-and-cement*, holding faithfully everything in place; having the Great Builder

know that whatever was entrusted to me would be truly and firmly held. That through my integrity would not only the beauty of the structure be maintained, but its safety and permanence as well. And so, compounded and compressed, hidden from sight, I, like the cement, would hold firmly in Unity.

I know the Great Builder recognizes no difference in the value of the materials He uses; that all possess qualities which make them a necessity to the structure He erects.

Never again will I rebel at my commonplace life. Neither the frosts of adversity and depression, nor the heat of impatience, resentment, anger, pride, and kindred emotions, shall be permitted to injure the establishment or cause the fall of my fellow men. Yes, if I can not be the ornamental, skillfully carved piece, the beauty of which catches the eye of him who passes, *I will be good mortar and cement!* I simply will strive to make myself of such value that when His work is complete, I shall be incorporated into the Perfect Whole. And holding to my brother with love and kindly thought and deed, I will endeavor to build the Divine Man—"made in the image and likeness of God".

The power of prayer increases enormously with each additional worshiper. The increase may be compared to geometrical progression if the worshipers are properly attuned and trained in *collective* prayer; the very opposite may result if they are not.

Max Heindel.

"Everything dependeth on the *will*, not on the understanding."

A Plea for the Church

By A. R.

IT SEEMS to be general that when people leave the church, often because its standards are too difficult to live up to, and they go out seeking for something that will satisfy, something that will give them more freedom, they nearly all become critical in their attitude towards the church, strange as it may appear. Many of them are honest seekers after truth, who have reached a stage in evolution where they are not satisfied to accept the teachings of the Bible as taught by the church, the doctrine of faith; they want more definite knowledge.

We, students of the Rosierucian teachings, should rise above criticism of the church. We have a definite teaching regarding religion as related to man and his evolution. We know that as virgin spirits we were equally each a word of God. But the many different environments wherein we have been placed in order to gain the necessary experience have not acted on all alike. Some have forged ahead and adapted themselves to their various environments more readily than others. Some have lagged behind to the extent that they have become stragglers.

We understand that man's religion evolves with him. It is the purpose of the great leaders of humanity to give to each what he can understand, and these great leaders make no mistakes. Jesus has been given charge of Christianizing the world. Our Elder Brothers are working under him. We understand that there are 12 mystery schools, 7 of the Lesser and 5 of the Greater Mysteries, each school presided over by a conclave of 12 Elder Brothers under a 13th. The 12 heads of the different schools form what is known as the White Lodge, presided over by a 13th, and this 13th is Jesus. Being head of 12 great schools, he is in direct touch with all the different philosophies that radiate from them, some of which deny his existence. It seems strange that Jesus should sanction teachings that would concede him and Christ, whom he prepared the way for, to be only highly developed men, and which in some instances even deny their existence, but still, as we have said,

each is given the teaching that he can understand.

Consider the flowers; dark, cloudy, rainy days are necessary to them. They are nourished and fed by the rain and moisture. At the same time there is an inner growth going on that is not visible to the eye, an inner longing for the sunlight, and when the mist clears, the clouds roll away, and the sun shines, the work that was done during the cloudy days is apparent. Similarly with men; it is necessary for many of them that they should travel through the dark valleys of unbelief, but during these periods of darkness there is an inner growth going on, an inner longing for the light, a longing to leave the valley and to climb the mountain heights. When the mist clears, the valley left behind, the sunlight and the mountain view are appreciated; so there is nothing wrong with their getting those experiences at that stage of evolution.

In addition to being the head of the great White Lodge and in direct touch with the 12 mystery schools, Jesus, as said before, has charge of the Christian religion. Of those within this religion who accept the Bible as their guide, Christ as their Saviour, God as their Father, there are many grades, requiring to be dealt with in many different ways, hence the necessity for some 600 different creeds. Each one of these creeds will take the same verse of scripture and view it from a different angle, and the thousands of followers of these different creeds will each find in his creed a variety of spiritual food to feed his spiritual nature. Hence those who criticize or sneer at any form of worship are sneering at the Elder Brothers, for they are not alone concerned with the Rosierucian teaching. They are helping wherever help is needed. Those who sneer are sneering at Jesus, at Christ, at God, questioning their wisdom in dealing with mankind. One who claims to be a true follower of Christ (Christ being the corner stone, the foundation, upon which the Rosierucian philosophy rests,) will recognize His teachings no matter what method He may use, and will bow his head with reverence wherever that Name is uttered.

Sitting with a friend the other night on the hilltop in the moonlight, gazing up at the sky sparkling and dancing with the myriads of shining jewels, the North Star stood out strong and bold, that star that has guided so many sea-tossed mariners to a harbor of safety, a haven of rest. Our gaze turned to the valley, the San Luis Rey Valley. There the light of the moon attracted our attention, shining upon that great white structure, the Mission, that has stood there for years and, by analogy, is a guiding star that has pointed to God many a sin-sick soul. As the moon reflects the sunlight, dispels the darkness, so this old Mission has been one of the reflectors through which Christ Jesus has shed His light upon the world. Shame on the one who would sneer at that Mission and those who labor there.

A few years ago we sat in the Pentecostal Mission in the city of Seattle, Washington, and heard a woman give her testimony, a woman who had been of the street. She faced the audience and told of the disappearing of old things and the appearing of new. Transformed was she, changed by the power of Christ, conveyed to her by the old Gospel story. Who has a fault to find with that Gospel?

In another city, in another church, we saw a drunkard stagger to the penitents' bench and heard his plea for healing, for cleansing, for truth; and it seemed as though the strong desire of the man for these things reached up and touched the hem of the Father's garment, for the healing was complete. Today he is a married man, has a good position, a lovely home, a loving wife, and several children. Will you criticize a Gospel that will do these things?

The other evening we sat in a park in one of our California cities. The streets were ablaze with lights. Signs were flashing in all directions. One sign particularly attracted our attention; it was made up of hundreds of little glass globes of different colors, all in constant motion. Across the street was a large plate glass window where the flashing of these lights was reflected. So is the church of God sending out her message in hundreds of different colors (methods,) and the reflections of that message are those who have been redeemed. The high standard of national life, the enforcement of prohibition, the maintenance of morality, and

the freedom which we all enjoy today, are the reflections of Christ's religion through His many, many lights which are constantly flashing to the world. Will you help, not hinder, in His work?

We were recently attending church with a friend, one who had left it some years ago and
(Continued on page 310)

I AM THOUGHT

Hush, and listen, listen, listen!
Can't you hear me singing, singing,
In the dews that glisten, glisten,
In the vines all clinging, clinging?

Hush, and listen, listen, listen!
All you see is singing loudly,
Singing out its story proudly,
Of its home, the Second Heaven,

Realm of music, realm of joy,
Realm of labor, labor, labor;
Realm where each in some employ,
Knows no "self" but only "neighbor,"

Realm where all is music given.
Hush, and listen, listen, listen!
Music comes from spheres awirling,
God's creative word is hurling
Universes, madly racing,

All in order foreordained,
God is guiding, guiding, guiding,
Heaven realms are thus attuned,
To this music there abiding,

Ever forming, interlacing.

I am God's creative music,
I am archetypal forces,
I am ever at man's bidding,
I am thought, and through me courses
Every form which you may view,
All the things you ever knew.
I am thought which moves in man
Ere he can create, create,
I am that which is the plan
For a thing or for a fate.

And I sing, forever sing.
Hush, and listen, listen, listen!
Can't you hear my sweet full ring
In the roses as they glisten?

Tessie Lehrer.

Conditions On the Invisible Planes

From Talks With Those Beyond

AGNES COOK

PART V

FAMILY TIES

I HOPE you have come into a full comprehension of the truth that a wider sympathy and love for humanity bring with them wider joy and more lasting happiness than the narrowing of interests to one center.

We have spoken of the love of a man for a woman and the consequent founding of a home which may become the focus for all the love attributes of the vicinity, increasing in vitality and psychic energy as their hearts go out to others in ever widening circles. We want to impress upon you the desirability of cultivating your love powers toward one and all, making your mutual love the central source of wide spreading radiations. Respect the sanctity of your home, admit no one to the inner circle who is unworthy according to your intuitions. The Holy of Holies where the parents alone enter must be undisturbed by contrary vibrations.

This essay is apparently written for the few who have found lasting happiness at their own fireside and who have tended the flame of affection until it burns so brightly as to be a beacon to others. Those who, somehow, have missed the way to domestic happiness I would urge to look for points of sympathy between apparently dissimilar temperaments and by every means in their power to fan the flame till it glows again.

There are fundamental points of contact between all human beings. To a wife who cannot give herself up to close connubial companionship I would say, "Be a mother to your husband." Every woman has the fount of motherly affection in her bosom, and let her realize what he has missed and is missing in her inability to give him what every man needs to bring out the best in him—the close companionship and love of a noble woman. Let her pity him and adapt herself to his needs and care for him as she would for any other person who needed her ministrations. Her reward will come surely, if slowly, and the evening of their days will be spent

in peace after the turmoil and sorrow of misplaced affection. Her triumph will be certain for she will have conquered self and held out a helping hand to a drowning soul. If she is successful in lifting him to a higher plane, she has not lived in vain, for in saving another she has saved herself.

Where there are children it is most important that invisible psychic threads unite them to both parents. Where disunion takes place, there is a tremendous setback to spiritual development for all concerned. The lines are invisible but strong as iron bands. If these links be shattered, the forces of nature are stronger than man-made laws and farther reaching, and disintegration of soul force must then ensue. The ultimate of our present perception is the conscious union with the beloved, and every disruption of family; ties puts that day further in advance when we shall be one even as Christ and the Father.

THE SOUL'S AWAKENING

WHAT is the final goal of this struggle to attain,—this unrest? Surely there is a place of peace and rest where one day the tired soul will fold her wings on the bosom of an Ocean of Calm, to dream her dreams and watch her fancies as they float by. The ceaseless fret and jar of physical existence will be of the past; no more will the discords of an evolving life intrude on the full harmonies of the spiritual consciousness.

The Mount of Transfiguration is then hers forever from glory unto glory. Her tender feet will never again descend its cold, misty slopes which chill her as she enters the vale of Humiliation in a rain of tears. The long journey is ended, the tale of lives fulfilled. And now like a butterfly she floats in the radiance of the new light before taking flight to the courts of the Father.

