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The Mystic Light

COSMIC THEOLOGY

Geo. T. Weaver

The Solar System, as its name implies, is a combination of parts into one unit, a whole; an orderly arrangement according to a common law; a group of planets or worlds so related to each other as to indicate method in their formation and in their movements. Being a system, it is complete in itself, though it may be related to other sys-

tems in harmony with itself, and all the sub-systems combined constituting a greater system. Being a system of worlds, it is scientifically arranged and forms the basis of the science of Astronomy. That is, it is without variability, so that once its laws have been discovered, one may know exactly what to look for and will never be disappointed in his expectations.

The word "Solar" designates the character of the system; and as the

adjective refers to the Sun, it indicates that the system is dominated by the Sun. Science contends that the Sun originated, as well as controls, the system. If the Sun can be thought of as a father, this would be the family name, the Solar family.

The system is teeming with life and motion, forever on the move; and the question given us to solve is, to what is this due? Three answers are given. Atheism contends that it is wholly fortuitive, the result of mere chance. Theists of the exoteric school regard the planets as composed of inert matter, and as propelled and guided in their movements by an intelligent and all-powerful being they call God, just as an engine, controlled by an engineer, propels the machinery of a factory. Esoteric theists contend that each planet is a living organism, possessing an intelligent soul, that is itself the creator or generator of the form, and that guides it in its every movement, just as any man is a living soul, which originated his body and controls its activities. This last idea is the basis of Cosmic Theology. The planets they regard as constituting a hierarchy of subordinate deities, each with its own inherent spirit, and the Sun as the Divine Father of them all.

But cosmic theology goes farther and embraces in this system all living organisms dwelling upon all the plan-

ets, each of which is a microscopic image or likeness of the whole; especially is this true of mankind. The thought is that the whole system regarded as a unit is Deity in his entirety in the cosmic sense, called the *Macrocosm*, or universal cosmic order, all-embracing; and that man, being a miniature of the whole is each a *microcosm*.

Now if man is a miniature of the whole system, he is the Sun, Moon and planets all within his make up. This is according to the law of correspondence recognized by every great religion of the world and expressed in their sacred books. Our Bible declares that God created man in his own likeness and image. If man is a miniature of the whole, his entire body may appropriately be compared to the space occupied by the whole system, in miniature, divided into the twelve signs or houses, from Aries at the head, to Pisces at the feet. He is then a miniature Deity within himself, superior and inferior, with his entire body as the playground of the gods; and the world in which we live as the field of operation and expression, and the theatre of experience and evolution.

As a deity in miniature, each is a cosmic god in the making; therefore the mission given to each is to unfold his own individuality, in order to do

which each must worship at home, that is, the god centralized within his own being; this is worshipping God in spirit and in truth, as we are enjoined by the great Master. This is idealizing the divine self, or the Ego, and by worship, in all that it embraces, lifting the whole man upwards toward this ideal.

Man never can be his best, nor can he attain his high ambitions in any sphere by submitting his will into the keeping of another, and this is true in religion as in the practical world. Thus the Bible forbids us to worship the heavenly host, not because they are not cosmic deities, but because to worship any being extraneous or detached is idolatry, even though it be Jesus the Christ, who forbade his disciples to worship him. All gods outside are but symbols, the Christ included, whose offices it is to aid, but not to control. To yield to the will of God, then, means to yield to one's own best self.

This whole subject is a great mystery. Ordinary religionists discard the mystical and follow the letter, chiefly because they are not sufficiently developed to grasp the deeper inner truth. They are kindergartinish in their religion, purely elementary; but not to be despised or to be combated any more than children should be by graduates from the universities. The

law is, first the natural, then the spiritual. But worship in spirit and in truth embraces the mystical. Paul, who was the chief mystic among the apostles, declared that "Great is the mystery of godliness, God was manifest in flesh." Again he said that the great mystery that had been hidden from the foundation of the world had been revealed to him, which was "**Christ in you** the hope of glory."

It has been said that "An honest man is the noblest work of God," but Robert Ingersoll, reversing the saying, said. "An honest God is the noblest work of man." This would imply that one's idea of Deity is himself idealized. This is the usual way of thinking of God, the inductive process of arguing from effect to cause. And this would not be an incorrect method if man fully knew, and perfectly controlled himself. But the method to be followed by the writer in this course of articles is to unfold the macrocosmic thought, which, as has been shown, is a science, and therefore absolutely correct, in both its nature and influence, and then to make the application to the microcosm. The cosmic deities will be regarded as symbols to be followed, as those who in other ages had won the race and reached their destinies, and now, as elder brothers, are assisting us in the race, and aiding us

to reach a like destiny.

(To be continued.)

COLORS

Agnes Cook

Agnes Cook is a member of the Rosicrucian Fellowship, and editor of a South African Magazine called "*South African Women in Council*", from which the following article is copied.—Editor

I have been asked to say a few words on the influence of color vibrations, but sound and color are so intimately correlated in the psychic world that to talk of the one language inspires or visualizes the other, and therefore I shall also speak of Music. In this direction lie many fascinating by-paths of thought and experiment. That we live in a world of vibrations which ceaselessly beat on the physical organism, and of which we sense but a limited range by means of eye, ear, smell, and touch is a fact not to be gainsaid; and this thought brings another, which is that many of us have a longer range of these perceptions than the normal individual possesses. So many persons have told me of transcendent experiences in color-vision, some of them identical, that personally I cannot but believe that

there is a near and radiant world of pure color and exquisite music, which in time we shall all explore and revel in at our leisure, and to our lasting benefit. Clairaudience and clairvoyance are both supernormal in our present age, but that they are not perfectly natural attributes of the evolved man, I would deny, and I often feel that we have paid very dearly for our Western Civilization, by losing many fine perceptions and enjoyments during its construction. For the greed of gold, the lust of power, the loss of spirituality, which are the signs of a material age, now happily passing to make room for nobler ideals, could have had no place in the early days of elder civilizations, when the Sons of God walked the earth in all their radiance. When none but he of Kingly heart and noble thought could occupy a throne, for his radiant spiritual body was visible to the smallest child, and no mistake could be made. He reigned by right Divine of inherent power and spirituality. Now-a-days the glorious golden halo and purple aura of the King initiate can no longer be seen by his poorest subject, and we have but the symbol of what has been in the material gold crown and the purple coronation robe. That the old painters had an intuitive perception of the truth, we may be sure as we view the very carefully depicted nimbus round

the head of a saint, and the way in which the same colors are used for Holy People. I do not remember having seen a picture of the Blessed Virgin without her blue robe. Blue being symbolical of aspiration, purity, and sincerity. Sometimes, a touch of red or pink is added to show that in addition to these virtues she possessed the human Mother love, without which no woman can be perfect, and which dignifies the most frivolous specimen of girlhood. St. Joseph, again, is always dressed in yellow—the symbol of Arcane wisdom and meditation. Again we reverently regard the white robe of the Savior symbolical of the High Priest and Initiate, for in the white light of illumination all colors blend and meet.

In a subconscious way, too, we are aware of color influences. How often we speak of a grey day and truly in depression and grief, occultists tell us, that the naturally clear and beautiful colors of the aura are barred with livid grey. *The pink of condition* is another phrase which signifies quite an opposite state of things. Any clairvoyant will tell us that the aura of a healthy person is permeated with beautiful rose red lines, the psychic nerves as it were, along which the solar vitality rushes.

Another frequent expression is *true blue*, which is always used to describe

someone whose character is loyal, aspiring, and above reproach—one we can trust.

Born to the purple we say of one of high destiny, who holds the fate of a nation in his hand, and has an environment of culture and refinement. Sometimes, alas, only luxury is signified by the expression, for we forget that a purple aura suggests an uplifter, and Savior of Humanity, for Violet or Purple unites within itself the Rose Red of Affection, with the Blue of Devotion and Aspiration.

Mrs. Watts Hughes has for many years experimented to show how close is the connection between music and color. She has invented an instrument called an eidophone, into which she sings (she has a glorious voice) and on the top is a disc of India rubber, slightly hollow, which receives the sounds. She finds that by putting various materials on the disc, she gets very wonderful and beautiful results. Sometimes, she places moist colors, and then when a certain note is sounded, the colors are built up into flowers. Thus, she can make a daisy by singing certain notes, and pansies too, very tiny, but exquisitely beautiful, are formed in response to certain music. It sounds like a fairy tale, doesn't it? but it is perfectly true, and I give these results from a demonstration which delighted the Camera Club of London,

some time ago. But, there is more behind this, which we can dimly perceive. In the Old Book the wonders of Creation are described thus: "And God said, Let there be light, and there was light." Does it not seem to you that, simple and dignified as these words are, what they really convey is that God sang, for Music is one of our Father's languages, and immediately, in harmonious sequence and magnificent order, clouds of color were marshalled into a transcendent pageant which the 1st Chapter of Genesis describes; and under the influence of the Divine Music, the beauties of the natural world in all their Glory came into being. For Light is Color, and Color is Light, and the two are wedded to sound. No wonder that "the stars sang together and the Sons of God shouted for joy," at the wondrous sight.

Very interesting conclusions have been arrived at by scientific experimenters. Thus, in agriculture, by using various colored glasses over seeds, it is found that the blue ray retards growth and the red stimulates it, and in the case of corn, there is a chemical change in the seed itself, more nitrogen being generated in the wheat grown under green glass than of any other color. In many asylums for the insane, color treatments are being used with successful results. To stimu-

late the despondent, *red* hangings and furnishings are used. To soothe and calm the unduly excited, *blue* is successful. And for general toning up of the mental system, *yellow* is employed. In our homes and personal arrangements, especially those which relate to our children, we shall be wise to make use of suitable color schemes. A lazy, indolent child will be greatly helped by wearing red. A bad tempered one should wear blue or soft grey. One who is stupid or studies with difficulty will be mentally stimulated by the yellow ray. For such a child, I would have a pane of yellow glass put in his room, and while studying, let him wear a yellow silk handkerchief round his head.

We should avoid *Greens and Browns*, except Nile Green, that beautiful shade between Green and blue, because the former colors are connected with the lower passions, selfishness and greed being shown forth in *Brown*, and spite and jealousy in the *Green* vibration, and we wish to leave these dormant, and unexcited. I am told that many businessmen have a very bright Brown in their aura, which shows forth shrewdness and foresight, so it is not altogether bad, but dull dirty shades should be avoided.

In decorating our homes, we should keep to the pure tones of primary colors: Red, Yellow, and Blue.

There is a delightful scale of tones to be had in each, and we cannot go very far wrong in using *Blue* for sleeping apartments, or those used for psychic development, *Yellow* and *Orange* for library and study, and *Red* for refectories and dining rooms, as that color stimulates the appetite; but much depends on temperament, and I would *bar* Red altogether in a quarrelsome, irritable family, and use soothing shades for all purposes. In photographic factories it has been found necessary to substitute green for red glass, as the red caused great irritability and restlessness among the workers.

In this connection, it is interesting to note that Madame de Rambouillet, when she founded her Salon and showed the French Court how the virtuous wife could be a greater influence than the courtesan, who hitherto had held sway, was very careful in her choice of color. Her room was called the *Blue Salon*, from the color of the walls, and she used crystal glass and flowers in abundance. The *Blue* was quite an innovation, as at that time shades of *Red* and *Tan* were considered the thing for decoration, and as all the world knows, the Salon Rambouillet instituted a new era of refinement and ideality among the women of the French race.

