



RAYS

from the

ROSE CROSS

Edited by Mrs. Max Heindel



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General



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The Mystic Light.

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The Rosicrucian Fellowship

ITS MOTTO, MESSAGE AND MISSION.

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

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

Continued from July

 ONE among our present humanity can measure anywhere near the stature of the Christ, consequently none can exercise His power, in such extreme cases, but the need of that power in active manifestation exists today as much as it did two thousand years ago. Therefore an Ecclesia embodying the correct astrological lines must be built to prepare a Spiritual Panacea which may be used by other people in other places. Spirit pervades everything in and upon our planet, but in a varying measure; it has more affinity for some substances than for others. Being an emanation from the Christ Principle, it is the Universal Spirit composing the World of Life Spirit that restores the synthetic harmony of the body. As this world reflects itself in the etheric region, it may be most easily concentrated and compounded with a substance containing a great deal of ether. This peculiarity at once designates the substance as coming from the plant world where the vital body is not yet individualized but grows to cosmic proportions. There are among plants, however, also varying degrees of conformity to this requirement, some having exceedingly slow growth, indicating the relative weakness of the vital body. Others are so exuberant with life, that they grow to gigantic proportions in a short time, and if they have also sufficient stability to maintain their stature, we may know that they have a powerful vital body, and that the Universal Spirit may be combined with the essence of that plant

as readily as great quantities of ammonia combine with water.

Such a substance was shown in the Temple of the Rosicrucians on that memorable night, and inside the large central sphere mentioned in a previous issue, was a smaller container which held a number of packages filled with that substance. When the Brothers had placed themselves in certain positions; when the harmony of certain music had prepared the way, suddenly, the three globes commenced to glow with the three primary colors, blue, yellow, and red. To the vision of Mr. Heindel it was plain how, during the incantation of the formula later given him, the container, having in it the before-mentioned packages, became aglow with a spiritual essence that was not there before. Some of those packages were later used by the Brothers with instantaneous success. Before them the crystallizing particles enveloping the spiritual centers of the patient scattered like magic, and the sufferer awoke, to a recognition of physical health and well being. What the substance is wherewith the spiritual essence is combined, will be patent to all whose work will bring them in contact therewith. The Panacea itself may only be administered by certain Disciples to guard against desecration of its sacredness. And it cannot be prepared until the Ecclesia has been built and consecrated to that purpose. But the healing services which will there be held will be a much more powerful means of dealing with disease than if held in any place not consecrated exclusively to that benevolent purpose.

Therefore, we are praying day by day, that the time may be hastened when we shall be able to erect that structure, and care for those who suffer. A powerful band of spiritual helpers are behind us, but we are the focus, through which physical touch is had, and the right phy-

sical help, people of real ability are needed to carry the work further.

As the little cottage in Ocean Park had become too small for the work and as it was necessary to have more stenographers and helpers, friends were urging that a larger and permanent Headquarters be procured. A tract of land of 120 acres was found on the hills north of Los Angeles between Brentwood Park and Hollywood, a most beautiful location overlooking the entire valley and sea. A member offered to buy this tract of land and donate 10 acres of it for Headquarters, keeping the rest to sell in small plots to members. His intention was to use this as a speculative investment. But a strange fate surrounded this transfer. After the contract had been signed and a deposit paid on the land, it was necessary to procure the signature of four heirs before the deed could be transferred. It was two months before a reply came from one of the heirs in Europe. In the mean time real estate agents had heard of the intention of building the Headquarters and Sanitarium, and for miles around the price of land doubled. This reached the ears of two of the heirs in the eastern states who then refused to sell, not knowing that the rise in price was due to the prospective purchase of this land for the Rosierucian Fellowship. After that it was impossible to look at a piece of land in or about Los Angeles without the real estate men knowing of it and the prices advancing.

To procure the land at a figure which their limited means could handle, it was necessary to leave the vicinity of Los Angeles, and the leaders were drawn south to San Diego County where they were unknown. The Teacher had told Max Heindel that the Headquarters land should face the west, overlooking the ocean, with the mountains to the east.

In buying tickets to San Diego they endeavored to procure a stop-over at Capistrano and Oceanside, but failed to get one for Capistrano. It seemed as though they were led to Oceanside. The very first piece of land looked at so charmed Mr. Heindel with its views and location that it did not take him long to decide; it seemed strange that this same tract of land had been held by the Bank of Oceanside for 45 years, without finding a buyer. This tract of 40 acres is one of the most sightly spots in Southern California. It is situated on a high table land 200 feet above the beautiful San Luis Rey valley

with the stately old Mission in the distance, and has an unobstructed view for miles, surrounded by mountains and foothills to the north and east; to the south it has a wonderful view, toward San Diego and La Jolla; to the northwest Catalina Island can be seen on a clear day 80 miles away. The climate is as wonderful as the view.

They had paid all the money available on this land with no idea that they would be able to erect a building for some time, the first payment having been made in May 1911, the intention being to build the following year. But an unexpected buyer materialized who wished to purchase Mrs. Heindel's little cottage in Ocean Park which had served as Headquarters. The price offered was acceptable, and after consideration they decided it would be best to sell and use the \$2,000.00, which was received as first payment, to erect a building on Mount Ecclesia. But in order to carry this sale through they were forced to vacate the cottage within ten days. This necessitated immediate action.

On the Morning of October 27th, with one stenographer and woman to assist in packing and moving, they left the Ocean Park cottage for Oceanside. Oh, how it rained! Mrs. Heindel had invested some of the money from the sale of her little cottage in a two passenger automobile, which they packed to overflowing, sending the two helpers by train while they attempted to drive to Oceanside in their new machine. After much trouble and over muddy roads they succeeded in reaching the little town of Fullerton, one-third of the way to Oceanside, where the car refused to move. Much discouraged and tired after their hard labor of packing and moving, they left the car in a garage and were fortunate enough to catch the last train out of the town. As they sat looking out of the window of the car as the train was pulling out of the depot, a beautiful sight met their eyes. The sun was breaking through the clouds and towards the east they beheld one of the most beautiful and glorious rainbows—a double one—and the southern foot of this rainbow seemed to stretch to Oceanside. It was an encouraging sight.

They reached their new home after dark, and found very poor accommodations in a half furnished cottage. The next day, Saturday the 28th, was an ideal California day, the sky being cloudless. The 11:30 train brought in a party

of friends from surrounding towns, members who had come to be with them at the breaking of the ground. The first shovelful of earth was turned at 12:40 P. M., with nine members present. They erected a large cross with a red rose bush planted at its foot. Mount Ecclesia looked very bare at that time, a large stretch of barren land, with not a green sprig to be seen. The reporter who was present at the ceremony said it looked as though they had 'planted a cross in a desert.'

Mr. Heindel then spoke as follows:

ADDRESS AT THE GROUND BREAK-
ING FOR MOUNT ECCLESIA.

October 28th, 1911, 12:40 P. M.

The Christ said: "where two or three are gathered together in my name, there will I be among them," and as always when He spoke, this utterance was an expression of the most profound divine wisdom; it rests upon a law of nature which is as immutable as God Himself. When the thoughts of two or three are centered upon any certain object or being, a powerful thought form is generated as a definite expression of their minds, and is instantly projected towards its goal. Its further effects depend upon the affinity between the thought and whosoever is to receive it, as it requires a tuning-fork of identical pitch to call forth a vibratory response to a note already sounded by another fork.

If thoughts and prayers of a low, selfish nature are projected, only low and selfish creatures respond. That kind of prayer can never reach the Christ, any more than water can run up a hill; it gravitates toward elementals which remain totally unresponsive to the lofty aspirations engendered by such as congregate in the name of Christ.

As we are today gathered upon this spot to break ground for the Headquarters of a Christian Association, we may rest assured that as surely as gravity draws a stone towards the center of the earth, the fervor of our united aspirations will provoke attention from the founder of our faith, who will thus be with us; and as certainly as forks of identical pitch vibrate in sympathy, must also the august Head of the Rosierueian Order lend his presence upon this occasion when the Home of the Rosierueian Fellowship is being started.

The Elder Brother who has been the inspiration of this movement is present, and visible to some among us at least.

Thus, there are present upon this momentous occasion, and directly interested in the proceedings, the perfect number—12. That is to say, there are three invisible leaders who are beyond the stage of *ordinary* humanity and nine members of the Rosierueian Fellowship. Nine is the number of Adam, or man. Of these five, an odd, masculine number, are men; and four, an even, feminine number, are women; while the number of invisible leaders:—three, aptly represent the sexless divine. Neither has the number attending been arranged for by the speaker. Invitation to take part in these exercises was extended to many, but only nine responded, and as we cannot believe in chance, the attendance must have been regulated in accordance with the design of our invisible leaders, and may be taken as an expression of the spiritual power behind this movement, if further proof were needed, than the phenomenal spread of the Rosierueian teachings which have penetrated to every country on earth in the last few years and provoked assent, admiration and love in the hearts of all classes and conditions of men, *particularly among men.*

We emphasize this as a noteworthy fact, for while all other religious organizations are chiefly composed of women, men are in a majority among the members of the Rosierueian Fellowship. It is also significant that our doctor-members outnumber those of all other professions, and that the ministers come next. It proves that those whose privilege it is to care for the ailing body, are alive to the fact that spiritual causes generate physical weaknesses, and are seeking to understand, so that they may give more efficient aid to the infirm. It demonstrates also that those whose office it is to minister to the aching spirit are endeavoring to meet inquiring minds with a reasonable explanation of spiritual mysteries; thus strengthening the flagging faith, and cementing the tie to the church.

It has already been the blessed privilege of the Rosierueian Fellowship to rescue many a sincere seeker, anxious, but unable to believe what seemed contrary to reason. Given reasonable explanation of the underlying harmony of the doctrines propounded by the church with

laws of nature, such ones have been sent back into the fold rejoicing in the Fellowship there, stronger and better members than before they left.

Any movement that is to endure must possess three divine qualities: *Wisdom, Beauty and Strength*. Science, Art and Religion each possesses one of these attributes in a measure, and it is the purpose of the Rosicrucian Fellowship to unite and harmonize each with the others, by teaching a religion that is both scientific and artistic, to gather all Churches into one great Christian Brotherhood. Just now the clock of destiny marks an auspicious moment for the commencement of building activities to erect a visible center whence the Rosicrucian teachings may radiate their beneficent influence to further the well-being of all who are physically, mentally or morally infirm. Therefore, we now lift one shovel full of earth from the corner of the building-site with a prayer for *Wisdom* to guide this great School along the right lines.