Dear forms of those whom she has loved so

(Continued on page 310)

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

PRENTISS TUCKER

CHAPTER VIII

THE NEW ARRIVAL was of a different character from his predecessor. There was practically none of the animality of the other, the face, indeed, showing a kind of asceticism such as that often found in the pictures of aged ecclesiastics, but it was the asceticism of evil if such a thing can be imagined. He was not to be moved so much by the coarser desires which actuated the other spirit but, if the story told by his face could be believed, was much further advanced along the left hand path and of far greater power. Intellect, cruelty, and abnormal pride were shown in his features, and Doctor George felt his heart sink somewhat as he realized how much more dangerous this adversary was than the full-faced voluptuary whose measure he had already taken. The newcomer immediately took charge of the situation, motioning the first spirit to desist from his attempts to influence the girl, and they both turned their attention to the Doctor, gazing at him with venom in their eyes and evidently with the desire of driving him from the room.

They had not, however, taken into account a factor in the equation which took them by surprise and that was the Doctor's powers of resistance. He brought to bear upon the matter all that the Professor had told him of the methods of protecting one's self against mental assault, and by using his imagination and will power in certain ways which would not at all do to describe, he threw such a strong protective vibration around himself that all the efforts of the late comer helped by the first spirit merely rebounded upon themselves, and the expression of anger and amazement which came over the face of the ascetic man was from the Doctor's standpoint, comical.

It must not be supposed that all this went on in silence. Miss Edgerly was, of course, entirely ignorant of the by-play which was going on around her, and as a matter of fact the Chilean was also unaware of it though the Doctor had begun to think that he must have some inkling at

least of the presence of the two spirits. Frances had continued to talk when the Doctor had grown somewhat silent, and the Chilean renewed his conversation about the unseen though he had sufficient tact to drop the question of automatic writing for the present.

So the Doctor's concentration took place to the running accompaniment of a very interesting description by da Siletra of an old tradition held by some of the coast-wise South American Indians that the devilfish or octopus is the re-embodiment of very evil people, usually grasping misers who have caught their victims in the toils of the money market and have sucked them dry of all their property and money and then cast them off to perish. The octopus is the spider of the sea just as the money shark is one of the spiders of the land, and the analogy made Doctor George shudder when he thought of the cases which had come under his notice of privation caused by the latter. He remembered that either the Professor had told him or else he had read somewhere that the miser has a very unpleasant time on the other side of the veil until he learns the lesson that the real riches of life are neither gold nor property.

Da Siletra was telling a very interesting story about a diver of his acquaintance who had been caught while diving for pearls by an octopus and who had been freed only by three of his comrades diving over and attacking the beast with long knives. The tentacles of the octopus are so extremely tough that it is almost impossible to cut them when at the bottom of the sea and oppressed by lack of breath, and though the diver who is encased in a modern diving suit stands a much better chance, yet he too dreads the spider of the sea. The fear and horror of the man who had been caught by the sea devil were graphically portrayed by da Siletra who had a great deal of histrionic ability and might have made some little name for himself on the stage. The Chilean acted the scene with vigor and depicted on his face the horror and fear and finally the

despair of the pearl diver and then the great revulsion of feeling when his friends swam down to his rescue and attacked the octopus.

During the recital the Doctor and Miss Edgerly had been fascinated listeners, Miss Edgerly through interest in the story and admiration for the ability of the Chilean and the Doctor because it gave him an opportunity to watch the silent members of the little party. The behavior of these was quite amusing to the Doctor for it was evident that they were both in doubt as to whether he knew of their presence or not. That he was protecting himself was no proof since people often feel adverse vibrations and protect themselves accordingly, and the Doctor had never looked directly at them but had practically ignored them as one might ignore a stranger on the physical plane. The Chilean did not see them though it was probable that he sensed their presence in some way for he had grown very confident and bold in his talk and was telling of conditions on the other planes as though perfectly familiar with them.

"And so it often happens," he went on, "according to the tradition of these Indians that the soul of the miser, of the one who loves naught but money, goes on into one of these develfish and there suffers for its sins while in the body—"

"Then what does it do when it comes back?" asked the Doctor.

"Pardon, Senor, I am afraid I do not understand."

"When it comes back to rebirth, what does it do then?"

"Rebirth? I am afraid I do not understand."

"Yes, rebirth. When it is born again as a child, what does it do then?"

"Ah, I see, you have the Hindu idea of many incarnations. My friends on the other side tell me this is not a fact. We do not come back again on this plane. That would be retrogression. No, we go on and on. There is no stopping and no turning back."

The ascetic looking spirit was nodding his head approvingly at this statement of the Chilean, and he leaned down and apparently whispered something in da Siletra's ear though whether the Chilean actually heard the whispered message or not the Doctor could not de-

termine. The fact was, he thought, that most likely the Chilean got a thought without knowing where it came from though, of course, there was always the chance that under the influence and help of his unseen friends and masters da Siletra grew more sensitive than he was ordinarily.

"And might I ask," the Doctor said quite humbly, "how you get your information from your unseen friends? Do they speak to you or do you get it in the form of writing or do they appear during your sleep? Of course," he added hurriedly, "I do not mean to ask anything which is not permissible, so please forgive my questions if they are such as should not be answered."

"Pray do not apologize," said da Siletra, "I am only too happy to give out what information I can but, indeed, it is hard, very hard to make to understand. It is not only that I have to use another tongue than my own Spanish but also if I could speak seven languages with ease it would be no less hard. If I say that I hear the voices that would not always be true, and if I say that I do not hear them that also would not always be true. Perhaps it is nearer to the truth to say that I hear them almost as I hear you. I heard one of them but just now when you spoke of the Hindu teaching of rebirth."

"And yet I have heard some very advanced students of occultism speak of the teaching of rebirth—"

"Ah, but they were students. These that speak to me, they are great masters of wisdom and they are doing what they can to teach these truths to the people."

"And they teach that rebirth is not a correct theory and that automatic writing and mediumship are great helps in development?"

"Yes, yes, indeed. I have so tried to get Miss Edgerly here to try her skill at the writing for she is very sensitive and would have fine results. I am sure that she would be made the channel for wonderful truths to be given to the world."

Here the two spirits turned their attention towards Miss Edgerly apparently in the belief that the Doctor was not clairvoyant and that they would be wasting their time in bothering with him. They stationed themselves one in front

of her and one behind her chair, and under their combined efforts the Doctor could notice that some of the colors of her aura underwent a slight change. Evidently the attempt was to attack her through her vanity and her desire to be the great channel for the dissemination of truth which da Siletra had promised. The Doctor could not see on the mental plane but he could see the very slight change in some of the auric colors and he knew the idea would be to force her into a certain line of action while at the same time making her believe that she had chosen that line of her own free will. This is one of the principles of black magic and is well known to such schools as teach the control of others without their consent.

This knowledge, coupled with the actual sight of the two entities engaged in their nefarious work, made the Doctor wonder whether his policy of non-interference was as wise as he had thought. He had hoped that by mildly questioning the information and purposes of the Chilean he might arouse in Frances' mind a doubt as to the wisdom of surrendering her inestimable birthright of self-control into the power of persons whom she had never seen and could not possibly know; but apparently the influence of the Chilean together with the active efforts of the two spirits would prove too much for her. But if he spoke out his mind, would it do any good? The dilemma was a pressing one and he wished fervently that he could consult the Professor. Yet it was a problem which he ought to face and solve for himself. Of what use would he be in the great work for the uplift of humanity if he could not be trusted to face an unaccustomed situation and use his own judgment to solve the problem in the best way? In the commercial world, as he well knew, men who can obey orders are plentiful and therefore cheap, but men who can be relied upon to use their heads and use them wisely, to form their own judgments with more or less good sense, are rare.

In this case, too, he had the strongest possible motive for using the best judgment at his command. From where he sat he could see the afternoon sunlight, a few rays of which strayed through the window near where Frances sat, glinting on her hair and lighting up the play

of interest and color in her face as she listened to the Chilean portraying the sufferings of the diver and telling of the conditions in the other world. It was a sweet picture. He could not bear to think of so much beauty and grace made the prey of the diabolical black forces which seemed to be surrounding her. Looking at her with the sight of the Desire World he could see the magnificent display of auric colors as she followed the narrative and dwelt with enthusiasm on the pictured glories of the Other Country as da Siletra was depicting them. With this sight, also, he could see the two entities assisting da Siletra and could watch the thought forms which they projected against the girl's aura in the endeavor to aid their physical confederate.

The Doctor knew that now was the time to act. He could not stay much longer. His presence would soon be needed in an old tenement where a woman lay moaning in the crisis of a deadly disease. There would be no money in the visit and no prospect of future profitable work but I am glad to say that it never entered the Doctor's head that this was any reason for following his own pleasure and letting a fellow being suffer. The Chilean was taking an unfair advantage, but the Chilean, too, realized that the crisis had come in his pursuit of the girl. If he could only keep her mind favorable until his helpers had time to get a partial control of her, then nothing could shake loose his grip. No argument can touch an obsessed mind, and it is almost impossible to convince a mind which is strongly influenced although not obsessed. If the Doctor left now without bringing matters to a head, he knew that there was little doubt but that the Chilean with the aid of his partners on the other side would get complete control of the girl. Yet if he did speak out his mind and warn Frances against this combination of black magic and mental assault, would it do any good?

He pondered the matter over while the Chilean was further discoursing on the wonders of the great plan of life which took the soul from this sphere to others of gradually increasing glory and of the great rewards which would accrue to those who would offer themselves as channels for the wisdom ready to be given out by spirits of high attainments who are anxious to come back to the earth atmosphere for that purpose. The mon-

ologue was interspersed with covert sneers at the wild theory of rebirth which was held by none but those of little knowledge (though da Siletra was careful to give no offense from the standpoint of Miss Edgerly.)

So the Doctor weighed the two sides of the question. If he came out and denounced the man and his black magic he might succeed only in estranging his sweetheart. He was willing to do even that if it would save her from the fate which he could easily see before her. Too well, now, he could understand the dream and the nature of the deep abyss towards which, as an occult student, he knew she was straying. He knew now that the illusions of the promises that she should be made the channel for great and needed truths to be given out were, in the dream, the flowers which she had plucked and which had turned to thistles in her hand. The great chasm toward which she had wandered was that awful gulf of spiritual destruction which awaits

those who yield up their personalities to the control of others.

Yet if he did not speak openly would not the result be the same, while he would have the awful sense of having left undone something, no matter how slight, which might have turned the scale? The Chilean was too good an actor and he had very powerful and utterly unscrupulous help on the other side. It was possible that Frances was not yet completely in the power of the snake and there was the chance that a jar or jolt might serve to restore her mind to its accustomed reasoning powers.

So under fire from the covert sneers of the Chilean, regarded by the girl as but an illogical and inexperienced dilettante in a wonderful science, forced to watch the two spirits as they implanted thoughts of fame and power and vanity in her mind, the Doctor made his decision. Since hints and reason and appeals were useless, he would try what direct attack might accomplish.

(To be continued.)