Now I will give you *the six colors of heraldry*, and their meaning accord-

ing to Ruskin, that master of color, and will conclude with a letter from one who is, in my estimation an authority on mystic matters.

As you all know, there is a deep significance in the blazonry of a Shield or Coat of Arms.

Ruskin places *Or, or Gold. first*. The heraldic name of which is the Sun of Justice, and stands for the strength and honor of all men, and this is quite in a line with what psychic investigation has taught us, that, the man in whose aura gold predominates is following the path of the intellect and acquiring Arcane Wisdom. Such men, rightly active, are "living sunshine."

The next is *Gules or Rose* color, from the Persian *gule*, a rose. This is the color of love, fulfillment of joy. The Greeks had a pretty custom of shaping their vases for precious perfume like a rose. Those who are following the path of Rose are on the way of love, love in all natural and beautiful forms, devoted Mothers, those who express themselves in music, poetry, or art. It has its thorns, and often mistakes are made, but the path of feeling and emotion is a very noble one.

The third is *Azure* which signifies the fulfillment of love and joy in Heaven, as the Rose color is the fulfillment of love and joy on Earth.

Those who are on the Azure ray are

Mystics, and Poets, ever seeking to bring something of Heavenly purity and beauty to illuminate the dark places of Earth.

The fourth is *Escarlate or Carnation*, the body of man its beauty, the maid's scarlet blush in noble love—the youth's scarlet glow in noble war—the dye of the earth. It is closely allied to *Orange*, which gives great physical magnetism. Our brethren of this ray should give themselves in all kinds of physical and material service to their fellowmen.

The fifth is *Vert or Green*, and those on this ray, are distinguished by sympathy and devotion, for it is the color of youth born in the spirit, and in Holy Writ we are told of "A Rainbow round about the throne, like unto an emerald" and we wonder if this transcendent halo be composed of the prayers of those who follow the way of Devotion.

Purple or Violet, the Kingly color, concludes Ruskin's list. It is Rose color chastened with Blue. The Color of Love in noble or divine sorrow borne by all Kingly Souls. These six colors give the angelic Iris of the light and Covenant of Life.

That color harmonies, whether arranged by man or seen in our gorgeous landscapes—the Sunset and Dawn limned by the Divine Artist—have a very real significance and

influence, no one can doubt. Chopin, we are told, drew his magical melodies from the inspiration of the Dresden Art Gallery, and those who have psychic vision visualize Corot's exquisite landscape, while Chopin's music is being played. The deep forests and great quiet lakes of his native land are painted in the music of Grieg. Beethoven also was in the habit of wandering through fields and lanes with a musical note book, working up the suggestions of color into vast harmonial movements. The spring song of Mendelssohn builds up the daintiest filigree forms. While the stately conceptions of our great tone Poet, Wagner, is a series of embattlements in glorious color.

Dear Friend,

You have studied the influences of color for some time, but there is yet much for you to learn, for those influences are as marked and varied as only an infinity of tones can express, and there are many that your eye at present is unable to cognize.

To achieve any marked sensitiveness to the color languages, which are speaking very definitely round you, you must *think* in color.

Close your eyes, and let the waves of exquisite tints from the desire world sweep over your Soul.

When you meet a friend, or at any time when observing people, try to

look beyond the bodily presence, which is but a crude manifestation of the Soul, and sense the colors of which that Soul, as the garment of the spirit, is composed.

This faculty will not be yours all at once, but by perseverance and regularity, in continually seeking spiritual aspects, you will at last behold the human aura with the radiant presentiment of its qualities in exquisite color schemes, glowing and opalescing, as waves of thought sweep through it and across.

This opening of the inward Vision made the Transfiguration a never-to-be-forgotten moment, to those privileged to witness it, for the Christ Spirit must have exhibited such glorious harmonies as no earthly language could express, and one can enter into Peter's desire to remain in ecstasy for ever, just bathing in its Heavenly Radiance.

And, remember too, how Moses brought with him some of the Glory of his communion with the Father, the brightness being so great that he had to veil his face.

The judgement of perception of what an aura conveys should be made rather on the translucence and purity of the whole, than from the properties belonging to the several colors. A heavy, dull, murky-looking aura, even though the fundamental scheme be

Blue, Violet, or Rose, those particularly consecrated to spiritual qualities, is not the evidence of such a radiant personality, as the bright, clear Red or Green of the lower nature, if they scintillate and opalesce with life, and stretch far away from the body in strong contours.

Nevertheless, each color is a symbol of one aspect of the seven rayed Light or Logos from which all derive life.

The *Violet* symbolizes the Priest and Initiate.

The *Blue*, the Mystic of gentle and spiritual aspirations.

The *Yellow*, the philosopher, the aspirant for Wisdom, The Solomon.

The *Green* shows the sympathizer with Human suffering—The desire to help and heal.

The *Red* gives the man of feeling, the emotions of Human Love in all natural aspects—The artist.

The *Orange* stands for Health in the Body, and Individuality of outlook—The worker.

The *Purple*, The man who combines the Rose of compassion with the Blue of the Mystic—the Savior of men—the elder Brother of the race.

All these, in their due proportions, become united in the *white rose*, which combines all colors in its spiritual beauty and stands for complete realization and atonement. The union

of the Son with the Father—The path of Discipleship takes man along each separate ray in the seven ages of Being, to develop the qualities of Priest, Mystic, Philosopher, Sympathizer, Artist, Worker, and finally Saviour of men, who unites the Human and Spiritual, and the consummation in the white Rose of purity.

Viewed in this light, your color studies will give you a broad outlook on life, and a gentle judgment of men and things. For to understand all is to pardon all. We are each one developing along a different ray of the one white light; nor can we, without danger, diverge from our path, which is marked out. Every way to the Cross is surrounded by its special temptations and dangers. And it is difficult at our present stage to be loyal to our own conditions and service, and yet sympathize with the methods of another Soul.

The Priest and Saviour alone have that wide sympathy with mankind, which makes them deal gently and unerringly with the mistakes of their younger brethren.

We, some of us of the *Red* vibration, whose emotions are such a fearful joy, yet also a source of temptation and sorrow, must learn to consecrate ourselves to great issues, and lay our gifts whether as Artist, Actor, Poet, or Musician, on the altar of Humanity,

and use our Love Nature in its highest expressions.

Those of the *Green* must use their individuality to concentrate on Human suffering, and their sympathy to work for its amelioration.

The Philosopher of the *Yellow* Light must voice his message in no uncertain tone, and as he receives the Wisdom of the Spirit, give with both hands to thirsting Souls, ever pointing the way to those who seek. The mystic of the *Blue* ray must consecrate his gifts to spiritual uses, and never degrade them by accepting material gain for service on the psychic plane. His occultism must be that of the hidden way of prayer, for “to pray is to labor.” The worker of the *Orange* vibration must seek the path of physical work, in practical help, and the amelioration of social conditions.

All have their part to play in ministry to others and their own proper development. Each is a letter in God’s alphabet, without which the perfect word cannot be formed, or as an instrument in the Heavenly Orchestra, which, if unattuned, causes discord in the whole theme. Let us, therefore, attune ourselves to the infinite, with hearts in the Silence, and hands outstretched to serve, patiently and humbly walk along our allotted path in life, and strive to fulfill its obligations.

Question Department

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RELATION BETWEEN SOUL AND MIND

Question—We have had some discussion in our classes regarding the soul, some confusion of opinion exists. What is the relation between the soul and the mind, are the forces of both permanently united to the spirit? Which body will be used in the later stages of development, the Mental or the Soul body?

Answer—We will turn for our answer to 366 of the *Cosmo*. There we find a chart which embodies the whole scheme of involution and evolution. It is not a very complicated chart either, and the student who wishes to master the mystery of existence would do well to thoroughly memorize this diagram.

Reading on the left side thereof, we learn that during a stage of unconscious evolution the spirit grew a three-fold body and crystallized into it. This was the dense body, the vital body and the desire body. In the earth period, the focus of mind was given, and this becomes the fulcrum upon which involution turns to evolution. Then a three-fold stage of conscious

evolution commences during which the growth of a three-fold soul is accomplished by spiritualizing the three bodies into the soul. We find that in the remainder of the Earth Period we extract the conscious soul from the dense body; in the Jupiter Period the **intellectual soul** is extracted from the vital body; in the Venus Period we extract the **emotional soul** from the desire body; and in the Vulcan Period we become creative intelligence by amalgamation of the three-fold soul with the mind.

In order to make this more clear, we will turn to page 421 where there is a chapter on Alchemy and Soul-Growth. There we read as follows:

Alchemy and Soul-Growth

The dense body was started in the Saturn Period, passed through various transformations in the Sun and Moon Periods, and will reach its highest development in the Earth Period.

The vital body was started in the Sun Period, was reconstructed in the Moon and Earth Periods, and will reach perfection in the Jupiter Period, which is its fourth stage, as the Earth Period is the fourth stage for the

dense body.

The desire body was started in the Moon Period, reconstructed in the Earth Period, will be further modified in the Jupiter Period, reaching perfection in the Venus Period.

Reference to diagram 8 will show that the lowest Globe of the Jupiter Period is located in the Etheric Region. It would therefore be impossible to use the dense physical vehicle there, as only a vital body can be used in the Etheric Region. Yet it must not be supposed that after spending the time from the beginning of the Saturn Period to the end of the Earth Period in completing and perfecting this body, it is then thrown away that man may function in a "higher" vehicle!

Nothing in Nature is wasted. In the Jupiter Period the forces of the dense body will be superimposed on the vital body. That vehicle will then possess the powers of the dense body in addition to its own faculties and will therefore be a much more valuable instrument for the expression of the threefold spirit, than if built from its own forces alone.

Similarly, Globe D of the Venus Period is located in the Desire World (see diagram 8), hence neither a dense nor a vital body could be used as an instrument of consciousness; therefore the essences of the perfected dense and vital bodies are incorpo-

rated in the completed desire body, the latter thus becoming a vehicle of transcendent qualities, marvelously adaptable and so responsive to the slightest wish of the indwelling spirit that in our present limitations, it is beyond our utmost conception.

Yet the efficiency of even this splendid vehicle will be transcended when in the Vulcan Period its essence, together with the essences of the dense and vital bodies, are added to **the mind, which becomes the highest of man's vehicles, containing within itself the quintessence of all that was best in all the vehicles.** The vehicle of the Venus Period being beyond our present power of conception, how much more so is that which will be at the service of the divine beings of the Vulcan Period!

During involution the creative Hierarchies assisted man to arouse into activity the three-fold spirit, the Ego, to build the three-fold body, and to acquire the link of mind. Now, however, on the seventh day (to use the language of the bible) God rests. Man must work out his own salvation. The three-fold spirit must complete the working out of the plan begun by the Gods.

The human spirit, which was awakened during Involution in the Moon Period, will be the most prominent of the three aspects of the spirit

in the evolution of the Jupiter Period, which is the corresponding Period on the upward arc of the spiral. **The life spirit**, which was started into activity in the Sun Period, will manifest its principal activity during the corresponding Venus Period, and the particular influences of the Divine Spirit will be strongest in the Vulcan Period, because it was vivified in the corresponding Saturn Period.