We turn up the ground a second time with a supplication to the Master Artist for the faculty of presenting the *Beauty* of the higher life in such a manner as to render it attractive to all mankind.

We break the ground for the third and last time in connection with these exercises, as we breathe the prayer for *Strength* to patiently and diligently continue the Good Work so that it may endure and become a greater factor for upliftment than any of its predecessors.

Having thus broken ground for the first building site, we will now proceed to plant the wonderful symbol of life and being, the composite emblem of the Western Mystery School which consists of the Cross—representing matter—and the climbing rose that twines around its stem representing the verdant evolving life climbing to greater and greater heights by this crucifixion. Each of us nine members will take part in excavating for this the first and greatest ornament to Mount Ecclesia. We will plant it in such a position that the arms point East and West while the meridian Sun projects it bodily towards the North. Thus it will be directly in the path of the spiritual currents that vitalize the forms of the four Kingdoms of Life: Mineral, Plant, Animal and Man.

Upon the arms and upper limb of this Cross you notice three golden letters:—C. R. C.; the Initials of our august Head, Christian Rosen-

kreuz, or otherwise, *Christian Rose Cross*. Its symbolism is partly explained here and there in our literature, but volumes would be required to give a full explanation. Let us look a little further into the meaning of this wonderful object lesson.

When we lived in the dense, *water-laden atmosphere* of early *Atlantis*, we were under entirely different laws than govern today. We shed the body, we felt it not, for our consciousness was focused more in the spiritual world than in denser conditions of matter. Our life was an unbroken existence; *we felt neither birth nor death*.

With our emergence into the *aerial conditions of Aryana*, the world of today, our consciousness of the Spirit World waned and form became most prominent. Then a *dual existence* commenced, each phase sharply differentiated from the other by the events of birth and death. One of these phases is a free spirit life in celestial realms, the other, an imprisonment in a terrestrial body, which is virtually death to the spirit, as symbolized in the Greek myth of Castor and Pollux, the heavenly twins.

It has been elucidated in various places in our literature how the free spirit became enmeshed in matter through machinations of the Lucifer Spirits, which Christ referred to, by contrast, as false Lights. That was in *fiery Lemuria*. *Lucifer may therefore be called the Genius of Lemuria*.

The full effect of this misguidance did not become fully apparent until the *Noachian Age comprising later Atlantis and our present Aryana*. The rainbow which could not have existed under previous atmospheric conditions, stood painted upon the cloud as a mystic scroll when mankind entered the Noachian age, where the law of alternating cycles brings ebb and flow, summer and winter, birth and death. During this age the spirit cannot permanently escape from the body of death generated by the satanic passion first inculcated by Lucifer. Its repeated attempts to escape to its celestial home are frustrated by the law of periodicity, for when it has freed itself from one body by death, it is brought to rebirth when the cycle has been run.

But deceit and illusion cannot be allowed to endure for ever, and so *the Redeemer* appeared to cleanse the passion-filled blood, to preach the

(Continued on page 133.)

In the Land of the Living Dead

PRENTISS TUCKER

(Continued from July)

JIMMIE was looking for sympathy. He was really feeling rather badly used, and he had sounded a call for Marjorie with a hazy idea that perhaps she could tell him why Louise had acted in such an extraordinary manner. In the finer realms knowledge does not always have to be acquired in the same way that we obtain it in the physical world, but the advanced soul can very often know things by merely turning his attention to them.

Jimmie was well aware of this fact but was doubly barred from making use of it, for in the first place he was not far enough advanced to gain much information in this way, and also in this particular instance, it would have been unfair to attempt to learn why Louise had done as she had except by the method of calling on her in person.

But there remained a slight possibility that Marjorie knew something about the matter and might be willing to give him a few hints, and also he thought that she would sympathize with him and encourage him in that way even if she did not give him any real information.

But Marjorie, though she had come at his call for help, had not come in the way he had expected. He knew that Marjorie could sense from the vibrations that surrounded him that he was in deep trouble, and he had expected that she would come up all sympathy and interest and ready to proffer her help, so it was no wonder that he should have been somewhat shocked to find her so full of life and happiness and the sheer, pure joy of living. Sympathy was apparently far from her mind just at the time.

"O Jimmie, I'm so glad you called me, I was wondering whether you would come over soon, and I have so much to tell you. Just the most 'beyoutiful' things that you ever dreamed of!"

Jimmie looked at her, contemplatively, but was silent.

"They've given me a promotion, Jimmie, is'nt that fine! Now I can do more work and be of some real use and they've given me a little class to teach, some of the little children who have just passed over, and they're such dear

little things! They were so frightened and bewildered, but I've been showing them that there's nothing to fear and nothing around them but love and it's so beautiful to see them come out of their shells of terror and just blossom out as the little flowers do when the sun shines on them. I'm just so happy I can't stay still."

What an object lesson it would have been to some of the sorrowing of earth life could they have seen that radiant girl as Jimmie saw her, glowing with the love and happiness of that plane on which she was living, and transfigured with the joy of the realm into which she was leading those poor little mites who had been driven out of their bodies by the harshness of conditions on the physical plane. Could the relatives of those children have seen her, they would have given their sorrow and sympathy, not to the ones who had "died," but to those who had been left to face the long struggle and hard experiences of earth.

Jimmie tried to meet her mood and succeeded in congratulating her on the congenial work which had been assigned to her, but the dominant thought in his mind would not be banished so easily and he blurted out:

"I'm in trouble, Marjorie."

Instantly Marjorie's face grew grave and Jimmie continued;

"Have you seen Louise lately?"

"No, Jimmie, I have not. I've been so very busy, and then you know I don't go down to the earth plane. The only time I see any of my earth friends is when they come over here in sleep and they often fail to come. I'm sure there's nothing serious troubling you. You know that you and Louise are both on the earth plane and you can go and see her if you want to. It's fortunate you asked me the question because I will just forget it; but suppose you had asked the Elder Brother a question of mere curiosity, what would He have thought!"

Her face had cleared and she was now laughing at him again, but she had given him quite a shock.

"Marjorie, I envy those little children.

Sometime I want to come and see your little class if I may. Now I am going back and I will take your advice, for you are right and you have helped me more than you know perhaps, and more than I had expected. You are a dear, true friend, Marjorie."

Back in his physical body Jimmie thought over her words and realized more and more how he had let his selfishness mislead him. "Curiosity!" A "question of mere curiosity," it certainly was. The very thing he had known well he must not do he had done. And she had not rebuked him nor found fault with him, but had just led him to see his error so gently and so kindly. He made up his mind that never again would he make such a mistake and never again would he forget the great watchword of "Service."

* * * * *

"Mother! I can see it! O Mother, Mother! I can see it!"

"Can you! O darling, are you sure? Don't strain your eyes. Remember what the doctor said. Better let me put the bandage back."

"No, no. I can't bear that awful bandage any more. I can see, I tell you. I saw that lone pine over on the ridge almost as well as I ever saw it. Don't put the bandage back. I'll keep my eyes almost shut and that will do as well. I promise I will. Really and truly I will. And I'm going out for a little walk all by myself. I promise you I won't look much and I'll keep my eyes almost closed."

"You willful girl! Don't go and spoil everything now. Better let me put the bandage back and lie down for a while."

"Remember I'm a nurse, Mother, and I know a lot. I won't strain my eyes even the least little bit, but I must get out for a little walk or I think I'll die. Please, Mother! I know the way blindfolded even, so I won't need to look but just a little?"

"Where do you want to go?"

"Just over to the old pine on the ridge and then I'll come right back. I know the way in the dark, and I think if I just walk over there all by myself and touch the old tree it will almost make me well again."

"Well, all right, but don't be gone long or I'll come after you, and don't try to open your eyes. They're too weak yet."

The sun was shining almost directly down upon a little cottage where this conversation took place, filling the gently rolling country

side with its summer glory, flecking the ground between the trees with quivering splotches of gold, and bringing into sharp relief the houses of the village beyond and the ridges of the woods nearby, and showing in its lonely grandeur the great tree which reared its head far above its fellows on a low elevation some few hundred yards behind the house.

It was towards this tree that a girl soon took her way, issuing from the back door of the house, and wearing on her head an old-fashioned sun bonnet which effectually shaded her face from the brilliant light around her. She walked slowly as though a little uncertain of the path and with one hand partly outstretched in the manner of one who walks by night.

There was a distinct path towards the big tree, for it was the short cut to the village and always used by those who preferred to walk through the cool of the woods instead of by the slightly longer wagon road.

The girl walked along it as though it were familiar to her, as indeed it should be, for she had been born and brought up in that little cottage where her mother had just gone back to the homely task of washing dishes after sundry long and anxious looks at the retreating figure.

There was no danger to the venturesome traveler, she knew, for there in the great State of New York there were no invading armies and no murderous artillery or bombs. No danger threatened that slender figure on the path, either from man or beast, and yet the mother sought the doorway every now and then to cast another loving look at the sunbonnet bobbing its leisurely way towards the goal of the great tree upon the ridge. No, there was no danger, for war was far from this peaceful land.

Now the sunbonnet was near the tree and soon it would be starting on its return journey. But stop! The mother took off her glasses and polished them on her apron. Some one else was on the path. Some one else wearing a uniform and looking like a soldier. Surely it could not be. Soldiers sometimes passed through the village but not often, and the village boys who could go had all gone to the war. Strangers never came along this path. Well! The soldier man had stopped the sunbonnet and was talking to it, asking the way, doubtless. How long it took to ask the way! Sunbonnet, Sunbonnet! what is the matter? Don't you know better

than to stop and talk to strange soldier men? The soldier man has caught Sunbonnet in his arms and is embracing her! Oh, this is awful! The mother hastened out of the back door and along the path. Her suspense did not last long for she soon met Sunbonnet walking back and with her, and with his arm about her, walked a tall officer who was calling her "Louise" and other things just as though Sunbonnet had known him well.

That afternoon as they all sat on the porch everything was made clear. Jimmie had started to ride to the house after being directed as to the way, but something had changed his mind and he had walked.

"And do you know, I was about to take the long way by the road when a little friend of mine whom I know as "Buster" called to me from the wood and showed me the path."

"Buter, Buster," said Louise thoughtfully, "I don't remember any boy around here who is called that."

"No. That's another story which I'll tell you some day, but Buster thought he owed me a good turn and right well he paid his debt."

Louise too had her story to tell. There had been a great need, and she had been sent to a station up near the front where a temporary hospital was located and where the nurses and surgeons were working to the limit of endurance.