The Mysterious Svastika

By J. H.

(Continued from November)

“**I**N THE BEGINNING was the Word.” The Greek word for Word is *Logos*, and *Logos*, the Word, as well as *Logeion*, Reason, have the numerical value of 13 or 4; the former is numerically 238, the latter 373. The name of the Teacher of angels and men, *Christos*, numbers 1480; again 13 or 4. Moreover, the word *Ichthys*, or Pisces, which is composed of the initials of “Jesus Christ, the Son of God, the Saviour,” numbers 1219, again 13 or 4. The Tetragrammaton, or four-lettered name, was known to the Greeks, but instead of writing it Y H W H, with 13 above and 13 below, or with 4 Daleths or doors, in which form it numbers 16, they used their third letter Gamma, and wrote it with 4 Gammas, in which form it numbers 3 x 4 or 12, as a symbol of the Pyramid. The reason for this change we find in astrology.

Astrology, which is spiritually based upon the Law of Consequence, is too old a science to be dis-

carded by the “scientist” who now calls it astronomy. There would be no astronomy and no chemistry if it were not for astrology and alchemy. There would be no Cosmos if it were not for Chaos. The astrologers mentioned in the Bible were led by a star to the new-born King of the Jews, and after they had found Him they returned into their own country another way. We are not told how these Wise Men obtained and figured the horoscope of the new king, but enough is said to teach us that the birth of Christ marks an important event in the Astrological Era. It was this great event of the birth of Christ that changed the arms of the Svastika from left to right.

Chronologists have never been able to figure out the exact year of Christ’s birth. There have been at least 18 different eras used in measuring time, and the student is sometimes in doubt whether the year of light, or the year of the

world, or the Christian year is meant. The trouble with most of these eras is that they begin with some memorable event here upon earth, such as the foundation of a city or a declaration of independence. The astrologer, on the other hand, measures time by the heavenly timekeepers, which constitute the Clock of the Universe and are never out of order. The Astrological Era begins with the year 25,835 B. C. According to the astrological records Christ was born 33 B. C. He died on the Cross in the year 0, when the sun by precession crossed from the first degree of Aries to the last degree of Pisces, to begin a new Sidereal Year; and the Ruler of the New Age rose (again) on the first day, of the first week, of the first month, of the first year A. D. And the astrological year corresponding to 1920 A. D. is the the year 1422 A. D., for according to the Christian Era the sun was in the first degree of Aries at the equinox in 498 A. D.

The life of Christ marked the end of the old Sidereal Year and the beginning of the new, and this the astrologers expressed in the symbol of the sun by changing the arms of the Svastika from left to right. That the Svastika was not merely a letter or a figure composed of letters, but also a symbol of the sun, is shown in the sign itself when written with 4 Daleths where it has the numerical value of 4 x 4 equal 16; for if we make 16 squares in the form of 4 rows of 4 squares we get a figure of the heavens with the sun in the center.

☉	☿	♂	♃
☿	1	8	♃
♂	3	10	♃
♃	II	☿	♃

There is one law for the atom, the man, and the sun. As the sun travels through the 12 signs of the zodiac, which are divisions of the heavens producing the 4 seasons, spring, summer, autumn, and winter, so man travels through the 12 houses, which are divisions of the earth, going through infancy, youth, manhood, and old age.

The 4 principal events in a human life are birth, (which is itself fourfold), education, attainment of social standing, and death, and these are indicated by the 1st, 3rd, 10th and 8th houses as shown in the diagram above. In addition, a child coming from the heaven world and born into this world, carries with it as heredity the experience of a previous journey through the 12 houses, which can be added to the 1st house, giving it the number 13; for the numerical value of 12 plus 1 is 13, as said before.

The Svastika, then, is a symbol of the atom, the man, and also of the sun, and its arms corresponded to the old and the new Sidereal Year of 25,868 ordinary years. Of course, we also find the left-hand Svastika in the New Age and the right-hand in the old, but that need not disturb us. The meaning of this sign will also become more and more glorious as we advance from the Earth Period to the Jupiter, Venus, and Vulcan Periods. We have made three and one-half revolutions of the Earth Period and obtained a mind by means of which our bodies will be consciously perfected during the present Aryan Epoch and the following periods. During the present Aryan Epoch the Svastika represents the 4 vehicles, dense, vital, and desire bodies, plus the mind. In the Jupiter Period the horizontal line will represent our present animals, who will then be human, while the perpendicular line will represent our intellectual soul which we shall have extracted from the vital body. In the Venus Period the horizontal line will represent our plants, who will then be human, while the perpendicular line will represent our emotional soul which we shall have extracted from the desire body. And in the Vulcan Period, when our present minerals will be human, the Svastika will represent the Creative Word, "through whom all things were made."

There are, then, two forms of the Svastika, the left-armed and the right-armed. The former has the numerical value of 16, the latter of 3 x 4 which the initiates often wrote as 34. The former is a symbol of the 16 races, the 16 paths to destruction; the latter is a sign of initiation into the 9 (3x3 or 33) lesser mysteries, and of liberation (1). The candidate must pass through the former before he can reach the latter. The former is the symbol of the involuntary clair-

voyant whose sense centers of the desire body are spinning around to the left or counter-clockwise (following negatively the motion of the earth which moves on its axis in that direction). The latter is the sign of the trained clairvoyant whose sense centers of the desire body are spinning around to the right, clockwise, or in the direction of the hands of a clock.

The Svastika is left-armed when seen from the front, and it is right-armed when seen from behind. Where the two forms are combined, the Svastika represents the visible and the invisible side of nature and of man.

When both forms of the sign are represented together by means of their mystical numbers, the Svastika unfolds into a magic square in the following form, which should be compared with the previous diagram.

1	12	1	14
2	13	8	11
16	3	10	5
9	6	15	4

In this diagram the left Svastika is represented by the visible squares numbered from 1 to 16, while the right sign is represented by the invisible sum of 3×4 or 34. These 16 squares are the 16 paths to destruction which the candidate must safely pass, before he can attain initiation into the nine lesser mysteries (33), and find liberation through the Thirteenth (1).

This diagram illustrates the hermetic axiom, "As above, so below; as within, so without." In this diagram add any line of numbers above or below, within or without, or any square of numbers, above or below, within or without; the sum will be the same. Again, the sum of the paths has numerically the same number as the Liberator, for 1 plus 6 equal 7, and 3 plus 4 equal 7; and so the number of the Liberator 13, corresponding to the sign Aries, the Lamb, and to the 1st house in the inner square occupies the same place and the same space as the number 7 in the outer square. And if we add the inner

13 or 4 to its opposite the outer 13 or four we get the sum of the Tetragrammaton, the four lettered name Y H W H, whose numerical value is 26.

Returning now to our own Svastika, the wonderful emblem of the Rose Cross, with which we started, we find the left armed, visible sign represented by a *Circle* of seven roses, while the right armed, invisible sign is represented by a pure white Roman Cross or *Square* having *three* half circles at the end of each of the *four* arms. From the center of this Cross radiates the five-pointed, golden Star. The problem here presented among other things is to find a square which shall be equal in area to that of a circle with a given radius. To solve this problem we must know the ratio of the circumference of the circle to its diameter, and this we learn from the Pentalpha, (Pentacle, Pentagram), the five-pointed Star. The five points of this Star are made up of the five letters of the Hebrew word Elohim, A L H I M. If we write the first letter Aleph on the right upper point, and the other letters of the word in their order around the circle *to the left*, because Hebrew is written from right to left, the last letter M will fall upon the right lower point and the letter L will stand at the top. If we now read the same letters around the circle *to the right* or clockwise, starting with the letter L at the top, we get this arrangement: L A M I H. The numerical value of these letters in their order is 30, 1, 40, 10, 5, Leaving out zero we get 3.1415—and this is the ratio which we sought.

(The End)

WHAT CONSTITUTES SUCCESS

"He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

Selected.

Question Department.

The Immaculate Conception

QUESTION:

The Rosicrucian interpretation of the immaculate conception is very satisfactory; however, the inquirer would like to know whether he is right in assuming that there are more aspects than one to this question and whether these are alluded to in your literature.

ANSWER:

Every occult truth is said to have seven aspects, three hidden, four revealed in manifestation. These four are the universal; the cosmic; the terrestrial or historical; and the mystic or personal.

The approach to the sublime arcanum of the immaculate conception of the *universe* is disclosed in the grandiose simile of the Spirit of God moving upon the sea of virgin matter.

The *cosmic* aspect presents itself to us each Christmas night when the cosmic Christ is born into the earth at the time that the constellation of Virgo, the divine virgin mother, rises on the eastern horizon.

The *terrestrial or historical* aspect found its supreme illustration when Mary and Joseph, those high Essenian initiates who had long risen above the stage of physical generation, gave their chaste bodies as sacrifices, since they alone of all human beings had pure enough material to offer from which the Master Jesus could build his perfected physical body as a habitat for the Christ Spirit.

The *mystic or personal* aspect of the question is the least understood, and yet being personal it is experienced by every one of us; being mystic it concerns every mother and every human ego at its descent into earth life.

From this mystic point of view not only Jesus but every human ego is immaculately conceived, for we know that when preparing for the descent into matter from the region of the World of Ab-

stract Thought the ego selects a mother and attaches itself to her. This takes place long before the physical conception, and as each ego "is spirit," a part of God who "is spirit," we may truly say that a woman chosen by an ego to provide it with a physical vehicle is overshadowed by the Holy Spirit and carries with her the sacred mystery of virgin motherhood ere she "knows" man.

Besides, the World of Abstract Thought is one of the main spheres from which, through the agency of Jehovah and his angels, the third aspect of the Deity, the Holy Spirit, acts upon us. It is through the creative activity of the Holy Spirit that the ego in the third Heaven receives the impetus to build for itself once more a physical form for the fashioning of which it requires the help of earthly parents.

The virginal, spiritual conception, namely the attached of the ego to the mother-to-be must precede the physical conception, and well may the poet hail a woman called into such mystical communion with the highest Heaven World, the very homeland of the spirit: "You with God's own wonder in your heart, you with God's own glory in your eyes."

The angel greeted Mary, the initiate, "Hail, thou that are highly favoured, the Lord is with thee; blessed art thou among women."

On the strength of her initiateship Mary became immediately conscious of the fact of which her less advanced sisters remain unconscious, namely that an ego in heaven had attached itself to her, and from the tremendous rate of the vibrations with which she felt quickened she knew that she had been chosen by a greatly exalted spirit. This is really the meaning of the annunciation, which was a mystical happening within Mary's inner consciousness.