All three aspects of the spirit are active all the time during evolution, but the principal activity of each aspect will be unfolded in those particular periods, because the work to be done there is its special work.

When the threefold spirit had evolved the threefold body and gained control of it through the focus of mind, it commenced to evolve the threefold soul by working **from within**. How much or how little soul a man has depends upon the amount of work the spirit has done in the bodies. This has been explained in the chapter describing post mortem experiences. (See pages 95 & 96, *Cosmo*.)

As much of the desire body as has been worked upon by the Ego is transmuted into the emotional soul, and is ultimately assimilated by the human spirit, the special vehicle of which is the desire body.

As much of the vital body as has been worked upon by the life spirit,

becomes the Intellectual soul, and it builds the life spirit, because that aspect of the threefold spirit has its counterpart in the vital body.

As much of the dense body as has been worked upon by the Divine Spirit, because the dense body is its material emanation.

The conscious soul grows by action, external impacts, and experience.

The emotional soul grows by the feeling and emotions generated by actions and experiences.

The intellectual soul, as mediator between the other two, grows by the exercise of memory, by which it links together past and present experiences and the feeling engendered thereby, thus creating “sympathy” and “antipathy”, which could not exist apart from memory, because the feelings resulting from experience alone would be evanescent.

During involution the spirit progressed by growing bodies, but evolution depends upon soul growth—the transmutation of the bodies into soul. **The soul is, so to say, the quintessence, the power or force of the body**, and when a body has been completely built and brought to perfection through the stages and periods as above described, the soul is fully extracted therefrom and is absorbed by the one of the three

aspects of the spirit which generated the body in the first place; thus:

The Conscious soul will be absorbed by the divine spirit in the seventh Revolution of the Jupiter Period;

The Intellectual soul will be absorbed by the life spirit in the sixth revolution of the Venus Period;

The Emotional soul will be absorbed by the human spirit in the fifth revolution of the Vulcan Period.

So much for the evolution of soul. We will now turn to the mind and the various stages which bring it to perfection.

We read on page 426 of the *Cosmo*:

At the present time, however, the mind is not focused in a way that enables it to give a clear and true picture of what the spirit imagines. It is not one-pointed. It gives misty and clouded pictures. Hence the necessity of experiment to show the inadequacies of the first conception, and bring about new imaginings and ideas, until the image produced by the spirit in mental substance has been reproduced in physical substance.

At best, we are able to shape through the mind only such images as have to do with **Form**, because the human mind was not started until the Earth Period, and therefore is now in

its “form”, or “mineral” stage, hence in our operations we are confined to forms, to minerals. We can imagine ways and means of working with the mineral forms of the three lower kingdoms, but can do little or nothing with living bodies. We may indeed graft living branches to a live tree, or living parts of animal or man to other living parts, but it is not life which we are working; it is form only. We are making different conditions, but the life which already inhabited the form continues to do so still. **To create is beyond man’s power until the mind has become alive.**

In the Jupiter Period the mind will be vivified to some extent and man can then imagine forms which will live and grow, like plants.

In the Venus Period, when his mind has acquired “feeling” he can create living, growing, and feeling things.

When he reaches perfection, at the end of the Vulcan Period, he will be able to “imagine” into existence creatures that will live, grow, feel and think.

In the Saturn Period the life wave which is now man started on its evolution. The Lords of Mind were then human. They worked with man at that Period, when he was mineral. They now have nothing to do with the lower kingdoms, but are concerned solely with our human development.

Our present animals started their mineral existence in the Sun Period, at which time the Archangels were human; therefore the Archangels are the rulers and guides of the evolution of that which is now animal, but have nothing to do with plant or mineral.

The present plants had their mineral existence in the Moon Period. The Angels were then human, therefore they have special concern with the life that now inhabits the plants, to guide it up to the human stage; but they have no interest in the minerals.

Our present humanity will have to work with the new life wave which entered evolution in the Earth Period and now ensouls the minerals. We are now working with it by means of the faculty of imagination, giving it form—building it into ships, bridges, railways, houses, etc.

In the Jupiter Period we shall guide the evolution of the plant kingdom, for that which is at present mineral will then have a plant-like existence and we must work with it there as the Angels are now doing with our plant kingdom. Our faculty of imagination will be so developed that we shall have the ability, not only to create forms by means of it, but to endow those forms with vitality.

In the Venus Period our present mineral life wave shall have advanced another step, and we shall

be doing for the animals of that period what the Archangels are now doing for our animals—giving them living and feeling forms.

Lastly, in the Vulcan Period it will be our privilege to give them a germinal mind, as the Lords of Mind did to us. The present mineral will then have become the humanity of the Vulcan Period, and we shall have passed through stages similar to those through which the Angels and Archangels are now passing. We shall then have reached a point in evolution a little higher than that of the present Lords of Mind, for remember, there is never an exact reproduction anywhere, but always progressive improvement, because of the spiral.

The Divine spirit will absorb the human spirit at the close of the Jupiter Period; the Life spirit at the close of the Venus period; and the perfected Mind, embodying all that it has garnered during its pilgrimage through all the seven Periods, will be absorbed by the Divine Spirit at the close of the Vulcan Period.

From the foregoing it will be clear that there is a distinct evolution of soul and another equally distinct evolution of **mind**, yet they are not at all independent of one another, but work in perfect unison, as, for instance, heart and lungs work together to keep up the rhythm of the body. Therefore

it will be neither the mental, nor the soul body that we shall use in the later stages of our development, but a composite vehicle containing increasingly the essence of all our bodies, which will

then be a composite garment of the spirit, so wonderful and glorious that it is beyond even our faintest conception at the present time.

The Astral Ray

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EVOLUTION AS SHOWN IN THE ZODIAC

(Continued)

When we consider the Zodiac in its religious, as well as its evolutionary aspects, by means of the six pairs of opposite signs into which the twelve may be divided, we also commence with Cancer and Capricorn for the reason given in the previous article; namely, that these are the solstitial points where the Sun reaches its highest and lowest declination.

Considered in this manner, we find that there are two sets of three pairs of signs, namely: Cancer and Capricorn, Gemini and Sagittarius, Taurus and Scorpio. In these three pairs of signs we may read the history of human evolution and religion, in the early, the middle and the latter third of the Atlantean Epoch. In the other three pairs of signs: Aries and Libra, Pisces and Virgo, Aquarius and Leo, we find the key to man's development during the Aryan Epoch. This is also divisible into three distinct periods, namely: the *Aryan Age*, from Moses to Christ, which comes under Aries-Libra; the *Piscean Age*, which takes

in the last two thousand years under Pisces-Virgo and Catholicism; and the two thousand years which are ahead of us, called the *Aquarian Age*, where the signs Aquarius and Leo are illuminated and vivified by the solar precession for the upliftment of the Son of Man (Aquarius) by the Christ within, the Lion of Judah (Leo), to the estate of Superman.

It must not be thought however, that the Atlantean Epoch only lasted while the Sun by precession went through Cancer, Gemini, and Taurus, a period of only six thousand and a few hundred years; far from it; but there are spirals within spirals and recapitulation takes place in the Epochs and races, so that we may know what is the general destiny by looking at the Sun's passage through these signs and therewith taking this import and symbolism into consideration. It may also be said that the further we advance the smaller do the spirals become, the shorter the time in which a given improvement is made, because of the proficiency we attained in former ages, and therefore it is extremely probable that this present is the last lap, that the coming Aquarian age is the final

preparatory school day which will fit us for the new age, the Sixth Epoch, and that that will begin when the Sun by precession enters Capricorn.

This, of course, would mean that the Second Advent must take place just before that time, and though it seems to us that so many signs point that way, this is a mere surmise and may not have any truth in it at all. Thousands of people have been misled during all the ages that we know of, to think that Christ would soon be here; it is however, better that we are looking forward to it than if we should say with some, that it will never take place. In that case the Great Day will find us unprepared and we should find ourselves among the stragglers who are until to attend the wedding feast of the higher Self to the lower because lacking the "soul-body" which is the "wedding garment" that enfolds them.

CANCER—CAPRICORN

The Sun's passage by precession through the sphere of Cancer with its opposite sign Capricorn, designates the early third of the Atlantean period, which was intensely watery, as the whole earth was surrounded by a dense drenching fog, and the Niebelung, or "Children of the Mist," lived then in the basins of the Earth. Cancer was not then represented by the same symbol as today; in ancient times, it was pictorially figured as a beetle or scarab. This was the signature of the soul, for then mankind was much less body than soul.

The sign Cancer is watery in its nature,

and the fish part of Capricorn in the opposite sign also helps to symbolize this state of life under water when the Sun went through the watery sign Cancer by precession. The Moon, the planet of fecundation points mystically to this period of germination, when mankind first commenced to exercise the Creative function at the dictates of desire inculcated by the Lucifer Spirits. Thus they opened the Gate of physical Life through Cancer, and strayed into the terrestrial sphere, but opposite stood Saturn, the ruler of Capricorn, ready to slay them with his scythe, and usher them through the Gate of Death back into the spiritual realms where they are at home.

GEMINI—Sagittarius

Our condition during the middle third of the Atlantean Epoch is illustrated in the Sun's passage through the sign Gemini, the twins, which aptly represent infant humanity. During this age the division of soul from soul by the veil of flesh, which we call the body, became more noticeable, for the atmosphere had already cleared to a considerable extent, and the faculties of the spirit had become more focused in its physical instrument. With this delusion of the personal self, there came at once the idea of 'me' and 'thee', 'mine' and 'thine', our individual interests commenced to clash with those of others, so that a tragedy such as that recorded between Cain and Abel, became possible. Nor was the shedding of blood confined to human beings, for we learn from the Bible that "Nimrod was a mighty hunter".

This savage ideal was expressed in the Celestial Centaur, Sagittarius, with his bow and arrow.

But both of these pairs of opposites: Cancer-Capricorn and Gemini-Sagittarius, may be considered pre-historic hieroglyphics of a development accomplished in Sidereal years, long past, though none the less important on that account. Our own times, with the development prescribed for them, are symbolically represented in the four pairs of signs within the fixed cross: the Bull, the Lion, the Serpent and the Man.

For that reason the two pairs of opposites comprising the fixed signs, Taurus-Scorpio, and Leo-Aquarius, are mentioned in the Bible, and we shall find that our modern systems of religion are full of allusions to the signs which lie between them, namely, the three pairs of opposites: Aries-Libra, Pisces-Virgo, and Aquarius-Leo. These three pairs of opposites are, as already stated, emblematic of the development in the *early* third of the Aryan Epoch, the Sun by precession went through the sign Aries, the *middle* third of the Aryan Epoch finds the Sun in Pisces, by precession, and during the last third of this Epoch the Sun will go through the sign Aquarius. Then the solstitial point Capricorn will see the inauguration of a new cycle or age.

The spiritual preparation for this development commenced about thirteen thousand B.C. when the Sun by precession, was in the sign Libra, the Balance, the last

time, and different phases of this germinal impregnation of the people then living were carried on during the precessional travel of the Sun through Virgo, Leo, and culminated in Cancer about eight thousand B.C. when the last of Atlantis was destroyed by water, substantially as related by the Egyptian priests to Plato, and we shall see presently how those germinal ideals, given to humanity in those far, bygone days have grown and dowered into factors of human development and spiritual Standards of the greatest importance.