One night an airman of the great nation whose high degree of culture impels it to bomb hospitals and other defenseless places had dropped a number of bombs on the spot, and one of them had fallen near Louise as she was trying to help her wounded charges away from the sign of the Red Cross which ought to have been their best protection. A great flash and roar, a violent blow on the head, and she had known nothing more until she awakened in a hospital in Paris to find her eyes tightly bandaged and their sight very nearly gone.

Her first thought was for Jimmie, and she determined that never would she burden him with a sightless and disfigured wife—hence the letter which in the despair of her heart she had written in defiance of the rules, and which another nurse had posted for her.

The disfigurement had yielded to skillful treatment, but the eyesight grew worse and she was sent home, a woebegone little piece of flotsam cast up by the great storm of war upon a peaceful shore.

But in the last day or two she had been able to discern a little light and that morning, having quietly removed the bandage, she had found that, though blurred and distorted, her sight was coming back.

"And O! God is good to me, Jimmie. He has given me back my sight and He has given me something worth so much more even than that."

"What?"

"How much would you like to know?"

* * * * *

Well, well! This is not a story of love but a story of the Land of the Living Dead. And yet how can they be separated? For all Love is of God Whose name is Love, and to those who do His Will there is naught in all the universe, either in this world or the next, but Love. There is sacrifice and service, but they are just the evidence of Love showing itself in action. And in the Land of the Living Dead there is Love too, and no account of that Land can be true which does not tell of the Love which throbs and pulsates through all its beautiful worlds. Even down in those dark realms of which I have not spoken there is a dim light which filters through, and the very pain which is felt there is but the preparation for the Love which, one day, will fill all the universe, when the knowledge of God shall cover the earth as the waters cover the sea.

EXTRACT FROM A LETTER

Mr. Heindel has not been a "person" to me. He has been a Principle and I have measured things by him. I have done all the homely little things as I felt he would have wished me to do them.

No school of Ethics or Philosophy has any real value unless by means of its teachings the every day cares and trials are the more easily solved. I have a way of saying to the many who come from out in the world to me for comfort, "Have common sense, God doesn't send trials for you to *bear*, He sends them for you to *Solve*." That is what the Cosmo-Conception does for me. It helps me to solve the constantly appearing problems. I always knew there was an explanation to my twisted life, but now I can understand it and *co-operate*.

M. Duval.

A Magic Charm.

THERE was once a man whom no one liked because he was mean and stingy, but he craved the love of the people even though he would do nothing to win their regard. So one day he went to see a wise man and said:

“O Wise Man, tell me how I can make people like me.”

“That is easy” said the Wise Man, “I can give you an infallible charm which will make all people like you.”

“Give me this charm, O Wise Man, and I will pay you well.”

“I will tell you a story,” said the Wise Man, “and then you will know as much about it as I know:

“Once there was a great king who was very powerful. He ruled in very ancient times when the people all went barefooted for no one had as yet invented shoes. So when this king went out, he sent men before him who unrolled long strips of leather on which he and his attendants walked and which after they had passed, were rolled up again.

“But one day the king was walking carelessly and stepped off from the strip of leather and cut his foot on a sharp stone, thereby causing great excitement among his attendants who feared lest they should be blamed.

“When he returned to the palace, the king issued a decree that whoever would carpet the whole world with leather for him, the same he would make the second ruler in his kingdom and would give him his daughter, the princess, for wife, a palace and anything else that he might desire, but that whoever tried and failed must forfeit his head.

“Now many people were dazzled by this great offer and aspired to do the thing which the king wanted. But they all failed and in time the king grew tired of having their heads cut off.

“But one day a stranger came and said:

“O king, I will carpet the whole earth with leather for you.”

“The king endeavored to persuade him not to try this fatal thing but the stranger insisted that it was possible, so the king said:

“Come to my palace on the third day from this and if you are able to prove that you can carpet the whole earth with leather, then I will

fulfill the terms of my promise, but if you fail, I will cut off your head.”

“On the third day the stranger came to the palace and the king received him, saying:

“O stranger, I do not see that the whole earth is covered with leather as you promised.”

“But the stranger drew a little bundle from his cloak and took from it two queer little things of leather such as had never been seen in that country before and, kneeling down, he put one on each of the king’s feet, saying:

“Walk wherever you will, O king, and wherever you step the earth will be covered with leather between it and your feet.”

“So the king walked wherever he would and found it was true, as the stranger had said, that wherever he trod the earth was covered with leather between it and his feet, and he was overcome with joy and danced and ran about on the flints and stones, crying.

“O stranger, you have told the truth, and so far as I am concerned the whole earth is indeed covered with leather.”

Then the Wise Man turned away and began to study in his book.

But the man who wished to be liked said:

“But what is the charm, O Wise Man?”

Then the Wise Man said:

“When the king put on the slippers was there not leather between him and the earth wherever he walked?”

And the other said:

“There was, indeed.”

“Do you, then,” said the Wise Man, “put Love between you and those whom you wish to like you and soon, so far as you are concerned, there will be nothing but Love in all the world.”

—Selected

CHRISTIAN MYSTICISM

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

What is Man?

DR. GEO. T. WEAVER.

(Continued from July)

IF man is the offspring of God, as he is shown to be in the former paper, he then is from everlasting to everlasting, the eternally begotten of the Father-Mother Deity. Indeed, all the qualities usually attributed to God are attributable to man on his divine side. If it be objected to this that Christ is represented as being the only begotten of the Father, John 1; 14, it should be known that this language does not refer, necessarily, to Jesus, but only to the Christ nature which he expressed. The Christhood as expressing the third Person of the Trinity, is the "Eternally Begotten," and is manifest in every person who attains to the Christ-conscious plane, as Paul puts it in his intercessory prayer on behalf of the Ephesian church, "That Christ may dwell in your hearts through faith," Eph. 3; 17. Jesus was not the eternally begotten, but the Christhood which he expressed alone was. Jesus was the human side of the Christ being, which was perfected by the things he suffered, "Who in the days of his flesh, having offered up prayers and supplications unto Him who was able to save him, and being heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." Heb. 5; 7-9. We are commanded to work out our own salvation, assured that it is "God that worketh in us both to will and to do for his good pleasure," Phil. 2; 12,13. The whole process of salvation is wrought by each man through the divine spirit within him. Jesus assures us that he came out from God and would return to God, and the same is true of each one of us. Indeed, there is not a proof-text in the New Testament demonstrating the essential divinity of Jesus, but a corresponding text may be found proving the essential divinity of man.

Does any one cry out against this contention for the co-equality of God and man? Does any one protest that it is blasphemous? So thought the Jews in the days of Jesus when He claimed

to be one with the Father. Among the Jews, the sin of blasphemy was a capital offense, and their mode of executing offenders was by stoning, so those that heard his claim, picked up stones to throw at Him. To this threat Jesus said, "Many good works have I shown you from the Father; for which of these works do ye stone me?" The Jews answered him, "For a good work we stone thee not, but for blasphemy; and because that thou being a man, makest thyself God," John 10; 30-33. These Jews had not as yet awakened within themselves the Christ consciousness, so naturally thought themselves but poor, weak human beings, and discerning in Jesus nothing more than a man, despite the marvelous works He had done among them, naturally condemned Him. It is this class that today cry out against the apparently extravagant claim presented in these papers. The strange part of it all is that so many who profess to be the disciples of the Christ, and call themselves 'Christians,' which means 'Christ ones,' shut their eyes against the plain revelation of the Word. In that marvelous intercessional prayer just before His execution, Jesus claimed this oneness with the Father not only for Himself, but for His disciples as well. "Neither alone for these do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us," John 17; 20.

It would be blasphemy if on the human side we claimed to be gods, for the human side is but the outward expression of the Spirit within, as the temple is the outward expression of the Deity resident within. The human side is but ephemeral, doomed to perish; but the divine side of man, the living germ within corresponding to the Shekinah in the Tabernacle in the wilderness, is one with God.

But you may ask me about the Fall of man; did he not in the fall lose his essential divinity? Our reply is, No! The divine germ yet remained in him, as it does in all organic life, from the mineral plane on up, but in a latent state, which however left him unconscious of the fact that he is an 'offspring of God.' It is

the purpose of life in a body, in all spheres, to so unfold and sensitize the inner sheaths of that body as to make them susceptible of divine illumination, and thus restore man to his normal state, and re-awaken within him the consciousness of his oneness with God. This is enough to say on this point, as the subject of the fall and recovery of our race will be discussed more fully later.

Man, as we find him today, is the product of a dual process called 'Involution' and 'Evolution,' the former referring to the involvement of Spirit into matter; the latter referring to the evolution of matter back into Spirit substance. Scientists are today deeply in the mist as to the origin of life. Their latest word regarding this great mystery is that it is the result of "spontaneous generation." Some of them may be seen with magnifying glass in hand diligently searching for the origin of life in stagnant water barrels and pools, and occasionally one declares that he has made the discovery of how to create living forms; but as yet nothing has ever come from such discoveries as they may have made, and nothing ever will, in the way of life production. Life is a unit, there is but one life, and God is that life; but it manifests on all planes and in all living forms. Paul declares that "God is all in all." 1st. Cor. 15; 28. Life then does not spring from below spontaneously, but from above, radiantly, from the one great center of being.

This introduces the cosmic conception, of which the Bible is so full, of which the church knows so little, and which it so strenuously combats. In our solar system the great central light and life giver is the Sun, which, as we have already seen, is not simply a great ball of chemical substance, but a living, moving, breathing personality and individuality, very complex in its makeup, ranging from its outermost sheath of chemical substance, appreciable by the ordinary senses, to the innermost germ of pure spiritual substance, discernible only by the spiritual faculties. The Sun is the Deity of our solar system, and is so declared by David in the 84th Psalm, 11th verse. The word 'Glory,' occurring almost innumerable times in the Bible, in its reference to God, invariably refers to the outshining of the Sun. To the Sun we are indebted for all that constitutes the munificence of God towards his children. The early Hebrew people universally regarded the

Sun as their deity, as may be seen in the study of their first sacred book, the Kabala, and the whole Orient has always so regarded it, and in one way or another worshiped it.