But she also knew that the immaculate con-

ception from the world of spirit must inevitably be followed by physical conception in the world of dense matter, and her serene soul felt perturbed, for her union with Joseph was entirely spiritual and the very nature of their high initiateship excluded every thought of physical generation. Then the angel or the voice of the Holy Spirit speaking within herself comforted her saying: "With God nothing shall be impossible." She recognized the divine workings of a law higher even than that of celibacy on which she thought her initiateship dependent, namely the law of service and sacrifice, and she answered, "Behold the handmaid of the Lord; be it unto me according to thy word."

**WHAT IS THE NECESSITY FOR CREEDS
QUESTION:**

Why are there so many creeds and churches, each claiming to have the real and only truth and thinking every other one is wrong?

ANSWER:

When the Ego enters into the physical vehicle its limits itself. This vehicle is separated from others, and naturally when the light is enclosed in a small body the view is narrowed down to a small area, just as with the camera when the shutter is only partly opened. The focusing point is very small, but the shutter may be opened wider and wider and a broader scope is then given to the picture. So religious ideas may also be narrowed down and become dogmatic, but this segregating influence of creeds is not without its benefit. If all held the same opinion on religion, what a monotonous and crystallized world we should have. No one would then make the effort to search deeper for the truth. The strife between various creeds and the differences of opinion are prodding irons which force man to seek for something more. These differences create discontent within his mind, which then spurs him on to seek for something better.

"I asked the rock beside the road, what joy existence lent;
It answered, 'For a million years my heart has been content,

"I asked the truffle-seeking swine, as rooting by he went,
'What is the keynote of your life?' He grunted out, 'Content.'

"I asked a slave who toiled and sang, just what his singing meant;
He plodded on his changeless way, and said, 'I am content.'

"I asked a plutocrat of greed, on what his thoughts were bent;
He chinked the silver in his purse, and said, 'I am content.'

"I asked the mighty forest tree from whence its force was sent;
Its thousand branches spoke as one, and said, 'From discontent.'

"I asked the message speeding on, by what great law was rent
God's secret from the waves of space. It said, 'From discontent.'

"I asked the marble, where the works of God and man were blent,
What brought the statue from the block. It answered, 'Discontent.'

"I asked an Angel, looking down on earth with with gaze intent,
How man should rise to larger growth. Quoth he, 'Through discontent.'"

Ella Wheeler Wilcox.

Rebirth also explains why each man is distinct from and unlike his brother and why he cannot think along the same lines. We find children graded in school. The kindergarten teacher must give her pupils pictures as object lessons, and when she speaks of a book she must show the children a book; but as they grow, their lessons of life must be broadened and their views enlarged. Thus the lower races must be given a symbol of their God or what is called by orthodoxy an idol. They must have an object before them to worship, while the more advanced man has a higher viewpoint as regards spiritual truths. The older the soul, the more generous and liberal minded he becomes, and he can comprehend spiritual truths from a broader range.



The Astral Ray.

Astrological Predictions Regarding the Neutrality of Holland

RICHARD GORDON HALLETT

I THINK students of astrology will be pleased to read another case which I had the privilege of investigating during the war in response to a genuine question put to me by a Belgian lady refugee in the year 1916.

It is perhaps just as well to acquaint the reader as to my state of mind previous to looking up such important matters, in order that he may compare his impressions with my own:

I have found that the prerequisites to the correct delineation of any horoscope, whether genethliacal or horary, are in the first place, an intense longing to be of some assistance to the inquirer and a feeling that one is not wasting energy uselessly in probing into matters which might be considered by some as of no value whatever to anyone; secondly, a true love of astrology and an admiration for all God's works. It should be realized that one is in touch with the Infinite when face to face with the stars, and at the moment of undertaking to solve an astrological problem, the student should be imbued with a reverence akin to the attitude which a true devotee of any religion experiences when bowing down before the altar of his church or place of worship.

When the planetary map is before me to be delineated, I endeavor first to enter into the spirit of the configurations, aspiring to be thoroughly filled with the message that they are destined to convey to me. After having examined the planetary positions and combinations in a scientific manner and committed the scheme to my memory, I mentally lift up or project, as it were,

the horoscope into space as an offering to the Almighty, that the light of wisdom may dawn upon me. This image thus being held up and left to rest in the upper regions for some time returns to me enveloped with remarkable truth; my mind then understands and my intuition knows. It gives one the impression henceforth of a channel having been opened for the waters of a natural spring, which immediately begin to run to the lower levels.

I realize to an extent how musicians, poets, and painters feel when shaping their masterpieces. The genius of a Milton must have derived its inspiration from a higher source when he felt himself overflowing with thoughts and music seeking expression in verse. In a poem which is said to have been his last lines, he writes:

“In a purer clime,

My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

“Give me now my lyre!

I feel the stirring of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine.”

In the beginning of the year 1916, the newspapers in England were continually referring to the dangers surrounding Holland during the war crisis, and reports came through every now and then of a concentration of German troops on

the Dutch frontier. Rumors were also spread in divers quarters that the Allies had sent an ultimatum to Holland requesting her to stop supplying Germany with foodstuffs and various materials for the prosecution of the war; a decision to this effect was said to have been taken at an Allied conference in Paris.

It appeared almost an impossibility to get at the bottom of the many stories circulating in all directions, yet everybody seemed to feel instinctively that there must be some foundation to the many contradictory statements prevailing on this point. This state of affairs caused much anxiety among the Belgian refugees in every country, because on the neutrality of Holland rested almost their last hopes of receiving news from their families, relatives, and friends who had remained in their native land. The entry of Holland into the war, either for or against the Allies, would in this respect have deepened the sadness existing in an already distressing situation, owing to her being practically the only gate on the continent of Europe through the medium of which communication with Belgium, however difficult, was still possible.

In the midst of all the uncertainties surrounding this matter, I met a lady who was very much troubled at the idea of Belgium being possibly cut off from the rest of the world, and she exclaimed out of the fullness of her heart, "Is Holland's neutrality threatened?" This question coming from very deep was naturally a means of throwing some light on the subject. It was 9:06 p. m. on April the 4th, 1916, London.

The horoscope cast in the usual way gives the following particulars:

Cusps of the Houses

10th house, Leo 27; 11th house, Virgo 29; 12th house, Libra 23; Ascendant, Scorpio 11:32; 2nd house, Sagittarius 10; 3rd house, Capricorn 18. -

Positions of the Planets

Uranus 18:42 Aquarius; Mercury 4:32 Aries; Jupiter 12:18 Aries; Sun 14:45 Aries; Moon 11:8 Taurus; Venus 29:16 Taurus; Saturn 10:5 Cancer; Neptune 29:53 Cancer, retrograde; Mars 11:29 Leo.

The feature of this map which at first glance struck me most forcibly was its resemblance to the figure which I had erected for the battle of Verdun (published in a previous num-

ber,) both as regards the signs on the cusps of the houses and the positions of the planets relative to the earth. After a study of the configurations which presided over the mighty encounter at Verdun, I understood more thoroughly the meaning of the present horoscope. The fixed signs on the angles of the Verdun map showed *immense stability* notwithstanding the many terrible adverse forces working against the fortress. I concluded that it would be the same with Holland for Taurus, Leo, Scorpio, and Aquarius on the angles of the horoscope pointed to her firm resolution not to depart from an attitude of strict neutrality. The forces leveled against her were as great, morally, as was the pressure of the German legions at Verdun. This little country knew she would be swamped without accomplishing any good purpose, did she launch her bark in the roaring torrent raging around her frontiers. Consequently there was no use in endeavoring to bribe her. The position at times was most embarrassing because she had to yield diplomatically on all sides without, however, disclosing her plans.

The Moon, one of Holland's significators, is in exact opposition to her Ascendant and in exact square to Mars, the other representative, indicating the difficulties arising from the state of neutrality: she bends a little here and slightly there but keeps her balance. It is somewhat like one of La Fontaine's fables, "Le Meunier, son Fils et l'âne," (the Miller, his Son and the Ass,) for she had to endeavor to satisfy the Allies as well as Austria and Germany. Hers was indeed a most difficult and dangerous task.

The open enemies are represented by the seventh house, and the secret enemies are shown by the twelfth house influences. In the present horoscope both are signified by Venus placed in the seventh house, angular and essentially dignified. This was a good augury and a splendid indication that harmony would be maintained with the European nations. Open threats and underhand plots left Holland unaffected. The Moon in the seventh house, exalted and angular, is also a strong position, making for harmony, and foretold how well the Dutch would ease out of any danger which might arise through the peculiar condition shown by the Moon in opposition to the Ascendant and square to Mars. It

was indeed awkward for Holland to maintain a perfect equilibrium.

Now there is another phase in connection with Venus which is noteworthy. This planet, though well placed, is only aspected by the sextile of Mercury and the perfect receptive sextile aspect with Neptune, Messenger of the Gods. Neptune being the planet of divinity, beckons to the fact that the Powers which regulate the destinies of nations had decided that this little country would keep out of the wear and tear of the war. Therefore, the subtle forces of Neptune combined with the already well placed Venus were wonderful testimonies to Holland's security.

Thus it was that the lady by voicing her fears supplied the clue which enabled me to give some assurance according to the foregoing description. But I do not suppose the lady imagined for one moment the possibilities contained in the expression of a single emotion, so closely human affairs are related with the cosmos, nor the mental food she was supplying to a student of astral science.

Before I had finished with her question, I found my attention drawn to a department of Dutch national life which shone too brilliantly in the planetary keyboard before me to escape my notice. I am referring to the financial situation and business prospects of Holland which are so clearly indicated. The horoscope leaves no shadow of doubt on this score. The finances are represented by Sagittarius on the cusp of the second house, and Jupiter, the ruler, in the fifth house in conjunction with the Sun in Aries. Despite the obstructing influence of the square of Saturn, this foreshadowed a lively, prosperous, and bountiful growth in wealth through strong connections and influential circles,—a mighty asset for the Dutch nation. A glance at the figure will show up the strong currents at work in this direction:

Jupiter and the Sun in conjunction are both casting a trine aspect to the cusp of the second house from the fifth house, the Sun being lord of the tenth house. This combination shows a state of comfort and ease for the Dutch business people and large commercial concerns. This bit of good fortune is brought on by their own industry, by their own labor, and by favorable general

circumstances, for Mars in Leo throws a trine aspect to Jupiter and the Sun. When Mars aspects favorably, he stands for energy and executive ability wherever he manifests himself, so it was clear that the Dutch were striving hard to surmount any after-effects which the strain of the war was likely to leave behind. The student will also notice the trine aspect of Mars with the cusp of the second house and the mutual reception of the Sun and Mars, i.e. the Sun in Aries and Mars in Leo; all testimonies concurring to denote the strength of Holland's financial standing. This last condition, I believe, has so far stood the test of events, and was already written in the heavens in 1916 with a lustre beautiful to behold.