TAURUS—SCORPIO

In the latter third of Atlantis, Egoism had developed to a far greater degree than before, the spiritual sight had been lost by the larger majority of the people who then lived entirely on the material plane and gloried particularly in their material possessions.

The Bull was very properly worshiped by them, it was an emblem of strength necessary to conquer the material world, it was on account of its prodigious strength, an invaluable aid in all their work. The proverb about "the flesh pots of Egypt" has remained illustrative to the present day, to show how abundantly that animal supplies their physical need of food, and the milk of the female was also an important article of diet. The possession of much cattle was therefore ardently desired by the ancient infant nations, and the worship of the Bull was inaugurated under the solar precession through Taurus during earlier, sidereal years, and was

continued to the comparatively modern times, when the Sun by precession went through the sign of the Celestial Bull for the last time.

At that point when the Sun entered the sign of the Lamb, Aries, the Aryan religions were inaugurated. The Religion of the Lamb is to hold sway for the next sidereal year, while the Sun by precession passes around the twelve signs of the zodiac, as the religion of the Bull has held dominion during the previous celestial year from the time the Sun entered Taurus, until it left the same sign on its next passage.

New religions, however, are not revealed in their fullness at the beginning; they are started and go through a period of gestation long before the religion which they are to succeed, comes into material existence and similarly an ancient religion about to be abrogated, survives long after the religion which succeeds it has become the official source for upliftment of humanity. The Original Semites, chosen to inaugurate the worship of the Lamb, Aries, during the Aryan Epoch, were taken from 'Egypt,' the home of the Bull 'Taurus.' Not our modern 'Egypt' however, the story of Pharaoh who endeavored to prevent their emigration and was drowned, has reference to Atlantis which was submerged thousands of years before Moses is supposed to have made his escape with the Israelites through the 'red sea'. The facts underlying the story are that a multitude of people left the land where the bull 'Taurus' was worshiped, (Atlantis or Egypt) whose inhabitants

were drowned, to seek a 'promised land' beyond the water which then engulfed an '*ungodly nation*.' There they were dedicated to worship the 'Lamb' Aries. This lamb had been slain in 'Egypt'; (Atlantis); through its blood these pioneers had been preserved from death, and it was thus "the Lamb, slain from the foundation of the (present) World" which we call the *Aryan Epoch*. Noah's escape presents another phase of the same occurrence relating that the mists which had enveloped Atlantis condensed to rain, and flooded the basins of the earth, leaving a clear atmosphere in which the Rainbow was seen for the first time at the opening of the New Age, the Aryan Epoch, where a new Covenant was made with the pioneers of the polity then ushered in.

Atlantis was the home of the Bull, Taurus, and when the Sun, by precession, was leaving that sign the last time, the Religion of the Lamb Aries was definitely ushered in. Thenceforth, the worship of the Bull was abrogated and when any of the pioneer race, brought out from the ancient Atlantean dispensation by the blood of the Lamb, Aries, backslid and worshiped the Taurean 'Calf' they acted contrary to the law of progress and were therefore '*Idolaters*', and an abomination to the divine hierarchs whose task it was to guide them during the ages proceeding the advent of Christ. On account of repeated transgressions many were 'lost', and they are the Jews of today who still retain their Atlantean traits (see *Cosmo-Conception*).

Apart from the Astrological key, the

Bible is truly a closed book, but with this key, the matter is different. In the Old Testament reference is made to two classes of animals: Bulls, which were Taurean, and Sheep and Goats which were Arian. These alone were used as Sacrifices. (Turtle-doves were permitted as a concession to poverty). All the principal characters of the Old dispensation were Shepherds (*Arian*) and Christ also announces Himself as the Great Shepherd.

In the New Testament we find another animal, the Fish, attaining great prominence, and the apostles were called to be 'Fishers of Men', for then the sun by Precession was nearing the cusp of Pisces, the Fish, and Christ spoke of the time when the Son of Man (Aquarius) shall come. Thus our evolutionary journey is mapped out in the hidden astrological allusions of the Bible.

The student now has a line on the march of events, which it is well to keep in mind. Next month we will consider the deeper details of each sign.

YOUR CHILD'S HOROSCOPE

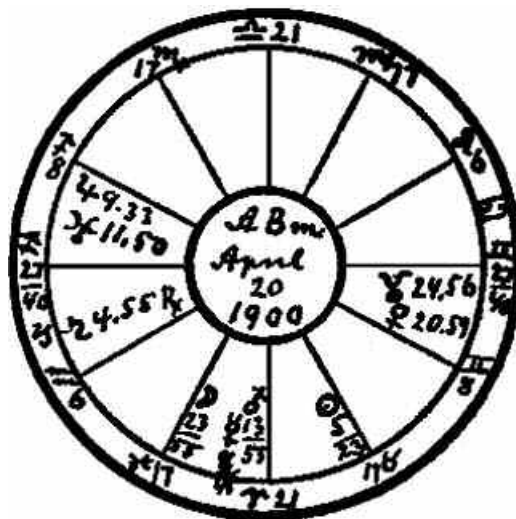
Did you notice our offer to cast your child's horoscope? Read it in the front part of the magazine, and if you want to take advantage of it, send us his or her Name, Birth-year, Date, Hour, and Place. There are **five items**, do not forget any of them, or we cannot cast the horoscope and your request will be thrown out.

YOUR CHILD'S HOROSCOPE

Adolph Bm.

Born April 20, 1900

We judge first his mental characteristics from the position of Mercury and the Moon, although, of course, all the other planets have their part in determining this as well as all other matters.



We find that both Mars and Mercury are in Aries, the sign of the head; Saturn is square to Mercury. The presence of Mars in Aries always makes people very quick-tempered; they act under impulse and do some very rash acts which they may regret afterwards. We find also that the square of Saturn to Mercury will cause Adolph to hold a grudge and be very cruel and sarcastic in his speech. These tendencies should be checked by all means possible. It is bad enough to do rash things on the impulse of the moment. But when anyone nurses a fancied or even a real grievance, it is impossible to repair the damage done by being quick-tempered and he makes himself and his environ-

ments very unhappy.

By all means tell Adolph morning, noon, and night that whatever happens, he must forget and forgive. The Moon, which is the other significator of mind, is also square to Venus and Neptune and these mental configurations give him a tendency to suspect everybody and thus attract undesirable conditions to himself which will make him very unhappy in life unless they are eradicated or lived above.

Uranus is in conjunction to Jupiter and this planet is essentially dignified in Sagittarius, the sign of Science and Invention. These two planets, in trine to Mercury and Mars, will make Adolph very inventive; it will give him a genius and an ability to see things that are far above the average; but there is not an easy street before him so he can just walk into fortune and have success open her arms to him at the very moment he appears. Uranus and Jupiter are in the twelfth house, the house of limitation, sorrow, trouble and self-undoing. The good things signified by any planet in this house are difficult to bring about. It seems to remain in latency as if there were a wall round about it to hold it back. Moreover, Saturn, the planet of obstruction, is intercepted in the first house. All intercepted signs show things which are in latency and difficult to bring out. Therefore it would seem that his environment, signified by the first house, will have the tendency to hold him down always. Jupiter and Uranus, trine Mars and Mercury, will give him plenty of push; he will always endeavor to do something in order that he may succeed,

but at every turn it will seem as if something comes up to check his desires and block his designs.

The Moon square Venus and Neptune, in the sixth house, which rules labor, will make it very difficult for him to find employment for anyone else. He will always meet with treachery on the part of his fellow employees, and when he has conceived an idea and is working it out, he will be liable to have it stolen from him; therefore, he should be very careful not to give his confidence regarding such matters to anyone, no matter how fair they may seem to his face.

In the matter of finance, he will experience the strangest and most unexpected reverses because Uranus, the ruler of the second house, is retrograde in the twelfth house. He will never make any great fortune and at times he will be brought down to such poverty that he will be absolutely without means of any kind or nature. This may seem very unfortunate from the ordinary worldly point of view. But as a matter of fact, when anyone has that ability which is indicated by Uranus conjunction Jupiter trine Mercury and Mars, any reverse that he may suffer will only be temporary and it will give him new incentive to go ahead with something else. Money has no value to the soul, but the experience has, and in this way he will get much more experience than if everything went smooth for him financially.

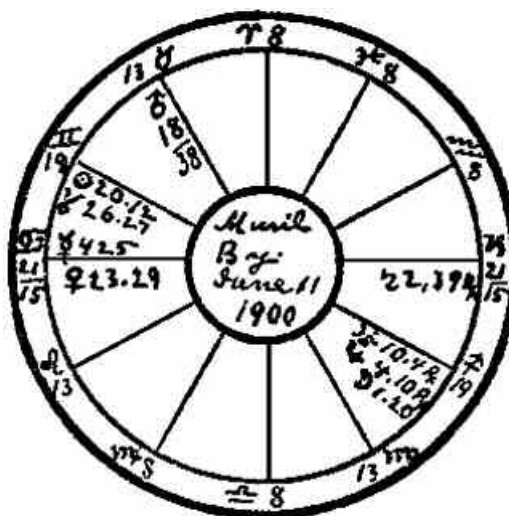
With respect to Health, it is very essential that the parents should be careful with coughs and colds, for these are indicated by the square of the Moon to Venus and

Neptune in sign the Gemini, which rules the lungs, and in the sixth house, which rules health. Nearly everybody is too careless with a cold, thinking of it as something that will right itself without trouble upon their part. And it does in most cases; but where there is a weak spot, it behooves us to be particularly careful not to cultivate conditions that may aggravate the matter. The square of Saturn to Mercury in Aries also gives him a tendency to very severe headaches and congestion of blood in the head. If he is taught some easily appropriate exercises which will keep the muscles of the neck in proper shape, this will be greatly ameliorated; but the temper, spoken of in the opening paragraph, will be greater factors in bringing on this disability than anything else. Therefore, if he is taught to hold himself in check and obtain self-control, he will also lighten, if not entirely do away with, this tendency.

Murillo By Los Angeles
Born June 11, 1911

At the time of Murillo's birth, Cancer was rising with Venus and Mercury on the Ascendant; this gives him a dreamy, artistic temperament which is apt to make it difficult for him to get through life. Saturn was just going down in the West and is, therefore, in opposition to Mercury. This makes him timid and gives him a very poor memory. This aspect also gives him a tendency to disregard the truth; in fact, if this configuration of Saturn to Mercury were alone and not offset by something

else, he would be very untruthful; but the Moon in conjunction and parallel to Uranus and Jupiter makes him intuitional and gives him more honorable characteristics, so that there is good reason to hope that he may outgrow the evil tendency, specially if you are quite strict with him in respect of always telling the truth. For then, by the help of the last named configuration, he will be able to overcome the



evil effect of Saturn opposition Mercury.

Mars is the most elevated planet in the horoscope; that is to say, it was near the zenith at the time of his birth. This planet in Taurus, the sign of the voice, makes him very quarrelsome, and the sextile to Venus from the house of friends gives him the tendency to always rule his friends, particularly his young girl friends, with a rod of iron; and, strange to say, they will submit and seem to like it and will be loyal to him in spite of anything he may say or do. Thus his best and closest friends will always be girls, for the boys will never submit to him in that respect.