If it then be asked why we are forbidden to worship the host of the heavenly bodies, Deut. 4; 19, it is because we ourselves, as already seen, are gods in the making. In many ways it may be demonstrated that man is a creative being. All genius, all art, all reproductiveness is creative, and this being true, man is eventually to unfold into a Logos, or world creator, after having first attained to the plane of the Elohim. Now, in the act of worship, one surrenders his will to the object worshiped. But the will is the executive force in gods and men, and with the will gone, the creative force is gone. Jesus made this plain in his interview with the woman of Samaria. On discovering him to be a prophet, she submitted to him for decision an old question in dispute between the Jews and Samaritans as to the proper place to worship. His reply to her was that "God is Spirit, and they that worship him must worship in spirit and in truth," John 4; 19-24. Quoting from Paul, we have already shown that man's body is the temple of the living God, and that the Spirit of God abides within it. If God is to be worshiped in his "holy temple," as in so many places in the Bible the demand is made, then man is to worship the God resident within himself, which is the worship "in spirit and in truth." Keeping the will thus at home, in idealizing his own divinity, man rapidly unfolds his being into the divine image and likeness, which in the fall was lost to consciousness. The spirits within the Sun, Moon and stars were all human once, in a former life-wave or creative cycle, and in our full unfoldment we too will be, first planetary spirits, or Elohim, and later Logoi, or Sun gods.

The church of today, failing to perceive that Christ is a universal Principle, has substituted Jesus, a brother man, as the object of its worship, which he forbade while on earth, and which is therefore idolatry. John, while on the island of Patmos, and in the act of falling prostrate before Jesus, who appeared in His glory, was forbidden to do so, since Jesus declared that he was himself but a fellow servant. Again, while among his disciples, they clung to Jesus as helpless children might cling to a mother's

(Continued on page 133.)

The Philosophy of Life.

God has given me this brief journey,
 On this lower material plane,
 That I might forge another link
 In life's great endless chain;
 This earth is not a place for wasted sorrow,
 Nor does the soul suffer needless pain:
 Life is a school, to-day and to-morrow
 The only difference is the knowledge we gain.
 We are, generally, so apt to misunderstand
 The ultimate purpose of life,
 And what really constitute the man:
 Man is the thinker, a conscious entity,
 Functioning through a physical form,
 Interpreting vibrations on the material
 plane,
 So that the soul may grow and evolve;
 Little by little intelligence is gathered
 And, built into faculties of mind;
 Do not fret about life's hardships,
 They will be lightened after a time.

—CHRISTIAN MAGNUS MOE

THE ROSICRUCIAN FELLOWSHIP

Continued from page 125.

truth which shall set us free from this body of death, to inaugurate the immaculate conception, along lines most crudely indicated in the science of Eugenics, to prophesy a new age, a new heaven and a new earth, of which He, *the true Light* will be Genius, an age wherein dwelleth righteousness and love for which all the world is sighing and seeking.

All of this, and the way of attainment is symbolized in the Rose Cross before us. The rose, in which the sap of life is dormant in winter and verdant in summer illustrates aptly the effect of the law of alternating cycles. The color of the flower, its generative organ, resembles our blood; yet the sap which courses within is pure, and the seed is generated in an immaculate passionless manner.

When we attain to the purity of life there symbolized, we shall have freed ourselves from the cross of matter and the ethereal conditions of the Millenium will be here. It is the aim of the Rosicrucian Fellowship to hasten that glad day when sorrow, pain, sin and death shall have

ceased and we shall have been redeemed from the fascinating, enthralling illusions of matter and awakened to the supreme truth of the reality of Spirit. May God speed and prosper our efforts. *(To be Continued.)*

WHAT IS MAN?

Continued from page 131.

skirt, which observing, He declared that He must leave them, or they never would develop since their will was centered in Him. He gave them to understand that after he had departed, and they were left to themselves, they must look within for the Christ. He enjoined them to remain in the city of Jerusalem in prayer and deep devotion, that the Holy Spirit might descend upon them, filling them with its power and glory, after which endowment they would be prepared for their high mission of preaching, not *about* the Christ, but preaching the Christ from their own consciousness of his indwelling. The mission of Jesus the Christ was to lift his disciples up to the Christ plane, to which He Himself had attained.

To be Continued.

Question Department.

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Free Mason and Phree Messen



QUESTION:

In various parts of your literature you state that the word Free Mason is derived from Phree Messen, meaning "children of light."

It occurs to me that if your original literature were written in French, German or Spanish, or any language which has no relation to English, the correspondence between "franc macon," "Freimaurer," "frammason," and Phree Messen would be far less pronounced than between this word and the corresponding English term.

Of course I know that the author of the Rosierucian Cosmo Conception would not take liberties with the etymology of words but I am at a loss for a satisfactory explanation.

ANSWER:

We should be very careful to distinguish between the methods of an amateur speaker and writer on occult subjects, and those adopted by the profound teacher of humanity. In fact the amateur occultist follows no method at all, he pecks at facts, dabbles in thoughts, juggles with phrases and knowing no language but his own, and even that superficially, seems to find particular enjoyment in concocting impossible analogies between words, without reverence for the great science of etymology and comparative study of language. The latter is a very strict and exact science and indispensable to the true inquirer into the evolution of human thought as expressed in folk-lore, mythology and religion. The true occultist who everywhere looks for the esoteric soul value behind the exoteric face value knows also that the rhythm of words is of great occult importance, that the vibrations set into motion by a word or a ritualistic sequence of words are powerful agencies used by the black magician for destruction, by the Teacher-Initiate for erection of the finer vehicles of man.

Thus the conscientious exponent of occult matters will rather spend days of research over comparative dictionaries than make a superfi-

cial statement with regard to occultly used words. Naturally, the chosen and inspired Teacher of humanity receives his information from higher sources, he has access to the records in the memory of nature and retains consciousness of his experiences on the spiritual planes during sleep, but details are left to his own untiring labor and his own scientific methods which will not find favor with the Elder Brothers unless they be of scrupulous integrity.

The exoteric Masonic Lodge of today is a fraternal and not an occult order, it does fine humanitarian work, alleviates much suffering, cultivates good will and fosters the idea of brotherhood, though still more or less within racial limits. The Free Mason is full of reverence for his ritual and impressed by the dignity of the degrees, but he has lost the understanding for their esoteric meaning, and though they be factors in his moral development and thus of decided evolutionary value, mystically they lead nowhere. As Mr. Heindel says in "Free Masonry and Catholicism," "Exoteric Masonry is only the husks of the mystic order formed by the Sons of Cain."

To become a mystic on the path of initiation the Free Mason has to be changed into Phree Messen, a *child of light*. The fraternal orders of the Masonic Lodge cannot bestow the degrees of *initiation*, these can only be obtained within certain occult orders, such as that of the Rosierucians, which, together form the Great White Lodge. We must clearly distinguish between exoteric Masonry and mystic Masonry. The former was established as late as 1717. The latter is as old as the division of mankind into the Sons of Seth, representing the Church, and the Sons of Cain, representing the mystical Masonic Lodge, and the name Phree Messen for the Initiate is of much deeper esoteric significance than the translation "child of light" conveys. We can only hint at its connection with the words of Saint John which form the dominant chord of devotional expression with those who try to learn the craft of Mystic Masonry along

the lines of the Rosierucian teachings,—“God is Light, if we *walk in the light* as He is in the light, we have fellowship, one with another.”

The name Phree Messen, though apparently Egyptian and applied to the priest-initiates of ancient Egypt under the Taurus-Scorpio dispensation, is much older than Egypt and traceable through India, Chaldea and Greece down to our modern times as universal property of those who under the Grand Mastership of Hiram Abiff aspire to be Builders “without stone or sound of hammer.”

We read in “Free Masonry and Catholicism,” Part 1: “The Sons of Cain believe in works rather than faith, and by their dauntless courage and inexhaustible energy they have transformed the trackless wilderness of the world to a garden full of life and beauty, so lovely in fact that they have forgotten the garden of God, the Kingdom of Heaven. They have lost their spiritual sight and are imprisoned in the forehead of the body where it is said Cain was marked, and must wander as prodigal sons in the comparative darkness of the material world oblivious to their high and noble estate until they find the door of a mystic temple such as that of the Rosierucians, ask and receive light. Then as Phree Messen, or children of light, they are instructed in methods of building an ethereal soul-body, a temple or house eternal in the heavens, not made with hands.”

But even of greater importance than the mystic meaning of a word is the mystic sound of a word, owing to the constructive or destructive qualities of rhythmic sound. Thus it was essential that the ancient word Phree Messen and its sound-value should be preserved in our modern languages or rather in the *one* modern language which was chosen to become the vehicle for the expression of occult truths in the Western World. This language is English. The question has often been asked: why is it that no musical genius of the first order has been produced by the Anglo-Saxon race?—Teutons, Latins and Slavs had to give to the western world the great composers of modern music, because the collective musical genius of the Anglo-Saxons was needed for the creation of a language adequate in rhythm and sound to the mystic message it was destined to convey. Immigrants into the United States, for instance, lose their

mother tongue in the second generation. English takes such a strong hold upon them that in many cases the children show aversion to even a secondary use of the language of their parents. The very soil and atmosphere of the new countries seem to vibrate to English. For from the virginity of their soil, from the etheric conditions of their atmosphere new qualities shall be drawn by the new race to come which will be born from the parentage of all western races, but under the ether-moulding vibrations of one language only, namely English. Jehovah, the race-spirit, separated the nations by a diversity of tongues. Christ, the Universal Spirit, unifies them under one language. All the great new spiritual teachings promulgated in our century or in the second half of the last were given to the world in English, and the English word Free Mason reproduces as nearly as possible the sound and rhythm of the ancient mystic word Phree Messen, child of light.

The true historical precursors of the modern fraternity of Free Masons were the mediaeval building-corporations which first grouped themselves around the monasteries, then, as their art grew nobler and their craft more skilled, became the designers and fashioners of Gothic architecture. These masonic fraternities were found in all countries of western Europe, but modern exoteric Free Masonry was first organized in England, when in 1717 the four London Lodges, having erected themselves into a Grand Lodge, named their first Grand Master. The modern “Free Mason” is of Anglo-Saxon descent.

Mystic Masonry is cosmic in its origin and closely connected with the architecture and the Grand Architecture of the Solar System, but in its modern form for the benefit of the western races it was inaugurated when the Grand Master Hiram Abiff was reborn as Christian Rosenkruz who received charge of the Sons of Cain. Through the medium of the Rosierucian teaching he speaks to the world in English. Only in the English sound Free Mason lives the ancient word Phree Messen. If it be translated into another language only the exoteric meaning remains, the mystic value is lost, the soul quality has vanished and with it the supreme *building* quality which helps to fashion the living Temple of the Soul for the Children of Light.