One should rejoice to think that in the midst of all the miseries of the last years a few individuals and nations have passed through the ordeal comparatively smoothly. The world says they may "thank their stars;" they are "lucky"; but the philosopher and seer know that "luck is closely linked to merit."

Get but the truth once uttered and 'tis like a star, new born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake.

James Russell Lowell.

The Training School for Lecturers

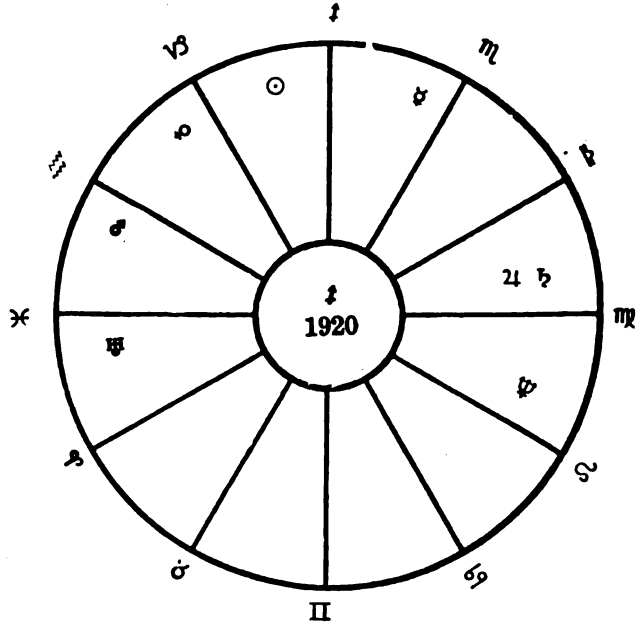
The Training School is now in operation, with Dr. Hodges and Mrs. Cramer as instructors, as mentioned in a previous issue. A great deal of interest in the class work is being manifested by the students. The instruction given in the various subjects is designed to advance them as rapidly as possible toward their goal, namely, to go out and present our philosophy to the world.

The chaotic and disordered economic and social conditions now generally prevailing point to the urgent need by the people of a *philosophy of life* which will show them the fundamental principles underlying human existence, and the methods by which they can adjust their lives in harmony with those principles. We know that the Rosicrucian Philosophy meets this need. We therefore hope that many will feel the call to take up this work.

The Children of Sagittarius, 1920

Born between November 23d and December 21st, inclusive.

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



WHAT A TIME the parents of the children born while the Sun is passing through the restless sign of Sagittarius this year will have! These active little busy-bodies are so full of energy that they are miserable if made to sit still. When they play they do it with so much energy, wasted energy, racing and dancing, so full of life that the mother's nerves will sometimes feel the effects. But they are rays of sunshine nevertheless, for Sagittarius children are very bright and seem to acquire knowledge without effort. The children born at sunrise when the sign of Sagittarius is also rising will want to go all the time, for Uranus, the liberty-loving planet, in the sign of Pisces, will then be in the 4th House; they will be very restless, will not want to remain at home, and will be constantly seeking pleasure.

The planets are scattered all over the horoscope, one or more in each of seven signs, which will make the children born during this period very versatile. They will be Jacks-of-all-trades but masters of none; they will be able to fit into any place and will be very adaptable.

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.

For Heaven is a book before thee set: wherein to read His wondrous works, and learn his sermons, hours, or days, or months, or years.

—Milton.

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.

DAVID A. G. L.

Born Sept. 27, 1915.

11:20 P. M.

Long. 88 W., Lat. 42 N.

Cusps of the Houses

10th House, Pisces 28, Aries intercepted; 11th House, Taurus 4; 12th House, Gemini 14; Ascendant, Cancer 18-13; 2nd House, Leo 7; 3rd House, Leo 29.

Positions of the Planets

Mars 24-32 Cancer; Neptune 2-16 Leo; Sun 4-0 Libra; Venus 8-8 Libra; Mercury 29-53 Libra; Uranus 11-59, retrograde, Aquarius; Dragon's Head 14-45 Aquarius; Jupiter 22-4, retrograde, Pisces; Moon 29-18 Taurus; Saturn 15-36 Cancer.

This boy whose horoscope we have is surely a strange personality. We find the timid, reserved, sensitive, and shrinking sign of Cancer on the Ascendant but with the destructive and melancholy Saturn, also the impulsive and hot tempered Mars both in Cancer and near the Ascendant. These planets are in their detriment or fall in this watery Moon sign, and are apt to express their weak side, for Cancer is negative and easily influenced by stronger vibrations; hence this boy will respond readily to the saturnine and martial influences.

Some years ago the writer met a man who had this same combination on his Ascendant. He was a recluse who chose to live in a dark basement room with clothes in an untidy condition, eating one meal a day and spending his time poring over books. He refused to live in the

palatial New York home of his mother where he had to meet people of wealth and refinement and had to be well dressed. In reading his character from the horoscope the writer told him that it indicated a man who was like a burning volcano with a cold cap of earth over it to keep the force bottled up. He laughed and said that he was at times full of martial energy and fire, but something always held him back from expressing it; he actually suffered at times, but Saturn held him with a leash. The result was depleted energy and a shrinking from the world; a mental and financial failure.

We find a number of good aspects, however, in the horoscope of this boy which will offset the evil of Saturn and Mars on the Ascendant. The Moon, the ruler of the Ascendant, is exalted in Taurus in the House of friends and is making a sextile to Mars, also to Jupiter. This last named planet is wonderfully situated near the cusp of the Midheaven in his own home, in the 9th House, religion, and is also powerful in the sign of Pisces. Jupiter is retrograde, which will to some extent weaken his influence, but nevertheless Jupiter will dominate this horoscope. David will have influential friends who will be connected with the church or court of law, such as ministers and judges.

Venus, the goddess of music and art, is ruler of the House of friends, the 11th House. This planet is at home in Libra and in conjunction with the Sun, which is ruler of the 2nd House, finance. Venus and the Sun are sextile to Neptune in Leo. Neptune is also sextile to the exalted Moon in the musical sign of Taurus, indicating that this boy will be very musical, that he might some time be able to compose, and that he should learn to play on stringed instruments;

also showing that his musical friends will be most ready to assist him.

Saturn in Cancer gives the native an abnormal appetite and indicates one who is unusually fond of sweets, desserts, and rich food. Mars gives a ravenous appetite; he wants much of whatever he likes and especially he wants highly seasoned food. Saturn restricts the digestive fluids. Hence if the boy is not curbed or restrained while young, this configuration in Cancer, the sign ruling the stomach, will cause disturbance in the body.

VIOLA E.

Born August 16, 1908. 2:00 A. M.

Long. 121 W., Lat. 38 N.

Cusps of the Houses

10th House, Pisces 23; 11th House, Aries 28, Taurus intercepted; 12th House, Gemini 7; Ascendant, Cancer 11-50; 2nd House, Leo 2; 3rd House, Leo 25.

Positions of the Planets.

Neptune 16-1 Cancer; Mercury 18-41 Leo; Sun 23-5 Leo; Jupiter 24-10 Leo; Mars 25-1 Leo; Uranus 13-29 Capricorn; Saturn 9-40, retrograde, Aries; Moon 21-54 Aries; Dragon's Head 2-23 Cancer; Venus 11-42 Cancer.

Here we have another nativity with Cancer on the Ascendant, but a very different personality is shown. Instead of the malefic Mars and Saturn which we find in the horoscope of the boy, we find the beautiful and artistic planet Venus and the inspirational and devotional Neptune, both in conjunction with the Ascendant. These two planets in the occult and sensitive sign of Cancer will give this girl a wonderfully sweet and dreamy nature, with high and lofty ideals. She is a sensitive plant which needs to be sheltered from the cruel blows of the world, for with the configurations which we find there will be many hard lessons to learn in this life.

The Moon, ruler of the horoscope, in the martial sign of Aries and in the 10th House, square to Neptune, will give her a very restless nature, and she will find it very hard to remain contented in one place for any length of time. We also find the restless Uranus in opposition to both Venus and Neptune from the 7th House, which will tend to give her a great desire for change and adventure. It may also place her in

dangers that might cost her her good name; for Uranus in opposition to Venus will attract the opposite sex and that type of man who would take advantage of her. Saturn is also afflicting Venus and Uranus, which will make the opposition of the above planets more subtle.

She will be very bright and active mentally, for we find the Moon in Aries trine to Mercury, Sun, Jupiter, and Mars from the fiery sign of Leo. The parents may save this child much suffering in the future, as Jupiter and Mercury, rulers of the 10th and 4th Houses, indicating the parents, are in conjunction with the Sun, which is ruler of the 2nd House, finances, and with Mars, the ruler of the House of friends and co-ruler of the 5th House, pleasure. The parents should choose Viola's friends for her and also make a companion of her, taking part with her in her studies and her pleasures, making a confidant of her; in so doing she will confide in them. But if she is humored in money matters and allowed to spend money freely, she may become very improvident, wanting many pretty clothes and to spend her money on theaters and entertainments. When she is permitted to go out, let the parents choose her boy companions or accompany her, but never try to force her to do anything against her will; rather let them love her and tactfully win her over to their way of thinking.

With the ruler of the 6th and 10th Houses, Jupiter, in the 2nd House, in conjunction with Mercury, Sun and Mars, Jupiter ruling churches, also the mystical planets, Neptune and Venus, being on the Ascendant, playing the church organ would help to bring out the higher spiritual nature and would also bring her into good and pure environment. This soul has brought with it many strange lessons, including unhappiness through marriage and the opposite sex, but very few advanced souls pass through life without these trials. These squares and oppositions are the stepping stones that lead the way to higher development.

This girl should be taught to eat very simply and only plain food, eliminating sweets and starches, for with the planets in Cancer afflicted, this will be her weak point.

“He, who findeth God, findeth all, in and with Him.”