The Sun and Neptune are in conjunction

in Gemini, the sign of the hands, shoulders and arms, showing that the artistic ability of Venus on the Ascendant will particularly express itself along the line of music on stringed instruments. It will not be necessary for him to study music. The moment, almost, that he takes up an instrument he will be able to play upon it and his ability is very superior and inspirational, but unfortunately these significators are situated in the twelfth house, the house of sorrow, trouble, and self-undoing. The indolence engendered by the opposition of Saturn to Mercury, which latter planet also is in the twelfth house, will prevent him from pushing to the front and obtaining recognition before the public, if the tendency is allowed to run unchecked.

Saturn, the ruler of the seventh house, is also in the sixth, curtailing his chances of obtaining employment of the faculty which he has so well in hand; and the sun, which rules the second house, the department of life that deals with finance and the emolument we receive for our services, is in the twelfth house, imprisoned, as it were; therefore the indications are that Murillo will have a very difficult time getting the proper public recognition of the faculty which he undoubtedly possesses; and when he does get a hearing it will be difficult for him to obtain the financial remuneration his talents deserve. Moreover, there is the tendency indicated by Mars sextile to Venus that he will spend his money too freely on lady friends.

All these things the parents should consider and guide their educational efforts in such manner as to offset them from the

earliest childhood. Encourage him always to seek the society of boys, try to get him to understand, as soon as possible, the value of a dollar, that it should not be squandered foolishly; above everything, try to push him to the front. No one can make a position for himself, or succeed in life, unless he has the faculty of meeting others and being pleasant to them; he has much to help him, also, in respect of overcoming these undesirable traits; for Jupiter, the planet of joviality, who greets everyone with a "Hail Fellow Well Met", is essentially dignified in his own sign, Sagittarius; he is in the fifth house, which governs pleasure and public entertainments; he is in conjunction with Uranus and the Moon, so that there is much to give aid against the evil configurations.

With respect to health, Saturn in Capricorn shows a tendency toward stiff knees on account of lack of the synovial fluid; the sextile of Mars to Venus in Cancer, the sign of the stomach, shows that he will always be fond of the pleasures of the table and will have the tendency to overeat. This should be very strictly guarded against because Saturn in opposition to Mercury in Cancer shows that unless his appetite is curbed he will be subject to one of the most miserable diseases, namely, nervous indigestion. People who suffer from this malady are a burden to themselves and to everyone else in their environment. Therefore, it cannot be told Murillo too often to eat sparingly and with discrimination. In starting young to cultivate this habit of frugality he may escape many years of great suffering.

Studies in The Rosicrucian Cosmo Conception

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THE VITAL BODY

By Harry Wilson

The Vital Body is composed of the substance of the Etheric Region. The diagram on page 54 of the *Cosmo* shows this region to be composed of certain ethers which are as clearly defined as are the four elements of physical science: Fire, Earth, Air and Water. The four ethers are called:

1. The Chemical Ether—the lowest and densest
2. The Life Ether
3. The Light Ether
4. The Reflecting Ether—the highest and most attenuated

On page 34 of the *Cosmo* we are told that ether is as tangible to the trained seer as are the solids, liquids and gases of the Chemical Region to ordinary beings. He sees the vital forces which give life to the mineral forms of plant, animal and man flow into these forms by means of the four states of ether.

These ethers are both positive and negative in their manifestation, and their specific functions are as follows:

(1) Chemical Ether—The forces which cause assimilation and excretion work through it. The forces working along the positive pole attract the needed elements, building them into forms; the forces working along the negative pole expel from the body the materials in the food which are unfit for use.

(2) Life Ether—This is the avenue of the forces that have for their object the maintenance of the species—the forces of propagation.

(3) Light Ether—This ether is the medium of sense perception. Along the positive pole operate the forces which generate blood heat in the higher species of animal and man, making them individual sources of heat. Along the negative pole are the forces which operate through the senses, manifesting as the passive functions of sight, hearing, feeling, tasting and smelling. They also build and nourish the eye. Color in all kingdoms of life is due to the forces working along the negative pole of the light ether.

(4) Reflecting Ether—This ether is the so-called “Memory of Nature”, and in it may be found a picture of everything that has ever happened. The term “reflecting”

is used because of the fact that these “pictures” or records are but reflections from a much higher realm, where the permanent records are found. This Reflecting Ether is also the medium through which thought makes an impression upon the human brain.

As the vital body is composed of these ethers, its functions are the same, and so we are told, upon page 57 of the *Cosmo*, that we must have a vital body before we can express life, grow or externalize the qualities peculiar to the Etheric Region.

The student desiring a history of the vital body, as it appears in the *Rosicrucian Cosmo-Conception*, must first turn to the alphabetical list of words, indexed on page 540, and in the list of those beginning with the letter “V” he will find that “Vital Body” refers him to page 570, where a “topical index will be found. Under the general heading of “Man’s Invisible Vehicles” we find that the first considered is the lowest and densest, viz.; The Vital Body.

We are here referred to page 210, where we learn that in the *Sun Period* the formation of the vital body was commenced. On page 211 we learn, that in the first or Saturn Revolution of the Sun Period the germinal dense body was reconstructed. (Keep in mind that each Period is composed of seven revolutions.) In the second revolution of the Sun Period the Lords of Wisdom radiated from their own bodies the germ of the vital body, making it capable of interpenetrating the dense body and giving to the germ the capability of furthering growth and propagation, and of

entering the sense centers of the dense body. In short, they gave, germinally, to the vital body all the faculties which it is now unfolding, to become a perfect and pliable instrument for the use of the spirit.

The index on page 570 then refers us to page 215, where we learn that in the second or Sun revolution of the Moon period, the vital body was modified to render it capable of being interpenetrated by a Desire body; also of accommodating itself to the nervous system, muscles, skeleton, etc. The Lords of Wisdom, who were the originators of the vital body, helped the Lords of Individuality in this work, the latter having charge of material evolution in the Moon Period.

We then find on page 240 that during the second or Sun revolution of the Earth Period the vital body was reconstructed to accommodate the germinal mind. The Lords of Form, who have charge of material evolution in the Earth Period, were assisted in this work of reconstruction by the Angels, who were the humanity of the Moon Period.

From the foregoing it is evident that in every instance the building of the vital body has been anticipated by that of the dense body, and so are we taught that in the building of vehicles through which spirit may manifest, it is necessary that a dense, physical body be first constructed, and if that spirit would manifest as “Life” through that dense body, an etheric or vital body must be built. This vital body must conform in every respect to the dense body, as we are told on page 60 of

the *Cosmo*, where it is said that, with one exception, it is the same, molecule for molecule, as the dense body. The exception is this, that the vital body of a man is “female” or negative, while the vital body of woman is “male”, or positive, their dense bodies being of opposite polarity.

On page 59 we learn that the vital body of plant, animal and man extends beyond the periphery of the dense body as the Etheric Region, which is the vital body of the planet, extends beyond its dense part. This is true whether it be “the lily of the field” or “the stars in their courses”, and shows the truth of the Hermetic axiom: “As above, so below.”

The distance of this extension of the vital body of man is about an inch and a half. The part which is outside the dense body is very luminous and about the color of a new-blown peach blossom. It is often seen by persons having a very slight involuntary spirit sight.

On page 135 we learn that the Recording Angels, the *Lords of Destiny*, direct the construction of the vital body at the present time so that man may reap what he sows. They impress the reflecting ether of the vital body in such a way that the pictures of the coming life are reflected in it. Although assisted in the construction of this vital body, the Ego seeking rebirth incorporates therein the quintessence of its former vital bodies, and in addition to this also does a little original work. This is done that in the coming life there may be some room for original and individual expression, not predetermined by the past action.

In the building of bodies, except in the case of a very highly developed being, the work of the Ego is almost negligible at the present stage of man’s evolution. The greatest scope is given in the building of the desire body; very little in that of the vital body and almost none in the dense body—yet even this little is sufficient to make each individual an expression of his own spirit and different from the parents (p. 138).

The dense body is built into the matrix of this vital body during ante-natal life. As the lines of force in freezing water are the avenues of formation for ice crystals, so the lines of force in the vital body determine the shape of the dense body (p. 60).

The vital body, having been molded by the Lords of Destiny, will give form to the dense body, organ for organ. This matrix, or mold, is then placed in the womb of the future mother (p. 137). In that period immediately following birth the different vehicles interpenetrate each other, but though they are all present as in adult life, they are merely present. None of their positive faculties are active. The vital body cannot use the forces which operate along the positive pole of the ethers. Assimilation, which works along the positive pole of the chemical ether, is very dainty during childhood, and what there is of it is due to the macrocosmic vital body, the ethers of which act as a womb for the child’s vital body until the seventh year, gradually ripening it during that period. The propagative faculty, which works along the positive pole of the life ether, is latent. The heating, of the body, which is

carried along the positive pole of the light ether, and the circulation of the blood, are due to the macrocosmic vital body, these ethers acting on the child and slowly developing it to the point where it can control these functions itself (p. 140).

The forces working along the negative pole of the ethers are much more active in the child. The excretion of solids, carried along the negative pole of the chemical ether—corresponding to the solid substance of the Chemical Region—is too unrestrained, as is also the excretion of fluid, which is carried along the negative pole of the life ether—corresponding to the second or fluid division of the Chemical Region. The passive sense perception, which is due to the negative forces of the light ether, is also exceedingly prominent, making the child very impressionable, and “all eyes and ears” (p. 140).

It is not until the seventh year that the vital body comes from under the protecting influence of the macrocosmic vital body, which has guarded it from the dangers which threaten when the unwise individual vital body takes unchecked charge. Then the period of excessive and dangerous growth begins and continues for the next seven years. Were the vital body to have continual and unrestrained sway in the human kingdom, as it has in the plant, man would grow to an enormous size. There was a time in the far distant past when man was constituted like a plant, having only a dense and a vital body. The traditions of mythology and folklore all over the world concerning “giants” in the olden times are absolutely true, because

then men grew as tall as trees, and for the same reason (p. 142). The vital body of the plant builds leaf after leaf, carrying the stem higher and higher. Were it not for the macrocosmic desire body, the plant would keep on in that way indefinitely, but the macrocosmic desire body steps in at a certain point and checks further growth. The force not needed for further growth is then available to build the flower and seed. In like manner the human vital body, when the dense body comes under its sway after the seventh year, makes the latter grow very rapidly; but about the fourteenth year the individual desire body is born from the womb of the macrocosmic desire body. This checks the excessive growth, and the force, therefore, used for that purpose becomes available for propagation, that the human plant may flower and bring forth.

The vital force of the Sun, which surrounds us as a colorless fluid, is absorbed by the vital body through the etheric counterpart of the spleen, wherein it undergoes a curious transformation of color. It becomes pale rose-hued and spreads along the nerves all over the dense body. It is to the nervous system what the force of electricity is to a telegraph system. Whenever there is an interruption to this flow of vital force we have paralysis. The vital body has become diseased and the vital force can no longer flow. During health the vital body specializes a superabundance of vital force, which, after passing through a dense body, radiates in straight lines in every direction from the periphery thereof, as

the radii of a circle do from the center. But during ill health, when the vital body becomes attenuated, it is not able to draw to itself the same amount of force, and in addition, the dense body is feeding upon it. Then the lines of the vital fluid which pass out from the body are crumpled and bent, showing the lack of force behind them. In health the force of these radiations carries with it germs and microbes which are inimical to health; but in sickness, when the vital force is weak, these emanations do not so readily eliminate disease germs. Therefore the danger of contracting disease is much greater when the vital forces are low, than when one is in robust health (pp. 63-64).