QUESTION:

I write for information. A recent student lesson called attention to the dangers of the planchette and ouija board. Can you tell me something definite about how to classify the great amount of literature and communications coming to this generation through ouija boards, planchette and negative writing? Much of it seems to have a true ring.

It is desirable to be able to say something definite, (and carrying with it conviction) why these communications are not of the right type and why they must, therefore, be taken with a great deal of caution, notwithstanding the high and inspiring tone or character in which they are given.

ANSWER:

We have written in our literature and lessons against the use of ouija boards, planchette, automatic writing or any other mode of negative communication with the spirit worlds that we felt the subject had been well covered, but again we state the facts as they are known to true seers.

When you sit with any desire to receive messages from the unseen worlds, you arouse unnatural conditions, you remove your attention from the physical world which should engage it and make yourself receptive to anything you may feel or receive. This all looks very innocent at first, but the forces that you attract, are eager for an opportunity to get in touch with the physical through you, or some other human being, and are willing to use almost any means to accomplish what they desire.

You remember, it has been explained that while using the ouija board, you put yourself in a negative condition so that any entity in the desire world can, with perfect ease, come and use your arm and hand to write messages through the board. We say any entity, because it may be the discarnate spirit of a good man or one who is very vile, or it may be an elemental of a low nature who has enough intelligence to work through you. You take the risk of all this and once having made the connection with those beings in the desire world, you are more or less at their mercy. Every time you use the board they more easily control you and gradually gain great influence over your whole body.

You *may* receive bona fide messages from the departed one, but you may receive what are supposed to be messages from him through some mischievous spirit who, in your desire

body, can read the answers that you desire to receive. We have no means of telling which is which.

Can you visualize the teeming millions in the lower regions of the desire world, (which is the region from which you most easily draw communications), those whose lives on earth have left them still unsatisfied with what they obtained of physical things and are seeking a means to return to satisfy their appetites for food, liquor, wealth, and even sexual intercourse? This latter condition may seem to you unthinkable, but if you could see the records at Headquarters, which are held as sacred, and learn of the poor suffering souls, men and women, who began to tamper with unseen forces by the methods named and later, becoming more and more negative, became mediums, if you could realize the life of torture which they live night and day, how it drives them nearly to madness, then you would shun everything of this kind as unholy, you would impress it upon young and old that we must enter by "the door" for "he who cometh any other way is a thief and a robber." John 10; 1st verse.

The legitimate means of access is through the Christian teaching: "I am the Door," the Christ said. In the Rosicrucian Philosophy this is given very clearly. See Lecture No. 4 of Rosicrucian Christianity Series, page 13. There you learn that only through positive development will you reach the goal, and the desire must not only be positive but unselfish, else you may degenerate into a black magician instead of walking in the light, as do the true phreemessen.

Some of the literature with which the world is being flooded, that has been received through automatic writing, has been brought to our notice. In it we did not find one reliable fact that had not already been given to the world by the Elder Brothers in the Cosmo Conception which was published in 1909, some years before the war. It is extremely easy for anyone, in or out of the body, to weave around the facts some films of fancy which make the statements more life-like.

But think! What good is it when obtained? Those other worlds should be hidden from you until you have developed within yourself the necessary vehicles for contacting them, and these vehicles are developed by a life of loving service and helpfulness to others, not by intellectual work or prematurely prying into the secrets of other realms.

Studies in The Rosicrucian Cosmo Conception

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The Rosicrucian Catechism

ALFRED ADAMS

THE FOUR KINGDOMS

(Pages 56 to 86, Cosmo-Conception)

(*Thirteenth Instalment*)

—Continued from July—

- Q. How is the group-spirit able to guide the dense bodies of its charges by suggestion?
- A. The negative state of consciousness renders it easy, as the animals have no will power of their own.
- Q. As man's will develops in the process of evolution, how will it be affected?
- A. He will become non-amenable to outside suggestion and free to do as he pleases regardless of suggestion from others.
- Q. What is the chief difference between man and the other kingdoms?
- A. The other kingdoms act according to law and the dictates of the group-spirit (which we call instinct) while man is becoming more and more a law unto himself.
- Q. Why do all animals of the same species look nearly alike?
- A. Because they emanate from the same group spirit.
- Q. What makes the difference in appearance as well as in character of human beings?
- A. Among the fifteen hundred millions of human beings who people the earth no two look exactly alike, not even twins when adolescent, because the stamp that is put upon each by the indwelling, individual spirit makes the difference.
- Q. What other illustration can you give of the difference between man and the other kingdoms?
- A. All oxen thrive on grass and all lions eat flesh, while "one man's meat is another man's poison," is another illustration of the all-inclusive influence of the group-spirit as contrasted with the Ego.
- Q. What have doctors noted in regard to medicines?
- A. Doctors have noted with perplexity that medicine acts differently on different individuals, while the same medicine will produce identical effects on two animals of the same species.
- Q. Man alone being able to follow his own desires, does it follow that he makes no mistakes?
- A. That man's mistakes are many and grievous is granted and it might seem better if he were forced into the right way, but if this were done, he would never learn to do right.
- Q. Why is man left to choose his own course?
- A. Because lessons of discrimination between good and evil cannot be learned unless he is free to choose his own course and has learned to eschew the wrong.
- Q. If man did right only, what would be the result?
- A. If he did right only and had no chance to do otherwise, he would be an automaton and not an evolving God.
- Q. What is man learning by his mistakes?
- A. As the builder learns by his mistakes, so man, by means of his blunders and the pain they cause him, is attaining to a higher wisdom than the animal.

- Q. Why does an animal act wisely?
- A. Because it is impelled to action by the group-spirit.
- Q. Will the animal ever become human?
- A. In time the animal will become human, will have liberty of choice and will make mistakes and learn by them as we do now.
- Q. Where does the group-spirit of the plant kingdom have its lowest vehicle, and to what does it correspond?
- A. In the Region of Concrete thought. It is two steps removed from its dense vehicle, consequently, plants have a consciousness corresponding to that of dreamless sleep.
- Q. And where does the group-spirit of the mineral kingdom have its lowest vehicle?
- A. In the Region of Abstract thought, and it is, therefore, three steps removed from its dense vehicle, hence it is in a state of deep unconsciousness similar to the trance condition.
- Q. What is man and how does he work?
- A. Man is an individual, indwelling spirit, an Ego separate from all other entities, directing and working on one set of vehicles from within.
- Q. And how are plants and animals directed?
- A. They are directed from without by a group-spirit having jurisdiction over a number of animals or plants in our Physical World.
- Q. How are the relations of plant, animal and man to the life currents in the earth's atmosphere represented?
- A. They are symbolically represented by the cross.
- Q. Why is the mineral kingdom not represented by the cross?
- A. Because it possesses no individual vital body, hence cannot be the vehicle for currents belonging to the higher realms.
- Q. What occult truth did Plato often give out?
- A. Plato, who was an Initiate, said "The World-Soul is crucified."
- Q. What does the lower limb of the cross indicate?
- A. It indicates the plant with its root in the chemical mineral soil.
- Q. Where are the group-spirits of plants?
- A. They are at the center of the earth, in the Region of Concrete Thought, which interpenetrates the earth, as do all the other Worlds.
- Q. How do the group-spirits come in contact with the plant?
- A. Streams or currents flow from the group-spirits in all directions to the periphery of the earth, passing out through the length of the plant or tree.
- Q. What part of the cross represents man?
- A. The upper part of the cross; he is the inverted plant.
- Q. What are some of the differences between man and plant?
- A. The plant takes its food through the root; man takes his food through the head. The plant stretches its generative organs towards the sun; man turns his towards the center of the earth. The plant is sustained by the spiritual currents of the group-spirit in the center of the earth by way of the root; the highest spiritual influences come to man from the sun, which sends its rays through man from the head downwards. The plant inhales the poisonous carbon-dioxide exhaled by man and exhales the life-giving oxygen used by him.
- Q. How is the animal symbolized in the cross?
- A. By the horizontal limb of the cross, which is between the plant and the man. Its spine is in horizontal position and through it play the currents of the animal group-spirits which encircle the earth.
- Q. Why can an animal not remain in an upright position?
- A. Because in that position the currents of the group-spirit could not guide it, and if it were not sufficiently individualized to endure the spiritual currents which enter into the vertical human spine, it would die.
- Q. What must a vehicle for the expression of an individual Ego have?
- A. It must have three things,—an upright walk, that it may come into touch with the spiritual currents; an upright larynx, for only such a larynx is capable of speech, and, owing to the solar currents, it must have warm blood.
- Q. Which of these is of the most importance to the Ego?
- A. The latter, the warm blood, which will be logically explained and illustrated in a later chapter.

(To be Continued)



The Astral Ray.

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What "The Message of the Stars" Brought to Me

KITTIE SKIDMORE COWEN

Continued from July



IRGO is the sixth sign of the Zodiac. It is a human sign, its symbol being the celestial Virgin. This sign stands as the most sublime symbol of Service as well as Divine Motherhood.

The people born under Virgo are the very opposite of those born under Leo. The Virgin is naturally timid and shrinking, and similarly the people born under Virgo are afraid to be noticed. They shrink from the public eye, are tender and sympathetic, can not bear the shedding of blood, and feel bodily injury to others more than harm done to themselves. Being a human sign, they are mentally active, learning with facility. They seem to fairly breathe in knowledge and do not have to work hard to acquire it. The children of Virgo are governed by the intellect and are inclined to be cynical and skeptical of anything that is not scientifically demonstrable to the reason and senses.

The Virgos are very acquisitive and always looking out for ways and means of bettering themselves financially, socially and economically. It may also be said that they deserve promotion for they are industrious to a degree where they see that a reward may be gained thereby. They are also very ingenious and versatile, fond of the study of science, particularly chemistry, diet and hygiene.

Leo is a heart sign while Virgo is quite as typically the sign of reason.

Libra is the seventh sign of the Zodiac. It is symbolized by the balance or scales, and this instrument describes graphically the principal characteristics appearing in the children born under this sign. They are very ardent in anything they do; they take up a vocation or an avocation with a zeal and enthusiasm which for the time being excludes all other things from their consideration, but after a while they may drop it just as suddenly, take up something else as a trade, a fad or hobby, and pursue that with an equal energy and absorbing interest. Sometimes they are up in the seventh heaven, optimistic and enthusiastic, cheerful and happy, then as suddenly and without any seeming cause the scale swings and they seem to be down in the depths of worry and melancholy just as if they had not a friend in the world. As a matter of fact they have many friends for they are kind in disposition. They are fond of pleasure in general and particularly lean toward music and art.