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 129-133 *Cosmo-Conception*)

- Q. What does this desire produce?
A. It conjures up a series of pictures before the vision of the spirit—a panorama of the life in store for it.
- Q. What does this panorama contain?
A. It contains only the principal events.
- Q. Does the spirit have free will as to detail?
A. Yes, this may be compared to a man traveling on a time-limit ticket. After he has chosen his route, it is difficult to change to another route during the trip. He may stop over in as many places as he wishes, but he cannot go back.
- Q. Does he become more limited as he proceeds on his journey?
A. He does. If he has chosen a road using soft coal, he must expect to be soiled and dusty. Had he chosen a road using electricity, he would have been cleaner.
- Q. How does this compare with a man in a new life?
A. He may have to live a hard life, but he is free to choose whether he will live it cleanly or wallow in the mire.
- Q. When do the pictures begin and end in the panorama of the coming life?
A. They begin at the cradle and end at the grave.
- Q. What is the difference between this panorama and the one after death?
A. It proceeds in the opposite direction from the panorama which passes before the vision of the spirit following its release from the dense body.
- Q. What is the reason for this radical difference in the two panoramas?
A. The reason is that in the before-birth panorama the object is to show the incarnating Ego how certain causes produce certain effects. In the after-death panorama the object is to show how each event in the past life was the effect of some cause further back in the life.
- Q. Why is nature a wise mother?
A. Because nature, or God, does nothing without a logical reason, always using the best means to accomplish the object in view.
- Q. Why should we incarnate?
A. Because the purpose of life is not happiness, but experience. Sorrow and pain are our most benevolent teachers, while the joys of life are but fleeting.
- Q. Why does this seem a stern doctrine?
A. Because the heart cries out passionately at even the thought that it may possibly be true.
- Q. Can you give an illustration of the blessings of pain?
A. If we could place our hand upon a hot stove and feel no pain, it might be allowed to remain there until it burned away, without our knowing anything about it, and until too late to save it.
- Q. What is it that makes us snatch our hand away?
A. The pain. Instead of losing our hand we escape with only a blister.

- Q. Where does this principle apply?
- A. In the Moral and Mental Worlds as well as in the Physical World.
- Q. If we outrage morality, what results?
- A. The pangs of conscience bring us pain that will prevent us from repeating the act, and if we do not heed the first lesson, nature will give us harder and harder experiences until at last the fact is forced into our consciousness that "the way of the transgressor is hard."
- Q. How long will the lessons continue?
- A. They will continue until we are forced to turn in a new direction and take a step onward toward a better life.
- Q. What is the result of experience?
- A. The knowledge of the effects which follow causes.
- Q. What is will?
- A. The force whereby we apply the results of experience.

(To be continued.)

A PLEA FOR THE CHURCH

(Continued from page 293)

gone out seeking and who had at last found the Rosierucian philosophy. During the service and when the prayer was offered, he showed a devotional attitude. He participated heartily in the singing and during the sermon manifested an evidence of being teachable. Should we not return thanks to Jesus, that great shining light who through his ministers has given us the Rosierucian Philosophy, which will make men and women as little children, willing, eager, to be taught, willing to help him call his wandering children home, thus drawing them nearer to God.

Disciples, probationers, and students of the Rosierucian Fellowship, stand by the church, for it is through her that this great philosophy must eventually flow to the world.

1921 Ephemeris

This Ephemeris is now ready for delivery. Orders will be filled the day received.

WILL LEVINGTON COMFORT LETTER

(Continued from page 289)

izes that the glorious solvent of all misery and pain is his for his straight rendering of allegiance to the Lover within—such a man moves, not as one without hope even in the midst of stresses and ordeals, the least of which is supposed to break the human heart.

CONDITIONS ON THE INVISIBLE PLANES

(Continued from page 294)

long and faithfully are around her—dearer still the words of comfort and affection.

A subtle harmony fills the air from which special melodies rise high and clear, the messages of invisible guardians speaking heaven's own language. The perfume of a thousand violets, delicate yet persistent, is with her, the fragrance of a lifetime's aspirations. Gorgeous color harmonies glow and opalesce in flames of living fire, shaking the domes and fretted towers of many a Dream Temple.

The vital essence of heaven's life burns through her veins, renewing youth and health. Her wings erstwhile folded in fatigue on the dream-ocean are once more outspread, poised in the radiance of the new day. Now she rises to complete the tale of joys, winging her way to the Temple, nevermore to go out, and enters an eternity of Love and Service.

She has awakened to her royal heritage!

Views of Mt. Ecclesia

We have for sale a supply of photographs ready for mounting and framing, size 6x8 in. Eleven subjects, as follows:

1. The New Ecclesia, in course of erection.
2. The Pro-Ecclesia, outside view.
3. The Pro-Ecclesia, inside view.
4. The Pro-Ecclesia Rose-Cross and rostrum.
5. General view of the grounds.
6. Library building and grounds.
7. Interior view of Library.
8. The Dining Hall, (exterior.)
9. The Dining Hall, (interior.)
10. The Electric Rose-Cross.
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Children's Department

The Little Temples

MARY LOUISE BRIDGES WITT

IN THE LONG AGO the dear Good Mother of all was watching the little ones at their work in the great Temple. She was pleased to see that they worked in harmony and love. She noticed the skill with which they worked and the beauty of the finished products, and she saw that all was good except for one thing. Every little while there seemed to be a pause in the work during which the little ones sorted out their working tools before again beginning the work. Sometimes these pauses were quite frequent, and again the work would go on for some time without stopping.

She called to her side one of the more advanced in the work and questioned him thus:

"Why is it that the work is often stopped for a while to sort out the working tools again? Can't my little ones work without mixing their implements?"

"Oh, Mother dear," replied the little one, "We are all so eager in the work that we sometimes fail to notice that we are using another's tools. The way we are we can use any tools that are not in use, and there are times when some of us have in use more than our share of them and others are left without enough to make their work beautiful and true. So then we sort them out in order that the temple work may all be perfect."

"But my little ones should think of the others and not take more than their share of the materials and tools to work with," said the Good Mother. "For if some of the little ones cannot go so fast, they need more than ever to be helped along."

"Yes, but Mother, dear, think of the work," was the reply. "We love it so we just cannot help but go on with it when we have the chance."

"The little brothers and their development

are far more important than the work," the Good Mother said with a tinge of sadness that the saying should be necessary. "Try to remember that and do not let your interest exceed your love for your fellow workers."

Having dismissed the little one, she thoughtfully sought the presence of the Wise Master. She felt that he must know how things were going in the great Temple and take some steps to teach the little ones to remember the greatest thing of all, love. For if love should be lacking, what would be the use of the Temple at all?

The Wise Master sensed the call and met her not far from the door which she had just left.

"What is it that you are pondering over?" he asked. "You seem to be somewhat troubled."

"Yes," she admitted. "But come with me. I will let you see for yourself."

Together, then, they watched the little ones under their care.

"See," pointed out the Good Mother, "When one wishes to move anything he uses the first member he finds free, and often the hands and feet are all in use when some slower one finds need of them. It is the same way with the eyes, the ears, and all the working tools and materials. In their eagerness to make their own work true and beautiful they fail to notice and help the less advanced, who are thereby getting further and further behind. We must do something or they will lose their chance to learn, and progress will be forever retarded."

(To be continued.)

Never attempt to bear more than one kind of trouble at once. Some people bear three kinds:

All they had;

All they have now;

And all they expect to have.

The Story of Gypsie

ANITA RAU

NEW HOMES VIII

SO THE MEETING came to a close; there was nothing more to be said. The affair could not have been decided better. The rest or the wise councilors congratulated their two friends and prepared to leave.

Unfortunately they had overlooked the fact that the children could not understand what good fortune had befallen them, and when Mr. Smith tried to pick the little fellow up he screamed and kicked and Gypsie went fiercely to his rescue. "This is my brother and you shall not take him. He does not know you and he does not go with strangers."

The wise farmers shook their heads. Had it ever been known that little paupers dared to object to what was to be done with them! But Gypsie's eyes glistened and she looked as if she were perfectly capable of protecting her little charge. She would not answer anyone and she could not understand why Johnny could not remain with her. Her eyes wandered appealingly to Mr. Meier. "You will not let him be taken, will you, he is my only brother."

The tall man's eyes were moist. He liked the little girl all the more for her faithfulness, yet what would his wife say if he brought her two little children instead of one? Now Mr. Smith seemed to have received an inspiration. "Your little brother will not be taken away; Mr. Smith and I live right near each other so you can see your brother every day and play with him if you are good and obedient."

But Gypsie was not to be persuaded. "He must sleep in my bed or he will cry," and again her eyes went to Mr. Meier. The others looked on, wondering how it would all end, trying to scold and to persuade the two mites that they ought to be grateful for their good luck and not annoy the gentlemen or they would not take them.

"No one needs to take us; we thought we would find our Mama here, or else we would not have come. I can sell flowers and we are never hungry", and she hugged the crying little fellow only the more tightly and wiped away his tears.

In the meantime, Mr. Meier and Mr. Smith had held a whispered conversation, and the former now stepped toward Gypsie, who gave a sigh of relief.

"Come, Gypsie, we will go all together to Mother Elizabeth; she will love you and you will love her. Baby shall sleep with you, and when you know where Mr. Smith lives perhaps you will be glad to let Johnny go and live there."

Big tears were rolling down the excited little girl's cheeks; impulsively she lifted her little arms to him and he picked her up and kissed her. Then putting on their hats, the strong tall man headed the procession with the tiny hand of Gypsie in his, while she safely held Johnny close to her.

Down the main street they walked, the other gentlemen bidding them goodbye as they reached their homes, until Mr. Meier and Mr. Smith were left alone with the two children. In the middle of the village stood a lovely two-story house in the midst of a small flower garden. It was whitewashed, snowy curtains framed the windows, green shutters shut out the glaring sun, and white and pink roses in big clusters climbed along the walls. All together it looked charming. "Would you like to live in this house, Gypsie?" asked Mr. Meier kindly.

"Very much; how lovely it is, what beautiful flowers!"

"Yes, dear, and if you like you shall help care for them, for here lives Mother Elizabeth. You must be very good, for she is sad; her daughter is going away and you must not hurt her feelings."

How strange that this tall, stern looking man could speak so gently with the little orphan! When he spoke she was all confidence. Wondering, she followed him into the house where everything gave testimony to the presence of a refined, gentle lady. Never had Gypsie been in such a lovely place. The stairs and floors even were as white as snow, and everything breathed cleanliness and plenty.

(To be continued.)

Nutrition and Health

What is Consumption?

AUGUSTIN LEVANZIN, A. B., Ph. D., L. L. B.

In "The Drugless Physician."

CONSUMPTION is a catarrhal condition of the lungs, due chiefly to the excessive use of carbohydrates (starches and sugars), and fats.

Consumption is not due to malnutrition, but to an excess of the wrong kinds of food; it is a result of overeating, and not otherwise.

The carbohydrates, in excess and in wrong combinations with other foods, create fermentation in the intestines, flooding the system with the irritating acids that are generated as a by-product of every fermentation. These acids, with the toxins from protein putrefaction, overwork the pancreas and the liver until the second line of defense of the organism—the liver—is broken down. (The first line of defense is the mucous membrane of the intestines, that normally will not allow any acids or toxins to enter the circulation.)

When the custom-house function of the liver is broken down, the impurities that flow to it through the portal system, instead of being transformed into bile and returned into the intestines, are let through the liver into the general circulation. The thyroid gland, with the adrenals and the other ductless glands—the third line of defense—secrete their juices in a great effort to neutralize and render innocuous these acids and toxins of fermentation and putrefaction, until they, in turn, are badly overworked and seriously crippled.