The activities of the desire body and mind during waking hours are constantly breaking down tissue. The vital body faithfully endeavors to restore harmony and build up, but is not able to withstand the onslaughts of the higher bodies and gradually loses ground, and at last collapses. The vital fluid ceases to flow along the nerves in sufficient quantity; the body becomes drowsy; and the Thinker is thus hampered and forced to withdraw, taking the desire body with him. The withdrawal of the higher vehicles leaves the dense body interpenetrated by the vital in a senseless state we call sleep.

On page 91 of the *Cosmo* we learn that the involuntary memory or subconscious mind comes into being in the following manner: As the ether carries to the sensitive film of the camera an accurate impression of the surrounding landscape, taking in the minutest detail, so the ether

contained in the air we inspire carries with it an accurate, detailed picture of all our surroundings. Not only of material things, but also the conditions existing each moment within our aura. The slightest thought, feeling or emotion is transmitted to the lungs, where it is injected into the blood. The blood is one of the highest products of the vital body, as it is the carrier of nourishment to every part of the body, and the direct vehicle of the Ego. The pictures it contains are impressed upon the negative atoms of the vital body to serve as arbiters of man's destiny in the post-mortem state.

(To be continued.)

The Los Angeles Study Center had a picnic to celebrate the independence of Mount Ecclesia as well as our national holiday: the Fourth of July. About sixty people were present, and according to the enthusiastic reports received at Headquarters, they must have had a good time.

This is an effort in the right direction. "All work and no play makes Jack a dull boy." Association at an occasional outing will draw the members more closely to the work of the Study Center.

You can help to spread knowledge by introducing this Magazine among your friends and acquaintances.

If the teachings appeal to you, speak a good word for them.

Send us the names of your friends who might be interested.

Nutrition and Health

* * * * *

THE EFFECTS OF MEAT EATING

By Herman O. Haugland

The following statements are a summary of Gourand on the reaction of meat on the human system. He says: "The reaction of a meat diet on the process of nutrition in general can be described in three words. It excites, it acidifies, and it intoxicates."

The excitation of meat comes chiefly from the extractives. Being protein, the meat is digested in the stomach, which accounts for the fact that heavy meat eaters at first experience a sense of comfort, but soon begin to feel uneasy and sluggish, with a craving for more; i.e., renewed stimulation. *Meat has no staying power and leads to gluttony.*

Meat acidifies because the phosphoric acid contained in it outweighs the basic substance and also because its combustion is never complete, thus giving rise to acids, the most important of which is uric acid. In the carnivorous animals these acids are neutralized by an equal production of ammonia. But in man the formation of ammonia is very limited, and with an increased consumption of flesh food the ratio of urinary acidity rises in proportion.

Meat intoxicates by reason of its basic

purines and by ptomaines, which easily become most noxious poisons to the heart, the blood vessels, and the whole organism, though they are of indifferent value when present in a small volume. Moreover, the bacterial ferments due to meat are of a toxic nature. Metchnikoff points out that to them chiefly is due senility. Meat also encourages the formation of micro-organisms in the alimentary canal and further putrefaction.

Combe was the first to show the amount of sulpho-ether in the urine, and the evidence of this putrefaction is increased or diminished in proportion to the amount of meat consumed.

The excessive use of meat, it is claimed, greatly affects the intestinal flora by intensifying its virulence, changing its composition and breeding enterocolitis and appendicitis. It is now generally recognized that nitrogen forms a splendid breeding ground for intestinal bacteria, and that constipation helps to develop them.

We have already stated, in our previous article on "Vegetarianism vs. Meat Diet", that meat leaves no residue. That is the reason why flesh diet often is the cause of constipation and stasis, particularly in the intestines.

A MENU FROM MOUNT ECCLESIA

Breakfast 7:30 A. M.

Sliced Peaches

Rolled Oat Mush and Cream

Whole-Wheat Gems, Butter and Honey

Coffee or Milk

Dinner 12 M.

Creamed Celeriac Fried Parsnips

Potatoes on the Half Skin

Whole Wheat Bread, Butter and Honey

Milk

Supper 5:30 P.M.

Walnut and Celery Salad

Hot Corn Bread, Butter and Honey

Tea or Milk

RECIPES**CREAMED CELERIAC**

Wash and peel the celery roots, cook until tender in as little water as possible. When nearly done, add a little salt. Make a sauce of two tablespoons of butter and one of flour. First heat the butter in a skillet and add the flour gradually; fry this until it is a rich cream color. Mix the water in which the celery root was cooked with milk; add this slowly to the butter and flour till it becomes a thin gravy. Then add the celery root, allowing the whole to come to a boil. Flavor with salt.

FRIED PARSNIPS

Wash, peel and slice lengthwise young Parsnips that have first been made crisp in cold water. Cook in salt water until tender, drain and then fry in oil until brown. Serve hot.

POTATOES ON THE HALF SKIN

Scrub with vegetable brush, medium sized potatoes, bake in hot oven; when done, cut in half lengthwise, scoop out inside, taking care not to break skin. Then mash what has been taken out of the potato, add butter and milk, whip till it becomes light and flaky, season with salt. Put this filling back into the skins, sprinkle with grated cheese, brown in oven and serve.

WALNUT AND CELERY SALAD

Two cupfuls fresh, crisp celery, cut fine. 1^{1/2} cupfuls shelled walnuts, ground in vegetable grinder. Just before serving prepare two plates garnished with tender celery and parsley leaves, put on the cut celery and sprinkle the nuts on top. Then put a tablespoonful of mayonnaise dressing in center and serve.

Would you like a Bigger Magazine? We have now 625 subscribers. To pay the actual cost of material and mailing we must have 1000 subscribers. When we get 1500 subscribers we will add 16 pages.

LET US ALL GET BUSY!

Nutrition and Health

* * * * *

HOW WE HEAL THE SICK

Inquiries about our method of healing are frequent, and much misunderstanding exists. We endeavored to elucidate the matter in an article in the *Echoes* of September 1914, which has done so much good, and has been circulated so widely that we feel Justified in reprinting it (in part) to comply with many requests.

We also print, for the first time, "*A Story from the Invisible World*", told by one of our Doctor Probationers of how he, in the soul body as an Invisible Helper, saved a patient from an operation by our healing method.

Our method of healing is not altogether a spiritual matter. We use physical means wherever it is possible. There are times even when we send our patients to a doctor in order that they may get quick relief from him by a certain treatment which we cannot give as promptly by other methods. Also the diet of patients receives careful attention, for naturally, as the body is built up of physical substances, we are giving medicines by using the right food. But in addition, healing is carried on by the Elder Brothers through a band of Invisible Helpers which they are instructing.

Who, then, are the Invisible Helpers?

would be the next question; and to this we may answer that they are Probationers who during the day time live a worthy life of helpfulness and thereby fit themselves, or *earn* for themselves, the privilege of being helpful through the instrumentality of the Elder Brothers at night. These Probationers are gathered together in bands according to their temperaments and their ability. They are under instruction of other Probationers who are doctors, and all of them work under the guidance of the Elder Brothers, who naturally are the moving spirits in the whole work.

Certain concessions on the part of the patient are needed before this band of Invisible Helpers can work with him or her. In the first place, they must have part of the effluvia from his vital body. That is obtained by having the *patient write every week* a letter consisting of a few words or a few lines *with pen and ink*: this is important as a pen charged with fluid is a greater conductor of magnetism and electricity than a dry pencil. The ether which thus impregnates the paper upon which the patient writes week by week gives an indication of the condition at that specified time, and furnishes an entrance key to the patient's system. *It is something which he has given voluntarily and for the express purpose of furnishing access for the Invisible Helpers.* Unless the

patient does his part in that respect, the Invisible Helpers are unable to do anything with him or her; so it may be seen that it is of the utmost importance to keep up the weekly letters to Headquarters.

The Invisible Helpers are also required to do something similar and for the same reason. At the time when they take Probationership, they vow in that mystic marriage of the higher and lower selves that they will dedicate their lives, in so far as consistent with their duties in the world, to help humanity, and by that vow they come under the protection of the Elder Brothers, who stand in the same position toward this bridal couple, the higher and the lower selves, in their work, as the State stands to the man and woman who enters a union before one of its representatives. Both the State and the Elder Brothers agree to preserve the integrity of the union so long as the conditions thereof are kept. One of the obligations which the Probationers take upon themselves is to send in each month to Headquarters a report of the exercises which they have performed, and this report, *if written with pen and ink*, absorbs the effluvia from their hands daily when they come in contact with the paper. This furnishes to the Elder Brothers the key whereby they are enabled to direct the Probationers during sleep.

We are just the same after we go to sleep as we are during our waking hours. If, during the day time, we shirk our duties, if we try to get everything for ourselves, if we yield to the lower nature on every occasion, etc., we are not transformed into Invisible Helpers and Angels of Mercy by merely going to sleep. But if during the

day time we strive earnestly and with the whole heart and soul to grasp every opportunity that comes our way or, rather, *if we look for opportunities to help and to serve others*; if, instead of asking: "What can I get out of it?" we try to see in every phase of life an opportunity for helpfulness; if, instead of saying: "Why should I do this, that or the other thing?" we learn to say: "If a thing has to be done, why should I not do it?"; if we learn to regard all things as honorable in the line of labor and work and never look down upon anything as menial but are just as ready to go and do the lowest as well as the highest class of work wherever we see it is necessary, then also at night shall we earn the opportunity to come in touch with and work under the guidance of the Elder Brothers in this glorious work of healing.

AN INVISIBLE HELPER'S STORY

It is not usually permitted, nor is it always expedient, that the Invisible Helpers should tell of their exploits, as it gives an undesirable odor of phenomenon-mongering; but there are times when modesty must be set aside to a certain extent for the good of the cause and the following story by *Dr. Stuart Leech, M.D.*, one of our Probationers, illustrates the method used and results gained in one case. We could cite hundreds of similar cases where other organs have been restored to health; even spines have been straightened and paralyzed limbs made responsive to the will.

In the case reported by Dr. Leech, he does not mention whether the patient felt

the manipulations. This is quite frequently the case, for the unseen hands are powerful when materialized inside the patient's body. It also frequently happens that the patient sees the Invisible Helpers at the moment of waking.

The report was originally written for publication in a Medical Magazine. Dr. Leech does give his orthodox medical *confreres* some, to them, "hard nuts" from time to time: but what if they scoff today? Yesterday they sneered at ideas which are "strictly scientific" today; and tomorrow they will learn that, to paraphrase Shakespeare,

There are more things 'twixt heaven and earth than dreamt of in their pathology.

Clinical Report of a Case

It was during the early days of January 1914 that I had been attending a case of abdominal trouble in a fourteen year old, much emaciated boy. He was dark haired, had brown eyes, large bones and slender physique with a good amount of intelligence. Four years prior to this present attack he had suffered from a severe attack of appendicitis, from which he had apparently recovered. Of late he had been more or less indiscreet in the choice and the amount of his food and on the day before the present attack he had in lifting hay suffered some violence by a slip of the foot.

After a day or two of suffering I was sent for and found all the classical symptoms of a pus forming appendix present. Food was discontinued for eight or ten days, the proverbial ice-bag was used judiciously and an occasional enema was

employed. Temperature ran along from 99 to 102.5 degrees and about the seventh or eighth day of his sickness the symptoms became so alarming that I induced the family to permit me to have Dr. North as a consultant next morning.