As Aries is the fountainhead of Egoism, the force which aims to center everything in the individual regardless of others, it is reasonable that the opposite sign (Libra) must have the opposite qualities, and signify what we share with others or have in common with others. Partnership may therefore be said to be the keyword of Libra. As marriage is the most important partnership of life, capable of making it or marring it as no other relation can, the configurations in this sign are particularly vital.

The symbol of Libra is the only one of the twelve which does not partake of either the nature of animal, animal-man or man. It stands alone, and is purely an instrument for the use of determining quality and values. Being devoid of all feeling the result of its adjustments are absolutely true and unbiased. The great lesson to be learned by the Libran is how to find and maintain a just balance not only in his own life but in all conditions of partnership, be they marriage, business or personal.

Scorpio is the eighth sign of the Zodiac. In a sense this sign is dual being symbolized both by the eagle and the scorpion. The eagle soaring aloft on his powerful pinions points out the way to exalted aspiration and the illumination of mind which makes known to him not only the fact of his own immortality but his divine relationship with his God.

Scorpio in either phase of the sign has to do with generation, but it is left to the choice of the native which path he will travel. The eagle points out the path which leads to the acquiring of a knowledge and use of nature's finer creative forces which will regenerate his own sex nature. To reach this high stage of development man must turn to his divine side, the mind must become allied to the spirit, and the personality become the servant to the higher self. That it is possible for the children of Scorpio to take this higher path is made evident by the eagle's place in the sign. The other path, well defined by the scorpion symbol, is martial, militant and ever ready to sting. Those who follow this path are always ready for an argument or a fight, it matters not whether it be in their own behalf or that of others. Their temper is uncertain and by their blunt, brusque manner of speech they often offend whether they intend doing so or not. They are honest and straightforward, and make the very best and staunchest friends. However, this class of people live mostly in the sensations of the body and their great lesson in life is learning that no true or lasting satisfaction is to be found on this path. Silently, patiently, slowly but surely they must break the shackles which bind them to this physical slavery, before they can hope to become wise, tender, compassionate, and mature in spirit, the truly master man. Of the regenerated Scorpions, the ones who have learned the lessons contained in this sign our dear leader and teacher, Mr. Heindel has said: "Soar-

ing aloft on the powerful pinions of a noble aspiration, gifted with the penetrating vision of seers, they live very near to God, though their feet walk in the mire of misery that they may serve and save their brethren; some worship them as saints, others say they are mad; they are a class apart, a peculiar people, not to be judged by ordinary standards. But God knows them."

Sagittarius is the ninth sign of the Zodiac. It is a double bodied sign symbolized by the centaur, half-man and half-horse. This sign points out the fact very plainly that we have evolved out of the animal stage into the human. The centaur is in the act of drawing his bow, showing that there is something higher for which the spirit, on its pilgrimage through matter is seeking, that it aspires to something above and beyond. The fact that the bow points upward toward the stars signifies that there are lofty ideals to which it is striving to attain.

As the symbol shows, there are two widely different classes of people born under this sign. One class described by the animal body, are living in the lower animalistic sensations of the body. They are decidedly sporty, love to race horses, play ball, wrestle, gamble, and engage in any kind of work that contains a suggestion of chance. There is no element of cruelty in them however, and even should they become criminals, their crimes are never violent but rather the result of over indulgence of the animal nature. The other class is the extreme opposite; symbolized by the human part of the sign. Here is the man rising above the animal nature, bending the bow of aspiration and aiming at limitless space, signifying the loftiest longings of that immortal spark of incipient divinity we call the soul. Law abiding, of the highest morals, honored pillars in the church, beloved rulers of state, famed for integrity, benevolence and justice. (See Message of the Stars, Page 105).

The lesson which the children born under this sign must learn is first, that eventually they will be compelled through sorrow and suffering to forsake the lower animalistic path. And second, when they have done this, that they must learn to realize their ideals *within* instead of seeking them *without*. We are in this school of experience for the purpose of overcoming, and it is not by running away from one place to another that we gain experience,

but by staying in one place. By doing our best to attain our ideals where we are we make our dreams come true.

The tenth sign of the Zodiac is Capricorn. The symbol of this sign is given as the goat; but in reality it is not a goat at all, as we know that animal, but part fish and part goat; and in this sign is hidden or revealed, the history of form covering its transition from fish, through amphibia to the mammalian stage of evolution.

The belligerency of the goat is a well known fact, and therefore an apt symbol of the struggle for existence in nature in which the weak become outdistanced and perish unless they persistently and determinedly persevere.

At the present stage in our evolution this sign has to deal mostly with the external world, because the children of Capricorn are not as yet ready to put aside worldly pleasures and attainments. Ambition and suspicion are their ruling characteristics, and an inordinate desire for recognition of their claims to superiority and advancement, also a suspicion that others are trying to subvert or withhold the coveted prize, is ever with these people. The Capricorns are deep thinkers, good speakers, intelligent and capable, but they must and will be compelled to learn the lesson that the things of the world are evanescent, unstable, and unsatisfying, and that the sooner they put off the preconceived ideas of the flesh, and begin devoting their really great powers to the laying aside of childish things, and the working out of their own salvation, the sooner will they free themselves from sorrow, worry, trouble and disappointment. For these trials are only laid upon them because in no other manner do they seem able to learn that no one can ever really serve himself by selfishness, but only by serving others can he place himself in harmony with the Great Law, and thereby obtain the real joy and lasting peace of those who have overcome the lower nature, and formed a permanent union between the spirit and the mind.

Aquarius is the eleventh sign of the Zodiac. It is symbolized by the water bearer, the man. Here spirit has so far evolved that all outward semblance of the animal form disappears. The higher self at last is beginning to triumph and commence its preparation to enter upon a journey which will lead it to unfoldment and divine knowledge. And so we find the way of attain-

ment is symbolically engraved in the pictorial Zodiac. Aquarius appearing as a man in the act of pouring water from an urn; by a slight motion he may tip the urn a little more or a little less to regulate the flow, it is perfectly balanced. Therefore he represents the enlightened soul who has obtained control of his passions, emotions and appetites. They are contained in his urn, hence they no longer blind, befog or obscure his vision as in the Atlantean epoch, hence also Aquarius is not a watery sign, but an airy sign; neither is it emotional like Cancer, but *intuitional*, for the true Aquarian knows without reasoning. The human sympathy, the fellowfeeling, the friendship signified by the eleventh sign is the true essence of the Christ Spirit which will eventually abrogate the primal separateness, accomplish the atonement, transform the world and make the new heaven and the new earth a reality. (See Astrology Lesson No. 14).

Not all the children born under the sign Aquarius are ready to give up the pleasures of the physical world. And such ones are sure to feel the heavy hand of discipline and correction, the object of which is not punishment, but to turn the attention of the recipient from the evanescent things of the world which do not count to the acquiring of knowledge and the things that are worth while. And all wisdom, we know, is born of pain. But just as soon as the recipient seeks prayerfully to know the meaning behind the inflicted pain, he will at once discover that the real trouble lays within, and that he has only to mend his ways, correct his wrongdoings, and draw nearer to the Father who is ever ready to receive the penitent, to guide his steps aright, and to place his feet upon the path of attainment which leads to the unfoldment of the perfected soul.

Pisces is the twelfth sign of the Zodiac. The symbol of this sign is the two fishes bound together, and shows us the unity of life which pervades the separate forms in even the lowest species. And in conformity with the symbol we find two distinct classes born under this sign. One is composed of the younger souls who have not yet found their bearing in the world. They drift about on the ocean of life without energy or ambition and are buffeted by the waves of adversity and grief for the purpose of awakening in them a sense of responsibility and forcing them to take up their part in

(Continued on page 151)

Shakespeare in the Light of the Rosicrucian Teaching

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

II.

A COSMIC WEDDING.

MARGARET WOLFF

WHEN the Poet-Initiate, Goethe, had finished his mystic drama, Faust, he smilingly said: "In this play I have hidden many a mystery which will keep the critics well occupied with guessing for at least fifty years." Shakespeare's *Midsummernight's Dream* has kept them thus engaged for more than three hundred years, and they are not nearer now to the solution of its hidden problems than on May 1st, 1594, when it was first presented at the marriage festivities of one of Shakespeare's aristocratic patrons at the court of Queen Elizabeth and people wondered why a May Play was called a "*Midsummernight's Dream*."

Many said then, as they do now, that the passages referring to the first of May as the date of Duke Theseus' wedding, were inserted into the play written in about 1590 as a compliment to the newly wedded couple near Elizabeth's throne. This is the easiest way of evading the embarrassing fact that the poet in his great and mysterious wedding drama indentifies the 1st of May with the 25th of June. Most exponents still content themselves with this solution, though it appears rather incompatible with the dignity of a Shakespeare.

Others excuse him with a slip of the pen; still others accuse him that he has juggled with dates, just as he is often being accused of ignorance or carelessness with regard to historical, mythological or geographical facts. He, the initiate who knew everything that those who vainly try to minimize his greatness do not know! They like to accentuate his ignorance in geography for instance, because in his other Mystery Play, the *Tempest*, ships sail to Bohemia, which is far away from the ocean.

Yes, nowadays! But in the twelfth century Bohemia was a mighty empire which stretched as far as the Adriatic Sea. Shakespeare, of course, was acquainted with this fact, and he also well knew "what he was about," when he told us that at the time when Duke Theseus of Athens married Hippolyta, the wise queen of the Amazons, the date for *Midsummer's Day* was May 1st.

We see the great initiate smiling his gentle smile, as a father would smile over children who cannot hurt his dignity, when with superficial, childlike reasons they explain his sayings and doings which are beyond their understanding.

Children are not trusted with the guardianship over lightgiving flame;—not until a sufficient number amongst the people of the western race had reached the "grown-up" stage were such powerful candles as Max Heindel's *Rosicrucian Cosmo-Conception* and *Message of the Stars* lighted for them. These books are not merely textbooks of the Rosicrucian Philosophy and Astrology, but mighty lightgivers which carry illumination into all departures of life. We cannot understand the works of our great poets, musicians, painters, and sculptures without their aid, and the reason why is easily found. Those men of genius who were far ahead of their times and in several cases initiates of the Rosicrucian Order, gave us esoteric religion in symbols and parables; for all great Art is basically religious, and its evolutionary mission is stated in those famous words of Richard Wagner's often quoted by Max Heindel: "where Religion becomes artificial, it is reserved for Art to save the spirit of Religion." Now Max Heindel as the spokesman of the Elder Brothers, gave to mankind esoteric religion in plain speech, and the books which contain the Rosicrucian teachings are all-inclusive commentaries which we have to consult, if we wish to understand the mysterious beauty of the immortal scripts written by our master-artists in color, or word, or tone.