Because the thyroid gland regulates the activity of the skin, a crippled thyroid means a poor elimination of waste matter and acids through the skin.

Because the adrenal glands regulate the activity of the solar plexus and of the sympathetic system, a pair of exhausted adrenals means lowered metabolism in general, and especially reduced activity of the peristaltic movement of the

bowels; of the kidneys, of the circulatory system, and of the lungs.

When the eliminatory organs—the skin, the intestines and the kidneys—are not active enough to help the organism throw off its accumulated waste, the fourth organ of elimination—the lungs—must bear the brunt of the whole strenuous effort of the body to get rid of its impurities.

The lungs take care chiefly of the elimination of the by-products produced by the ingestion of carbohydrates and fats. Therefore, when one overeats of carbohydrates and fats, he overworks the lungs to get rid of the excessive amount of carbonic acid formed in the system.

When the outer skin is not sufficiently active because of the inefficiency of a worn-out thyroid gland, then the strain of elimination falls naturally upon the inner skin—the mucous membrane that lines the digestive and the respiratory apparatuses.

The outer and the inner skins, embryologically, are developed from the same layer, and therefore can act vicariously in case of necessity. Under normal conditions, the outer skin eliminates, while the inner one assimilates; but when the necessity is not of assimilating more food but of eliminating accumulated acids and toxins, the inner skin takes up temporarily the function of elimination when the outer skin, the intestines, and the kidneys are not sufficiently efficient to take care of it. Then the mucous membrane of the digestive tract becomes the most active outlet for the impurities of the body; and to protect itself from the exuding acids and toxins, pours with them a large quantity of mucus in self-defense. This is what we call a *catarrhal* condition. Therefore, when one is suffering from catarrh, it simply means that he has crippled to a great extent three of the most important organs of elimination, and that the fourth is making a

heroic effort to save the organism.

THE LUNGS ARE ORGANS OF DIGESTION

They digest oxygen, which is the most important element of nutrition, forming three-fourths by weight, nearly of the human body. Because oxygen is so vitally important, the organism, through evolution, has developed an independent, automatic apparatus—the lungs—for its ingestion; but the lungs are a branch of the department of digestion just the same.

The mucous membrane of the lungs is embryologically a continuation of the mucous membrane of the digestive tract; and when the latter is crippled by the long-sustained effort of catarrhal elimination, the other naturally comes forward to the rescue, developing that catarrhal condition in the lungs which is commonly known by the name of "Consumption."

Therefore, first, we have catarrh of the digestive tract in an effort to clean the system of its pathogen, and when this is not sufficient to do it, the surface and the ultra-activity of the lungs are resorted to, as an efficient help, by the organism. If this effort is too active, because of the rich supply of reserve energy of the body, we have pneumonia; if limited exclusively to the bronchi, bronchitis; if to the pharynx, sore throat, tonsillitis, and sometimes diphtheria. If the virulent toxins and irritating acids need dilution to reduce their harmfulness, they are thrown out by the lungs into the pleural cavity, and by an increase of plasma-exudation cause pleurisy.

Cough is the irritation caused by these excreta on the delicate and sensitive nervous filaments of the throat.

When the catarrhal elimination of pathogen through the mucous surface of the lungs is chronic, because of the pluri-glandular insufficiency of the ductless glands, we have "consumption," which ultimately degenerates into tuberculosis, as a defensive procedure to localize and circumscribe the virulent toxins and the irritating acids, and not to allow them to spill into the general circulation and damage the vital organs.

Calcification is another defensive measure of the organism to build a solid wall around the tubercles, so that their virulent contents cannot enter the circulation till our beneficent friends,

the tubercle bacilli, acting as helpful and intelligent scavengers, eat up the harmful pathogen.

Consumption, therefore, if looked at from the right point of view, is not a curse but a blessing, in the sense that when one has not lived correctly and as a consequence has filled his system with pathogen to such an extent that the ordinary outlets of elimination are not sufficient to take care of it, the surface of the lungs is resorted to as a helpful, vicarious mundificant, and "consumption" develops to finish the job that the other organs could not fully handle.

CONSUMPTION IS NOT A DISEASE

—but a remedial effort of the organism to save the life and restore the health of the individual.

If the consumptive understands exactly and clearly what the organism is trying to do, and co-operates with it instead of breaking down its efforts by drugs, serums, and overfeeding, there is no reason why he should look at this instructive experience as a bugaboo, a curse, or an incurable ailment.

If people did not overfeed on starches, demineralized white bread and pastries, demineralized sugars, adulterated candies and syrups, vitamine-lacking margarines, excessive quantities of salted butter, peeled potatoes—therefore deprived of their alkalizing potassium—denatured breakfast foods and mushes, *sulphured* molasses and *sulphured* dried fruits, sour and tubercular cow's milk, pork fat and bacon, ham, chocolates, and many other harmful and adulterated foods, rich in carbon—that have to be eliminated by overworking the lungs after knocking down the liver—no one need ever suffer from consumption.

It is the excess of foods rich in carbon and, in some cases, the deficiency and the wrong combinations of the proteins, that engender the white plague of civilization, which is reaping the flower of our population, one in every ten in the so-called civilized world.

When the people are taught how to eat and drink—how not to overeat of foods rich in carbon and of proteins, especially meat and eggs—cases of consumption will become very scarce.

It is a great mistake to feed consumptives large quantities of meat, eggs, milk, cod liver oil, etc., as prescribed by the allopathic physicians and sanitariums. By overfeeding on proteins, the

ductless glands, especially the thyroid, are seriously crippled; and then through the reduced activity of the solar plexus, the lungs cannot function to their best to eliminate the pathogen and the carbonic acid. By keeping this harmful waste accumulated in the lungs, the tubercular process sets in and makes the case more difficult to handle.

The stimulation caused by the excessive amount of proteins may seem to help temporarily by throwing out large quantities of the accumulated pathogen; and the patient thinks he is cured. But he is whipping his nervous system and his ductless glands to death, and after some time he generally finds himself very much worse.

This is not mere theory nor the vaporings of an exalted dreamer. After having been given up to die of consumption by some of the most eminent physicians, after they had fattened me by overfeeding to over two hundred pounds, I saved

my life by following the method suggested above, and by organotherapy—which is nothing else but a branch of dietetics,—after groping for light for many dreary, hopeless years. Today no able diagnostician or expert roentgenologist could even find the least trace of the trouble in my lungs, because I am completely cured of it, as I have cured many others.

At the same time I cured myself entirely of a catarrhal condition of many years' standing, coupled with very obstinate constipation; and in the last ten years I have cured several cases and improved many more when my patients have been faithful and persevering enough to follow strictly my mode of procedure.

Deficiency in the organic salts and the vitamins, and the derangement of the ductless glands by toxemia and by sexual and emotional excesses, have also a great deal to do with the causation of consumption.

The Criminal Folly of Eating White Bread

W. A. STAEBLER

OUR DAILY BREAD! Mute or murmured, this ageless cry of earth's odd billion rises from the toiling masses. Since rivers have run to the sea the wheat berry and the grain of rice have sprouted from the soil in answer. The grains that Joseph stored in Egypt, fruit of the forked stick of the fellaheen, are wondrously like the yellow streams evoked and swept along by modern engines. The sweet alchemy of sun and rain has not changed since then. Wheat is still wheat, but *bread* has ceased to be!

Sermons there may be in stones, but in the daily white loaf of the baker I see the saddest comedy of errors that ever played so long upon the boards. The story of white bread goes to the very root of modern ills, for it is both cause and result of a large percentage of these same ills. White bread was once the pride and fancy of the few. When the slow gears of evolution quickened under the impact of machines, it became the universal bane. Barren of life as powdered marble, white flour "keeps" indeed, whereby its single obvious quality becomes insidious evil, for if it have no life, what can we give it that it

may function within us as God intended?

There is a harmony in nature that must never be disturbed if evil is not to follow. Not one of all the plagues of mind and body that have scourged our race but can be traced to some such violation. Our greatest sins are less of will than ignorance, and these cannot be pardoned save through knowledge. Whim and expedience have caused the grain eaters of the world to discard all but the starchy element of the grain. Organic chemistry is a dark, uncharted sea of knowledge wherein we must find the sources of disease. Not long ago a light flashed from the Orient which may lead us far if we have the wit to follow. It was found that beri-beri could be cured by restoring to the diet the polishings of rice. A simple thing, yet profound as any law of nature! Harmony had thereby been restored.

Why has analogy not been drawn from this significant occurrence? Our hundred million civilized on this continent consume denatured food in the greater proportion of their diet. White bread, white flour pastry, and potatoes scalped and boiled dry of their essences, these

(Continued on page 316)

Menus from Mt. Ecclesia

—CHRISTMAS MENUS—

—BREAKFAST—

Baked Apples	Boiled Rice and Cream
Cheese Omelet	Entire Wheat Gems
Cereal Coffee	Milk

—DINNER—

Cream of Asparagus Soup	Escalloped Salsify
Stuffed Green Peppers	Hot Corn Bread
Browned Sweet Potatoes.	Milk

—SUPPER—

Pineapple and Celery Salad	Plum Pudding
Nut Sandwiches	Milk
Cranberry Sauce	

Recipes

Escalloped Salsify

Scrape and dice salsify, boil for fifteen minutes in hot salted water; drain. Place layer of salsify in oiled baking dish, then a layer of cracker or bread crumbs, another layer of salsify and crumbs. Beat two eggs and mix with one pint each of the juice of the salsify and of milk. Pour over salsify. Dot with butter and bake for twenty minutes.

Browned Sweet Potatoes

Wash medium sized potatoes and boil in skins for twenty minutes in salted water. Drain and allow to cool. Peel and dip potatoes in sweetened milk. Place in oiled baking pan and brown in oven.

Stuffed Green Peppers

Remove stem end and seeds from pepper. Stuff with dressing made by grinding toasted stale bread with one onion, one clove of garlic, two cold boiled potatoes, one cup of cold boiled beans and whatever odds and ends of vegetables may be left over from the day before. Fry to a nice brown. Season with celery salt, paprika, nutmeg, salt, etc. Add one egg just before filling peppers. Place in baking pan and braze from time to time with tomato sauce. Bake one hour.

Pineapple and Celery Salad

Take one can of sliced pineapples, cut in squares; yellow stalks and leaves of one head of

celery to be sliced very fine and mixed with pineapple. Place on plate garnished with lettuce or celery leaves. Sprinkle chopped English walnuts over top.