Dr. Unus of the same town had attended the case four years previously and had at that time insisted on an operation. Personally I had performed quite a few abdominal operations, but it was generally done as a last resort, and now it looked as though there would be another case where I would have to resort to the same procedure. This *modus operandi*, especially in the midst of an attack, was not to my liking. Being in the neophyte class of the *Western Wisdom School*, I endeavored to use unusual means in conjunction with the physical means to bring about the recovery of this case, as I do in others. The unusual is the application of natural laws of one or more of the higher worlds.

As a word of explanation, I will say that the Natural Science School of the Rosicrucians informs us of a number of concentric worlds as real, if not more real, than the physical, all interpenetrating each other, occupying the same space, as it were, forming no less than seven dimensions of space, each under a vibratory condition consistent with its harmonious surroundings. Physical Science begrudgingly recognizes and hints at the higher vibrations of the invisible ether. Medical Science does its best to ignore these higher Worlds, yet she persistently and empirically uses daily the powerful alkaloids. There are a number of wavelengths between the vibration that causes sound

and that which causes light, although unknown to us, but producing things no less powerful; it is so on into the trillion and quintillion of vibrations. Most of these vibrations ignore our dense, physical bodies, vibrating right through them as though they never existed. These vibrations are harmonized into divisions, and nearest to our chemical physical world is the Etheric Region, and we might conceive of it as an extension of the physical plane; being more refined, it is naturally subject to higher and more refined laws.

However, in order to be able to function in this Region, or in the Desire World, an organization of like substance is required. Every man has the framework for this substance concealed in his physical make-up, and there is a certain Word or formula which, if wisely used, will develop this organization. Anatomically speaking, it causes a physiological link or connection to be made between the pituitary and pineal bodies which respectively govern and harmonize the desire with the physical body. When this chasm is bridged, the higher vibratory soul-body can at will withdraw from the physical body and travel any distance in the Desire World. If you wish to follow no further, you, the reader, can consider the phenomenon a going off into dreamland; but remember, a fact is a stupendous thing and remains whether we like it or not.

The evening before the physical consultation was to take place with Dr. North, Dr. Unus, Dr. North and myself went off into the Desire World (Dreamland), and met at the bedside of the sick boy without

his knowledge or that of his parents, who were eagerly watching him. Naturally, we were invisible to their physical perceptions.

During this consultation in the Desire World, Dr. Unus stepped forward and almost violently seized a portion of the afflicted organ and threw it away. His etheric hand passed right through the boy's physical body. I then stepped up to the bedside, using both hands, lifted the elbow end of the colon and gently stroked the undesirable, irritating substance away. Dr. North acted as a spectator, and apparently gave his consent. Let it be known that physical substance is no bar to the etheric hand, but it is not unusual for a patient to waken from his slumber as the invisible hand is being withdrawn.

The morning after this consultation in the Unseen World, I called, as I had promised, at Dr. North's office and had him ride with me for the physical consultation, which had been agreed upon with the family the previous day. To the great astonishment of the family and to my own gratification, the boy was free from pain, tenderness, fever and muscular rigidity and from the parents' report his rapid recovery commenced during the night. It is now six months since the occurrence took place and the boy is enjoying the best of health.

It is not to be inferred from the foregoing that instantaneous cures are effected in every instance. Such cases are frequent among the large clientele which benefit from our aid, but the great majority require patient perseverance to bring

about a cure.

If patients are faithful in writing their weekly letters to Headquarters and obey our instructions regarding diet they are bound to benefit.

THE ROSY CROSS HEALING CIRCLE

Meets in the Pro-Ecclesia on the following dates:

September 3, 10, 16, 23, 30

October 7, 14, 20, 28

November 4, 10, 16, 24

We may not all be privileged to be there in the body, but all can join us in Spirit. No matter where on earth you live, go into the silence when *your* clock is half past seven in the evening. Fix your thoughts upon the White Rose which forms the center of a circle of seven Red Roses, hung upon a cross of pure white. That is the symbol of the immaculate purity of the Invisible Helper, your ideal, your inspiration. This Cross has a radiant, five-pointed Star of Gold, symbolic of the golden aura acquired by *Service*; and the background of Blue represents the God-present field in which we have to work.

Register each time your aspiration to become a self-conscious channel for the beneficent works of our Elder Brothers in the Service of humanity.

And last, but not least, resolve each time to live the life of a *Visible Helper*, for that is the most efficient means of attaining to the higher and greater sphere of usefulness.

We append some letters from people who have been helped:

(This lady was healed of gallstones and insomnia.)

Firenze, Italy

Dear Signore:

Let me thank you with my poor English, but with all my heart, for your valuable help and for your kind, useful letter. I am ever so much better! For many, many years I had not slept one night long, and no medicine, nothing, could make me sleep or even rest in my bed. I was happy when I could spend one night long to my bed, even without sleep.

As I am an useful person, a painter and teacher, am poor, have to work for my family and to educate, provide for and bring up an orphan I adopted several years ago, you can imagine I have tried every doctor and medicine. In the last year I had given up every doctor and medicine, but felt no better: I felt so tired, so tired. Imagine, now I am sleeping: sleeping as I did when I was child, and feel my strength coming again, and can work. Also the attacks are not so frequent and less painful and without any fever.

I wish I could write in elegant English to be able to thank you as I feel, but want to express myself, do not want to be corrected, do not want to use a dictionary.

God bless you, and may you be able to help every one as you have helped me.

For ever, ever yours most gratefully,

M F.

Firence, Italy

Dear Friends:

I must send you a few words to tell you of my gratitude for what you have done and are doing for my friend S. F. I saw her this morning and she told me about your kind letter. Your diagnosis of her case has so fitted in with what the doctors said and even more so that she said to me, "But they must be clever; they are doctors". She is delighted that it is not a "faith cure", but a real, practical thing. Her brother-in-law is suffering badly from the same malady, only the stones are in the bladder. I tried to get him to write to you. I tried to interest him in the work and gave him your "Christian Mysteries" [the book after the *Cosmo*], for the public library of which he has charge. Now they are reading and discussing this. Oh, who knows

but it may lead to helping someone else. I offered the book as an offering to the teacher and I prayed for a blessing on it, as it left my hands. I hope the man will be persuaded to ask for help. At present he is like Naaman.

In a faint way I can understand what the Christ felt when He wept over Jerusalem. He knew what He had to give and what He could do for man, but they would not. Having learned and benefited, I long for others to do the same.

I cannot express my full gratitude in words, but if you extract the ether from this, surely it will show how full my heart is. To me Headquarters is Home and I love it, I wish I could go there. My truest good wishes.

Yours in Fellowship,
J. M.

Echoes from Mt. Ecclesia

* * * * *

ROSICRUCIAN FELLOWSHIP BOOTH AT SAN FRANCISCO FAIR

The Booth entertained the Palace of Education Club one morning in June and the writer had the privilege of talking for twenty minutes to a group of fifty who listened with such close attention that at the close of the time allotted many remained to question further concerning a movement of which they had never heard. The chairman of the committee, who has charge of these tours of visiting, and who

is at the head of the Race Betterment booth, was especially interested. They are trying to make men more physically perfect, that they may have a better chance in life; and when I told him that the Western Mystery Teaching trained them to use their perfect physical bodies as vehicles to become spiritually perfect or spiritually evolved, he accepted it as at the least a reasonable statement worth an investigation.

The location of the booth mitigates against the observation of the general visitor, but we have made it as attractive as

we can with flowers and a beautiful hanging basket, and we feel sure the booth will serve its purpose.

The Club had a party not long since and the writer dragged very unwilling feet to it, but ran into a manager of an educational booth who was attracted by the badge, and the next day visited the booth, spending over two hours listening and questioning and went away with the *Cosmo*, so we hope another student is added to the movement.

The Booth has had visitors from Australia, Canada, Spain, and England, and of course from the Eastern States, and also two very interesting people from Paris, who claim to get teaching from a Lay Brother of the Rosicrucian Order who lives in Paris and has pupils studying under him. In the interchange of ideas many similarities were shown and their visit was most interesting.

Possibly next month we shall have something more thrilling to relate, and in the meantime we are trying to make the Booth a welcome place for all who are interested in the philosophy.

In Fellowship,
Annett C. Rich

THE *COSMO* FREE!

Have you seen our offer to give a *Cosmo* to anyone who gets five new subscribers. Better get busy! Even if you have the *Cosmo*, it will be an easy way to get another copy to give to a friend. And think how many people that will benefit! First, there are the five yearly (or ten half-yearly) new subscribers; next, the friend

to whom you give the *Cosmo*; then the Fellowship; and last, though not least (although that is not your motive), you will benefit by the effort to promote the Cause you have closely at heart

That brings another point. We have just had a letter from our enthusiastic Chicago friend Geo. Wiggs. He also is anxious to help increase the circulation of the *Rays* and asks that his good letter be published to help inspire all to action. We are naturally glad to comply, though space is small.

Oh, if we only had a big subscription list so that we could afford to enlarge the magazine. Bro. Wiggs makes an awful mistake when he says that we have received 1700 Mss. We have not received 17, but we have so much stuff nevertheless, that we are picking and choosing what to keep out and what to let go in. If we had the wherewithal to meet the extra typesetting and paper bills and the writer could afford a private secretary, competent to do the revision, which now takes the most of his time, we could soon have a much better publication.

But that cannot be had till we have a larger subscription list; so we must be patient and continue to work with the means at hand, till we grow into the larger facilities. We feel, however, that the magazine is a worthy effort as it is and do not hesitate to join Friend Wiggs in asking all to do their best to push it. Don't forget to ask your newsdealer to take it. Some have succeeded already, as you see from the list of dealers printed on the inside cover.

Chicago, Ill., July 1, 1915

Friend Heindel:

Charles Lamb was accustomed to divide humanity into two classes, which he termed the borrowers and the lenders. In the new or Rosicrucian terminology we would call them positive and negative; or the efficient and the inefficient; or the idlers and the workers.

If Lamb were living and a member of the Fellowship, he would doubtless have to revise his classification, since there seems to be but one class in the Fellowship, as evidenced by the fact that you state 1700 manuscripts have been received since the inception of our new magazine "Lux Mystica", now only in its third issue.

I have had considerable experience in the magazine field but I certainly have never known of anything to equal this. Why, it would seem that "Lux Mystica" has awakened the thrush in the throat of all its readers, and what is still better, has caused the hearts of all members of the Fellowship to beat in unison to accomplish this astonishing fact; and this augurs that the true Ecclesia is already being constructed from the heartbeats that shall soon bring into manifestation the much needed outer building or the Ecclesia in form, that was so happily started with the laying of the Corner Stone on Thanksgiving day of 1914.

Now that the life side (or 1700 manuscripts) is in evidence, it is only meet that we should develop the form side (or subscription list), in order to equilibrate the work and thus bring a smile to the face of

Friend Heindel that will be like a benediction and a sweetness into his voice that will be equal to a caress, as he talks to the dictaphone when producing the glorious articles he has been giving us and through which we are all being illumined.

That our writers to begin with have outnumbered our readers to a healthful sign and show the great interest that the magazine has awakened and I feel certain now that the magazine is an established fact, that every member of the Fellowship will esteem it a privilege, as well as a pleasure, to not only support the magazine but to set about securing subscriptions from his friends.