A whole library of learned works on Shakespeare cannot help us to solve the problem of the *Midsummernight's Dream*, for the otherwise valuable information they contain is *exoteric* and ignores the potent factor of astrology. But if, aided by Max Heindel, we center our at-

tention on the fact that the Midsummernight's Dream is a great pageant of the Sun and then follow the clue given in his explanation of the evolutionary cycles connected with the precession of the equinoxes, bewilderment changes into understanding, discrepancy becomes concord.

As we saw before, the Midsummernight's Dream is an apotheosis of the nature forces at the height of their activities, the great festival of the fairies or builders of form who rejoice because they have done their work well and secured physical life on earth for another year, so that the spirit on its path of evolution may manifest through bodies. This culmination of the *physical* forces stimulated by the Sun takes place between June 21st and 25th, at the pole opposite to the culmination point of the *spiritual* forces between December 21st and 25th.

If the date of the wedding in the play be May 1st, the drama is apparently thrown out of balance with Christmas, removed from the path of the Sun.—We know that exactly four days elapse between the beginning of the play and the triple wedding at the end, for Duke Theseus opens it with the words, "four happy days bring in another moon," and Queen Hippolyta adds:

"Four days will quickly steep themselves
in night;
Four nights will quickly dream away the
time;
And then the moon, like to a silver bow
New-bent in heaven, shall behold the night
Of our solemnities."

Then toward the end of Act IV, in that wonderful speech referring to his hounds, which sounds forth like a march triumphant composed of majestic harmonies, he informs his hearers that "now our observation is performed" and elucidates the occasion for this observance which was held in woods and groves rather than in the temple, by adding with regard to the lovers, "No doubt, they rose up early to observe the *rite of May*." This May Day is the wedding day. Again we hear Duke Theseus:

"For in the temple, by and by, with us
These couples shall eternally be knit;"

Later the good ungrammatical artisans tell us: "Masters, the duke is coming from the temple, and there is two or three lords and ladies more married." Then the festive company is being entertained in the palace, until Theseus reminds:

"The iron tongue of midnight hath told
twelve;

Lovers, to bed: 'tis almost fairy time."

And now the scene is given over entirely to the fairies who carry out what on the day before Oberon, the fairy-king, announced to his queen, Titania:

"Now thou and I are new in amity
And will tomorrow midnight solemnly
Dance in Duke Theseus' house triumph-
antly."

Midsummer,—the triumph of the fairies! Midsummer,—for the faithful nature forces the great, joyous, solemn occasion of the year! Titania's speeches abound with allusions to Midsummer. We do not need to quote them however, for apart from the title, the spirit of the drama speaks for itself. The play is steeped in Midsummer, it breathes Midsummer, it sings and dances Midsummer.—But it is richer in mystery, deeper in promise, than mere Midsummer can give which yearly returns. Let us remember what Max Heindel teaches about the smaller cycles contained within the greater ones. Diurnal, annual, precessional are the cycles of the Sun. New life is promised to the race in Midsummer through Hermia and Lysander, Helena and Demetrius, the two human couples whose love is blessed by the fairies; abundant life is promised to all nature by the reunion of Titania and Oberon, the fairy king and queen, who, after a period of discord, celebrate their wedding anew and vow to bless the earth with fruitfulness. But new life of a much higher and wider significance is promised through the wedding of Theseus and Hippolyta, those two exalted beings who are neither humans nor fairies, but cosmic representatives.

Shakespeare knew mythology and its cosmic symbolism! Not accidentally, but very deliberately he chose Greece as the scene for his drama. The typically northwestern fairies could in their cosmopolitan aspect of nature forces easily be transferred to Greece; their queen and king, Titania and Oberon come from India; thus eastern and western Aryans contribute from their lore. But in the Greek mythos was found the wonderful symbolism of the "hounds of heaven"—the starry host—which accompany the chariot of the Sun god in a joyous race, and, "matched in mouth like bells, each under each," greet him with "tuneable cries,"—the music of the spheres—which the echoing earth answers.

“My love shall hear the music of my
hounds”

..... the groves,
The skies, the fountains, every region
near

Seem'd all one mutual cry; I never
hear

So musical a discord, such sweet thun-
der.”

We hear a calm voice from the Cosmo-Conception confirming the rhapsodies of myth and poetry: “Pythagoras was not romancing, when he spoke of the music of the spheres, for each one of the heavenly orbs has its definite tone, and together they sound the celestial symphony.”

Finally in Greek mythology this Sun god in one of his precessional phases is represented by Theseus, the strong hero who slew the man-devouring bull, the Minotaurus. This terrible monster had its stronghold in the Labyrinth on the Isle of Crete. Into his cruel jaws the Athenians had to deliver every year seven youths and seven maidens. He embodies the spirit of the Taurean Cycle and the Age of bull-worship,—the spirit of uttermost cruelty and crudest materialism to which the sons and daughters of mankind were sacrificed.

The spirit of the Taurean Age was slain by Theseus, the Sun. This means that the Taurean Age was ended, because the Sun, by precession, was about to leave the constellation of Taurus and enter into Aries. Max Heindel informs us that in the year 498 A. D. the Sun crossed the celestial equator at the vernal equinox on March 21st, in 0 degrees of Aries. It takes the Sun 2156 years to go, by precession, through the 30 degrees of a constellation. He entered 30 degrees of Aries, the ram or lamb, in the year 1658 B. C., and therefore 1659 B.C. is the last year of the Taurean Age.

With us Aries is a masculine sign; in Greek astrology it was considered a feminine sign, and its ruler, the planet Mars, was represented not by a god, but a goddess, namely, Pallas Athene, the goddess of war and of wisdom. The analogy between Pallas Athene and Hippolyta, the wise warrior-queen, is evident. Thus 1659 B. C., the last year of the old or Taurean age, is the year of marriage of Theseus, the Sun, with Hippolyta, the Guardian Spirit

of the new or Aryan Age, so that at the next vernal equinox, in 1658, B. C., he may enter his new home Aries together with the partner of his exaltation.

Thus we have the year; how do we gain the date? With regard to calendar reckonings the ancient nations followed the lead of Babylonia or Chaldea, who was their teacher in all matters pertaining to astrology and astronomy.

Chaldea's calendar which the Egyptians, Greeks and Romans up to Cæsar's time copied, kept close to the path of the Sun and was based on two cyclic events, the smaller one of the vernal equinox and the larger one of precession. Thus in 1659 B. C. the month of the vernal equinox was January, the month of the summer solstice was April.

The Taurean Age held dominion from 3814 to 1659 B. C. In our Pisecean Age we are removed two constellations from Taurus, and each constellation through which the Sun goes by precession puts the point of the vernal equinox one month ahead. The Chaldeans had moon months of 29 days and in certain intervals a leap-month, instead of our leap year. If we count 91 days between vernal equinox and summer solstice and take into consideration the shorter months, April 23rd of our calendar is April 26th of the Chaldean calendar of the Taurean Age. Thus Midsummer in the Taurean Age fell on April 26th to May 1st, and the Cosmic Wedding took place on Midsummer's Day, May 1st, 1659, B. C.

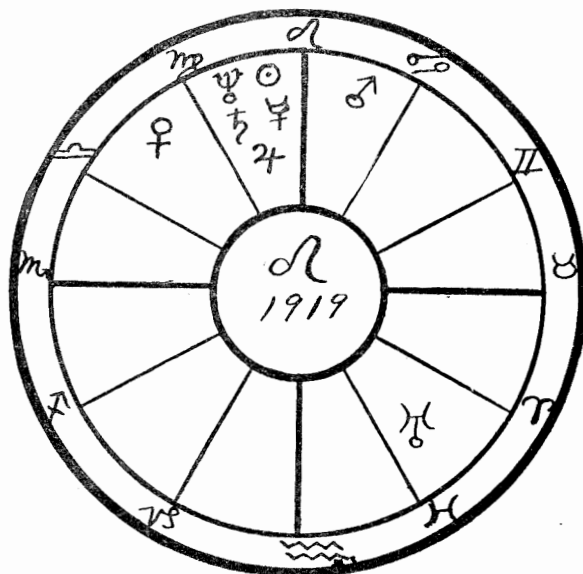
YOUR CHILD'S HOROSCOPE FREE!

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

The Children of Leo, 1919

BORN BETWEEN JULY 24th AND AUGUST 23rd.

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



In giving the parents a reading of the horoscopes of children born while the Sun is passing through the sign of Leo, this year, we find an interesting configuration of planets.

This Fifth sign of the Zodiac, the sign of the heart, the most masterful, strong and positive sign in the Zodiac and yet one of the most tender and loving, with many planets this year will give the parents a problem to deal with. There will be two distinct types; first the kindly, loving, dreaming, mystic, for we find the Sun, Neptune, and Mercury in combination. If these planets are placed in the Twelfth House or near the Ascendant, as in the case of children born near sunrise, and also if in the Ninth House for those born between noon and two P. M., the result will be a leaning to the occult or mystical side of life. Jupiter also enters the sign of Leo after Aug. 2nd, which will give these children a generous, benevolent nature. As the hour of birth determines the department of life through which the planets express, parents will need to be careful this year that the correct hour is registered on account of the Daylight Saving Act which confuses the matter.

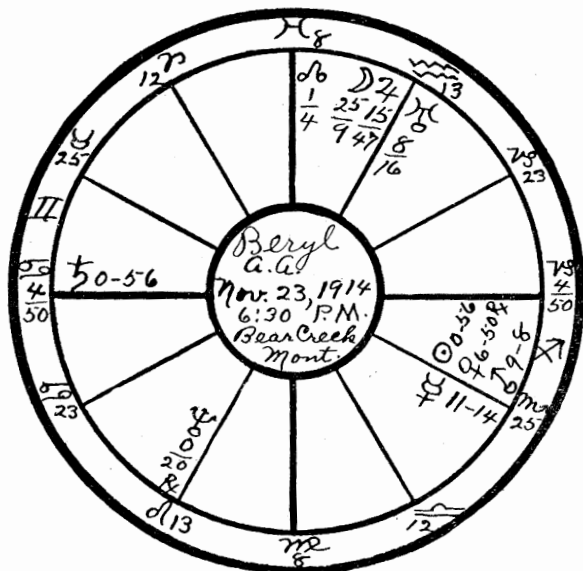
Should these planets be placed in the Second House, as in the case of children born be-

tween two and four A. M., and with the selfish, grasping Saturn there opposition to Uranus, the House of finance will then play a very strong part in the life. It will make them very grasping and with a great desire for wealth, causing them to spend it on self or those nearest and dearest to them in the home. The Leo's motto is, "love me and love mine also." Where his affections are concerned he is generous, and especially when Jupiter is in this sign.