THE CRIMINAL FOLLY OF EATING WHITE BREAD

(Continued from page 315)

and meat are the main food of the masses,—the masses among whom cancer and consumption strike pitilessly through the apparent bulwarks of "science." Only the dusky, unprotected savage who has not had means or inclination to change his ways, escapes these bolts of retribution.

Have we stepped into the machine of progress to rot and wither in our seat? Will the word "civilize" in some Golden Age to come, be but a word synonymous with "evil"? Are humans like unto the fabled frog that slipped the space of two leaps back for every forward leap? We are content to know there is no royal road to knowledge. Then why do we persistently pursue the easy way to "cure" disease by phoning for the doctor, and on that well meaning man lay all responsibility for our salvation from the sins of ignorance?

For 'tis the bliss of friendship's holy state
To mix their minds and communicate:
Tho bodies cannot, souls can penetrate.

—Dryden.

The Rosy Cross Healing Circle

Graaf-Reinet, April 26th, 1920.

The Rosicrucian Fellowship:

Dear Friends:—All well! Health still improving. In fact I am growing young and active again. It is a pleasure to live once more. In the region of the bowels, where formerly there was always a dull ache, an oppressive feeling as if a dead lump of lead were lying there, I now feel a sense of well-being, of comfort, even of pleasure. There is a warm feeling of perfect health, of life, which is a constant surprise to me, whenever I think of it.

God is very good to me!

Sincerely yours,

F. J. H.

Cottonwood, Calif., Sept. 22nd, 1920.

The Rosicrucian Fellowship:

Dear Friends:—We are so glad to report to you that our little boy, Clifford, is well again. The chills and fever disappeared very suddenly. Ever since I have had such a time to keep him from eating too much. But I will watch him closely, "And give him only that which is good for him."

We are very grateful for this wonderful good; and may God bless you all abundantly.

Sincerely yours,

Mr. and Mrs. H. A. A.

Toledo, Ohio, Oct. 3rd, 1920.

Dearest Friends:—I am just bubbling over with joy and thanksgiving to the blessed Helpers. You, no doubt, have received a letter written earlier when I could not rest well. I did not get it mailed the same day, but a change came long before it reached you, and I can now sleep. I am trying to look well to my diet. Oh I am so happy and feel a new person. I can't tell you how happy I am, and your good letter has put a new song in my mouth. How can I ever be grateful enough to you! Will the dear Elder Brothers consider me, I am so unworthy!

Lovingly yours,

E. H.

Seattle, Wash., Feb. 18, 1920.

Rosicrucian Fellowship:

Dear Friends:—I want to thank you for answering my appeal for help in regard to my brother. His condition was much improved last week, and he thinks he will get along very nicely now, without any further aid.

Yours sincerely,

Mrs. G. V.

HEALING DATES

December 4—11—19—25—31

January 7—15—22—28

February 4—11—18—24

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.

A Personal Letter to Our Friends

BY KITTIE S. COWEN

Mount Ecclesia, Oceanside, California.

November 7, 1920.

Dear Friends:

Having been one of the readers of the "Rays from the Rose Cross" who has spent most of her time far from our beloved headquarters, I take much pleasure in sending you all a message direct, not only from headquarters but from the Ecclesia on "Inspiration Point", the spot where our Temple stands and which received its name from our dear leader, Max Heindel. For as I write this message to you I am seated inside the building on a portion of the concrete foundation near the spot where the altar is soon to be erected.

First I shall tell you something of our large family, now numbering between fifty and sixty members. Taken as a whole, we are just a jolly lot of "boys and girls grown tall", although our ages range from fourteen to, I was going to say, "fifty-sixty—", but I shall not, for that would be telling, and I might possibly be called upon by some of them to give an account. So I shall only say that we are all well, are a happy band, and busy.

Few of you, I dare say, put in longer hours than we. It requires no small amount of labor just to supply our daily needs; but as each one endeavors to do his or her share, the work is thus materially lightened.

Last evening we enjoyed a wonderful rain, soft and refreshing. But scarcely had the dawn appeared, when through the clouds close to the mountain's rim the radiant sun burst forth, and distant snow clad mountains and nearer verdant plains smiled cheerily upon us on our way to morning chapel. Services over we repaired to the dining room to find the cooks had a surprise in store for us in the way of a genuine "smoker". Think of it, a smoker at Mount Ecclesia, and before breakfast, too.

Investigation revealed the fact that the kitchen range, having worked steadily for years with only a few hours off each day, had decided to go on strike, and when finally coerced into ac-

tion was retaliating by sending forth volumes of smoke and soot through various openings, the existence of many of which was previously quite unknown. But nothing can long resist a morning sunrise on Mount Ecclesia, not even a refractory stove; and so, in due time, the chimney bathed in glorious sunlight, began to respond: the atmosphere cleared, and the slightly belated breakfast was served, tasting all the better for the short but unavoidable delay.

I must not forget to tell you that we had with us this morning two gentlemen from countries far distant. Mr. Simon Moore comes to us from British Guiana, and Mr. J. D. Connellan, from Queensland, Australia. Both have come to learn more of our beautiful teaching in order that they may return, carrying a better understanding of the message with them, and establish centers for its dissemination within their own countries. Another visitor and member of our family whom we are always delighted to welcome is with us today, Captain D. Moro, bandmaster of the United States steamer, "Wyoming."

For some weeks we have had with us a probationer, Mr. A. C. Lohr, and family from Holland. They too have come from their far off home to learn more of a Christian Teaching that reaches out and gathers the whole world unto itself with the selfless desire only to alleviate pain wherever found and render loving, self-forgetting service to others.

And now a few words about the new Temple. Our Ecclesia is an assured fact. Its outer walls are completed, its concrete roof-dome is in place, and tomorrow we hope to have men here to begin the finishing work on the interior. I say "hope"—for it is almost impossible to get plasterers to come here from the city, and when they do come they ask very high wages. This has made it very hard for our indefatigable worker and leader, Mrs. Heindel, particularly so as contributions for the Ecclesia have not been coming in lately as readily as we had hoped they would, and wages even though exorbitant must be paid. Unfortunately there are some kinds of work on

the temple that our voluntary helpers cannot perform.

The most remarkable part of it all to me is the manner in which the work of this temple is being carried on. Surely here is a living example of loving, self-forgetting service on the part of a band of loyal men, the acquaintance of whom is well worth cultivation; men with great souls who have put all else aside and are giving themselves to this wonderful cause. And when you stand outside the building and listen to their hammering as they place the steel bands that reinforce the dome, one is forcibly reminded of Manson's temple, so often referred to in the literature of our dear leader. "It is yet building, building, and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light . . . Now beneath the burden

of unutterable anguish, now to the tune of a great laughter and heroic shoutings like the cry of thunder. . . Sometimes in the night time one may hear the tiny hammerings of the comrades at work in the dome—the comrades who have gone aloft."

And Holy Night we dedicate this modern Temple to the high spiritual use for which it has been built. All of you cannot be present at that time, but will you not in spirit kneel with us at midnight December 24th, uniting with us in a prayer to the Heavenly Father, the great and only true Physician, that this temple may speedily be used for the great purpose for which it is being built, the carrying out in a more effective manner of the second of the commandments of the Christ, that we heal the sick.

A Letter From Abroad

Paris, October 13, 1920.

Dear Mrs. Heindel:

It may interest you to know that on two occasions I visited the great French astronomer, Camille Flammarion, who has now reached eighty years of age. This man has done a very great deal to spread astronomical knowledge in France. By showing people the vastness of the universe and the littleness of man, he has greatly offset the ways of materialism in this country. He has also searched all his life to gather "proofs" of life beyond, and at this present moment, he told me, he has either written or planned to be written about ten books on "Death and Its Mystery." The first book has come out, wherein he seeks to show with all the evidence he has been able to gather that there are such things as "Sight without eyes," "Visions of people going to the beyond," "Telepathy," etc.

Is it not extraordinary that a man of his type, a man with an open mind, does not see anything in astrology? I explain it this way: Flammarion is a Frenchman, and people here are very skeptical. The great mass of the people simply roar at astrology. Had he been allowed to see anything in it, he would have been sincere and said so openly in his books, but this might have

destroyed the very powerful effect he has produced in France *with astronomy*, wherein he has revealed the greatness of God. The French would not have believed him had he emphasized the same idea through *astrology* as well.

I have realized that Providence acts very peculiarly sometimes.

On the other hand when a French newspaper correspondent inquired of him the other day what he thought of Edison's announced machine for communicating with other worlds, he said he did not think such a thing possible because he did not see to what kind of "matter" Edison could resort as a medium for communication. He added: "Besides, such a machine is unnecessary because we all have an organ in the brain (under the skull), which we shall be able to use one day to see the spirit world."

I thought it would interest you to hear something of a man who has perhaps done more than anybody else here to show the citizens of this unbelieving country that there is a spiritual principle in nature, in the universe, which is not blind but remarkably intelligent.

Believe me to be,

Yours sincerely,

R. Gordon Hallett.

Prize Competition--

For The Rosicrucian Fellowship Magazine

THE EDITOR OF THE ROSICRUCIAN FELLOWSHIP MAGAZINE,
"RAYS FROM THE ROSE CROSS," OFFERS FOUR PRIZES
FOR THE FOUR BEST ARTICLES, ONE IN EACH OF
THE FOUR DIVISIONS NOTED BELOW, SUB-
MITTED BEFORE JANUARY 15, 1921.

First Prize; Fifteen Dollars

Second Prize; Ten Dollars

Third Prize; Five Dollars

Fourth Prize; Three Dollars

IN ADDITION—All other articles received in this competition which we can use for publication will be retained and one year's subscription to the Magazine given to each of the writers.

CONDITIONS:

Articles submitted must have at least 1500 words. They may be along any of the following lines:

- (1) Occult Stories and Personal Occult Experiences.
- (2) Philosophy.
- (3) Astrology.
- (4) Health and Scientific Diet.

Note: We are not in need of articles on the technical features of philosophy but can use articles on the practical application of philosophy to daily life. Therefore articles submitted in division (2) should conform to this condition.

All manuscripts should, if possible, be typewritten and in double spacing. However, legibly written long-hand will do if typewriting facilities are not available.

We sometimes find it necessary to make slight modifications in articles in order to adapt them to our requirements. We accept literary contributions only subject to this provision.

All manuscripts intended for this competition must be plainly marked "Prize Competition," and number of words stated.

All articles submitted will be examined at as early a date as possible, and the names of the prize-winners announced in the Magazine.

Manuscripts, whether accepted or rejected, will not be returned unless requested.

NOTE ESPECIALLY: The object of this competition is to stimulate our readers to literary effort so that they will become regular contributors to the Magazine. As a result, they, we, and our readers, will all benefit thereby.

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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.