The magazine has been a joy to us all and surely we all recognize that the way to double our joy is to divide it, and that a thought is never so truly our own as when we have shared it with another.

The members of the Fellowship have never failed to arise to all heights that the spirit of the times has called out, as is shown by the handsome buildings which already bedeck Mount Ecclesia and that Friend Heindel is to build a bonfire on the glorious Fourth of July, and give over to the salamanders the mortgage papers and the notes which have so long been a lien on the property. Truly, that will be a real Independence Day of celebration and over this glad news we shall celebrate this event with him.

In the latter part of last year I mentioned what the *National Geographic Magazine* had accomplished and stated that it was a Fellowship similar to ours and that the members had built up a circulation of upwards of 300,000 and I think I stated at

the time that I was confident that with the right kind of a medium we could not only equal but surpass that magazine's circulation, inasmuch as the Spirit transcends geography and that our efforts would be along the lines of becoming or Being rather than Seeing, since our teachings show how real illumination or spiritual sight may be obtained.

If each member of the Fellowship will instantly send in his or her subscription to "Lux Mystica", say from now to February 1916, which would only require 50 cents each, we would soon have upwards of 5000 subscribers, and with five readers, which is the usual estimate per copy of every magazine worth while, we shall have an audience of upwards of 25,000 people.

If in addition to subscribing to the magazine every member will set to work to get new subscribers, it will not be long before we shall be on the road to approximate the circulation of the largest and best magazines before the public. It is only a question of individual effort on our part and success is assured.

Let us commence with six months' subscriptions, so as to instantly swell our circulation and we shall soon through this effort give the work a momentum that will positively assure the future of our sparkling little magazine.

To this end I am sending you a check to pay for ten six-months' subscriptions, five of which shall be new subscribers, whose names I am forwarding to you, and the other five I ask you to select from among those whose circumstances are not at the

present such as to permit them to conveniently subscribe.

As I note, the present subscription list lacks about \$80.00 a month of meeting the actual money expenditure, to say nothing of the time and labor. I am going to ask 72 of our generous fellow-members to join me in promptly remitting an alike amount, so that we shall complete the 360 degrees of the Zodiac and soon be on our way into the Sun center, and thus enable Friend Heindel to give us a regular diamond sunburst that will set the whole Fellowship asparkle with not only the seven colors of the rainbow, but the pure white light itself.

I am also going to further ask every member to pull off his coat, roll up his sleeves, and to put his heart and soul into this subscription work, so that when our next Thanksgiving day comes we shall be able to celebrate over a subscription list that will demonstrate that we workers have not only equalled but surpassed the enthusiasm of the loyal writers who furnished 1700 manuscripts within three months, and I now propose that our circulation shall reach 7000 between this date and Christmas.

It is only the love that we put in our work that counts, and we can love this work into life if we go about it in earnest. It is always more pleasant to give than to receive, but the little magazine is so high class that even from a pecuniary point of view those who think they are giving are really receiving.

A subscription means more than the insignificant sum of money involved—it

means light and wisdom to the subscriber; it means joy and encouragement to the workers at headquarters and it, so to speak, means an accentuation to what we might term an added tint to the aura of the Fellowship itself.

Let us all remember this when speaking to our friends and it will put courage into our souls to speak with an accent in our voice that shall carry conviction to those who listen.

The Fellowship has been so loyal and so ready to respond when help was needed that I can already see, in my mind's eye, the full assurance of our highest hopes being realized. I am so sure of the gener-

ous support of all the members in subscribing for the magazine and of their united efforts to swell its growth that I am going to ask each member to join me in the toast which I here propose to the health of Friend Heindel and to the success of "Lux Mystica". Let us all arise and drink from the bowl of the Spirit itself to the following:

*O it is nectar to my soul
Those golden drops that tinge my bowl;
For I remember when I quaffed
How rainbow tinted bubbles laughed
From out my goblet's flowing brim.*

George W. Wiggs

IF THIS MAGAZINE PLEASES YOU

Pass it on to a Friend!

IF HE LIKES IT

Send Us His Name

YOU WILL BE DOING HIM AND US A FAVOR

THE
Rosicrucian
Fellowship

ITS MESSAGE AND MISSION

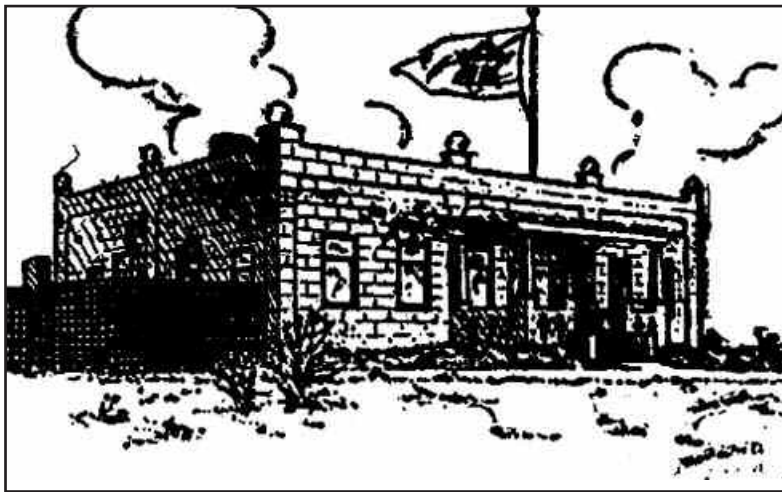
Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion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

MOUNT ECCLESIA

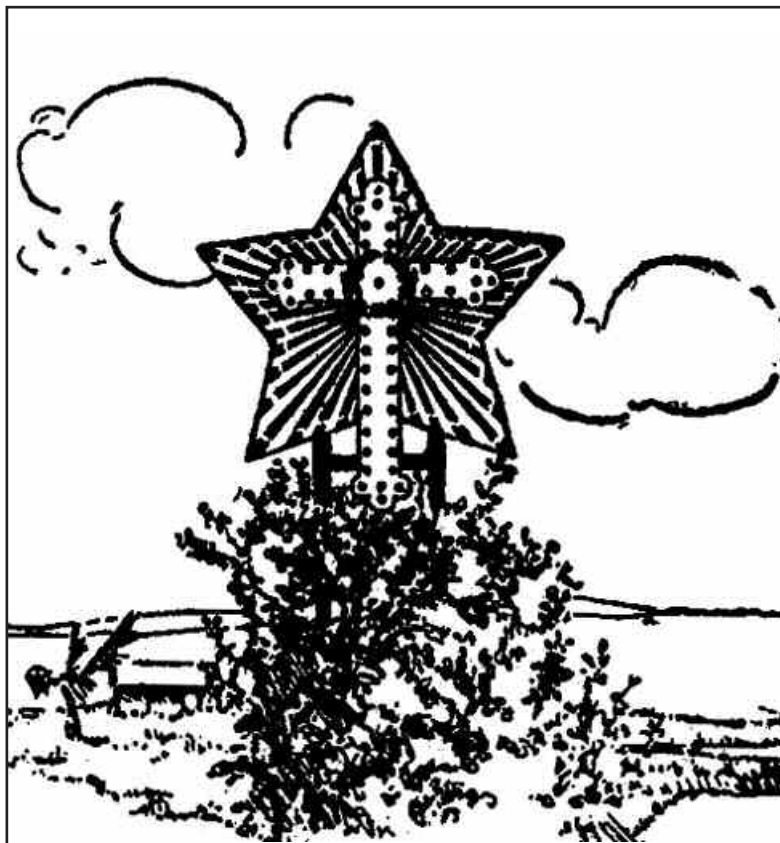
In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 88 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high tableland. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and

ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from Mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy tale alike. Standing upon the same spot whence we saw the magnificent marine view described above, we may behold a landscape equally glorious, varied, and wide by simply turning upon our heels and looking towards the east. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade, then the mountains with their rugged contours, and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback, and Mount San Jacinto. The first named is 100 and the last 75 miles from the coast. Thus the range of our views from Mount Ecclesia is 150 miles east and west (from San Jacinto Mountain to San Clemente island), and 120 miles north and south (from Catalina to La Jolla).

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



DINING HALL



ELECTRIC EMBLEM

Mount Ecclesia is brilliantly illuminated at night, and the Electric Emblem is a unique and striking feature.

OUR BUILDINGS, PRINTING, PUMPING, AND ELECTRIC PLANTS

Three years ago we started building our headquarters on this beautiful spot. We installed a pumping plant in the valley, carrying the water 226 feet up to the summit of Mt. Ecclesia and have thus an unlimited supply of water for irrigation and ample fire protection. We have built a sanctuary devoted exclusively to worship of God, an administration building wherein our general offices and printing plant are located, a commodious dining hall to accommodate all workers, patients, and pupils. We have also built a number of cottages for the accommodation of the students, and in the summer time a tent city adds largely to the accommodations during the time when the summer school is in session.

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

THE CORRESPONDENCE SCHOOL

In addition to the publications of the Rosicrucian Fellowship, regularly advertised and before the public, there are two correspondence courses which furnish instructions to students, all over the world, who are desirous of investigating the Rosicrucian Mysteries, and the Science of Astrology. Upon request anyone who is not a Hypnotist, Professional Medium, Palmist, or Astrologer, will receive from the General Secretary, at headquarters, application blanks for admission to the Esoteric instructions contained in these two courses—Esoteric Astrology and The Rosicrucian Mystery Teachings.



THE ADMINISTRATION BUILDING

This building contains the General offices, the Printing plant and the Mailing Department.

SUMMER SCHOOL

During July, August, and September, a summer school is maintained and students on our correspondence lists who wish to avail themselves of the opportunity of study at Headquarters may do so by applying to the Esoteric secretary, but no one is permitted to enter Headquarters until their application has been passed upon and accepted.

A HEALTH RESORT

According to the United States Government Experts, Mt. Ecclesia is in the center of an air belt which is purest in all of the U.S. It is therefore a natural health resort and this, coupled with the fact that a scientific vegetarian diet is here supplied, makes it an ideal place of residence for both the well and the ill. We are prepared to take patients whose ailments do not prevent them from attending to their own needs. The rates of board are less than one-half what is usually charged in sanatariums, but we have no resident physician and cannot take proper care of patients who need nursing and attention.

*A Brief Resumé
Of the*

Rosicrucian Philosophy

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

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

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

If we have come to the conclusion that death does not end our existence, it is but a natural question to ask: *Where are the dead?* This momentous question is dealt with in lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible to the

invisible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud, and then falls to Earth again as rain.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Life in Purgatory.

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

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

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

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World,

where *Purgatory* and the *First Heaven* are located.

The panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

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

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

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

If we have been cruel the panorama of life radiates back upon us the picture of ourselves and our victims. Conditions are reversed in purgatory; we suffer as they suffered. Thus, in time, we are

purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good, which is embodied in subtler desire stuff dominated by the centripetal force—attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others, or where we felt grateful for favors, as described in lecture No. 6, *Life in Heaven*, which also deals with our stay in the *Second Heaven*, located in the Region of Concrete Thought.

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

There the man becomes one with the nature forces; Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will build in Heaven an unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life anew, as the Hindus, our younger brothers are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in lecture No. 19, *The Coming Force—Vril?* which shows why Hindu Yoga practices are detrimental to Westerners; they being behind us in evolution.

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

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

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

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

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