Mars in Cancer will give these children a very hearty appetite, especially as Venus is in mundane sextile, in Virgo, the sign of the small intestines, and they will therefore enjoy their food very much and eat heartily. Hence it is wise that the parents teach these children to curb their appetites and to eat slowly and chew their food carefully, as they will want to bolt it. For a growing child with Mars in the sign of the stomach will want to eat much and eat very fast. The weakest side of the constitution, and where the health may suffer, is in the small intestines, for here we find Saturn just on the cusp between Leo and Virgo. He will be active in Virgo, and Uranus making an opposition from the sign of Pisces (a watery sign), we shall find that the vitality is low. Hence should they be indiscreet with their food, they will suffer from poor assimilation.

press originality, but the word "don't" is very apt to be used in his home. This will crush the best out of him and he is very apt to leave home if there are too many restrictions placed upon him. Try to lead him and love him into doing things but never force him.

BERYL A. A. Bear Creek, Mont.
Born Nov. 23rd, 1914 6:30 P. M.



With the thoughtful, serious and retiring Saturn retrograde in the sensitive, shrinking sign of Cancer on the Ascendant, this child will need the greatest care and consideration, for, contrary to the impulsiveness and recklessness of the former horoscope, this one shows a timid,

shrinking soul that must be sheltered and handled with the greatest care and love. The parents must draw this child out in order to develop it mentally and physically. It will be backward in school, will be extremely sensitive and shrink from criticism, will want to be off alone and dream. For with Neptune retrograde in Leo, trine to the Sun, and with the dreamy Moon, the ruler of the Ascendant, in the Ninth House (the house of dreams and visions) and trine to Saturn, this child will be very intuitive, will get through intuition what another child must work to get mentally. Beryl should be taught to express through music, (stringed instruments), for the musical planet Venus is conjunction to the Sun and Mars in the Sixth House, with the two latter planets sextile to Uranus in its own sign, Aquarius, and with the Sun also trine to Neptune in the musical sign of Leo. This child should have the opportunity to express through inspirational music, especially that of the pipeorgan or sacred music in the church. Do not try to force her to do much mentally or she will become nervous and suffer physically, for her weak points will be the stomach and the nervous system. With Mercury in Scorpio square to the nervous, restless planet Uranus and Saturn in Cancer, nervous indigestion would result and break this child down in health if you force her to do what she dislikes. Allow her to work in the garden, teach her to plant and to dig in the soil, allow her to work in the sunshine as much as possible, and do not make a house plant of her.

VOCATIONAL READINGS

RAMONA B. LOS ANGELES, CAL.

Born Aug. 17th, 1902 12:00 Noon.

This young lady has the martial sign of Scorpio on the Ascendant with the ruler, Mars, posited in the Ninth House in the sign Cancer—the stomach, and in opposition to the severe, crystallizing Saturn. The last named planet is also in its own home (Capricorn) and retrograde, which will accentuate its good or evil. This opposition of Mars and Saturn will express itself in stubborn persistence, and when Ramona is crossed, especially by the brothers or sisters, she can become very cruel, Saturn not allowing her to forget or forgive. Mars being in the sign of Cancer which has rule over the home (the Fourth House), some of this

temper and stubbornness will express itself in the home. But fortunately this young lady has the Moon (the ruler of Cancer), and Jupiter, the opulent, kindly, benevolent planet, in the sign of Aquarius, in the Third House (the brothers and sisters) which offsets to a certain extent the opposition of Mars and Saturn. And as these two planets progress into the Fourth House, Ramona will also, after the fourteenth or fifteenth year, express more love and kindness in the home. She will be fond of a pretty home, and will be apt to be very generous, in fact, extravagance may be expressed in the home for we find Mars and Venus in Cancer, the sign of the stomach and the home, showing that she will be very fond of good things to eat,

plenty of them and very rich. And while the Moon and Jupiter are progressing through the Fourth House, they will give her a kindly, affectionate, and sociable tendency, making her want to entertain her friends in the home and give them a good time. Therefore if the parents want to bring out the best in this young lady they should permit her to bring her friends into her home and help her to entertain them.

There is a great deal of force in this girl, and with the life-giving Sun in its own sign of Leo, on the cusp of the Midheaven, with the ruler of the Ascendant, Mars, in the Ninth House, Ramona should be able to express through music before the public, especially in Ninth House work—religion. Her ideas on religion will be very strange, with the pessimistic, radical Mars, opposition to the crystallizing, orthodox Saturn. She will waver in her religion and it will be difficult for her to set her mind at rest regarding this until in later years. A little appreciation from the parents in the home will do wonders with her, for she wants to be given credit for what she does and is easily discouraged if she does not receive it. We would advise this young lady to take up some humanitarian work, something where she can express the Jupiterian nature—benevolence,—or something to do with healing or as a teacher of dietetics and physical culture. A very advantageous marriage is shown at the age of 23.

SELMA L.

NORWAY

Born Nov. 26th, 1900

5:00 A. M.

We have a young lady here with an abundance of energy, who has Scorpio rising with the ruler, Mars, in the Tenth House square to the Sun in the Second House. She has also Uranus and Jupiter conjoined in Sagittarius in the Second House, showing that the House of money will play a great part in Selma's life. She will want to spend money and may be very indiscreet and thoughtless in so doing. With Mars square Sun and elevated, she is very apt to bring discredit upon herself and be severely criticised. But old father Saturn, the balance wheel of the horoscope, is well situated in his own sign of Capricorn, also in the Second House making a trine to Mars. Saturn will be the redeeming planet in this horoscope and will help to chain down the impulsive extravagance of Selma and may assist greatly in checking her expenditures. We find Venus in its own sign of Libra, in the Twelfth House, trine to Neptune placed in Gemini, the sign of the arms and hands. This, together with the sign Scorpio rising would make Selma wonderfully successful in healing, massage; the soft, beautiful Venus would be expressed in manipulating the suffering body of the patient in the hospital. Also in laboratory work would she be successful.

Astrology by Correspondence

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

HOW TO APPLY FOR ADMISSION.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge will *upon request* receive an application blank from the General Secretary of the Rosierucian Fellowship. When this blank is returned properly filled, he may admit the applicant to instruction in either or both correspondence courses.

THE COST OF THE COURSES.

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given "*free,*" "*for nothing,*" for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and *unless you contribute your share, someone else must pay for you.*

THE EFFECT OF NEPTUNE IN PISCES
IN THE 12th HOUSE, SEXTILE TO
THE SUN IN THE 10th HOUSE.

ISABEL T. CLAY.

The 12th House is the home of confinement, limitation, sorrow and self-undoing. When occupied by the common, watery, flexible sign Pisces, whose dual symbol points to the "Great Deep" or place of mystery, we have a combination of house and sign in full agreement with strong tendencies toward the occult, as well as ability to contact the dwellers in the invisible worlds around us.

Neptune, the planet of divinity, often called the Light bearer of the Spiritual Sun, is ruler in Pisces, therefore a great aid in occult investigation. Through raising the vibrations of the physical body he increases the ability to acquire first hand knowledge of the Invisible Worlds through the vital body, and by the development of the spiritual sight. But, because there are few people born who are able to live up to the high vibrations of Neptune and because of the flexible nature of the Piscean individual, together with the fact that not all invisible entities are "good" there are grave dangers that beset the pathway of the seeker for light along the invisible worlds.

However, with Neptune well aspected as by a sextile to the Sun in the 10th house, these dangers may be overcome. The sun is full of vital force, is the giver of Life, increases optimism and adds greatly to the strength of the weak, physical body of the Pisces individual. It also strengthens the flexible will and moral force of the Piscean and in every way is an aid to attainment along occult and mystic lines.

There is a joy for every sorrow, an antidote for every evil and such is the Sun in this situation. It remains only for the individual to assert his spiritual forces and win.

Summing up then the effect of Neptune in Pisces in the 12th House sextile to the Sun in the 10th House, is a strong inclination to occult knowledge, spiritual ability to succeed in acquiring experience in invisible worlds through strength of will to overcome obstacles and dangers, persistence in "Living the Life" and acquiring experience in invisible worlds through the soul-light in the Vital Body and a heart and

mind attuned to the music of the spheres. This combination will also give ability to succeed in a public way along occult lines, as a teacher or leader of occult thought or movements.

THE EFFECT OF NEPTUNE IN PISCES
IN THE 12th HOUSE, SQUARE TO
THE SUN IN THE 9th HOUSE.

ISABEL T. CLAY.

Summing up the qualities of the sign Pisces, the 12th House, Neptune square to the Sun in the 9th House, we find Neptune the planet of divinity in the common, flexible sign Pisces, pointing to the hidden mysteries in the "Great Deep" confined in the house of sorrow and self-undoing. The 9th House signifying the higher mind, love of travel and the Sun the giver of Life, the symbol of the Spiritual Sun.

In the first solution of the "good" aspect, sextile to Sun, gave help through the positive pole of the One Force in the Universe, in this case the square to the Sun operates through the negative pole of the One Force, the tendency then is to debase the higher spiritual qualities to the level of sensuality. The moral force is slackened, the will power weakened, tendencies to drugs and drink, the latter especially in watery signs, assail the person so born. While there is the same ability for occult investigation and the same love for spiritual phenomena, the moral, intellectual, physical forces are of so negative a type that the person so born is very liable to mediumship at best, possible obsession by harmful entities of the Invisible Worlds and a likelihood of insanity.

But we are taught by the Great Teacher that for every temptation there is a way of escape. No horoscope is all bad, and within each one, divinity waits but to be called into action. Through the Garden of Gethsemane to the Cross on Calvary, then the Resurrection.

Tennyson wrote:

"We rise on stepping stones of our dead selves to higher things."

If we will but look on the squares and oppositions in our lives as friends, though disguised, we will soften the sorrow and the hardships; until the "desert shall blossom as the rose."

The Golden Thread.

BY PRENTISS TUCKER

I've often sung in Atlantis' halls
 And walked in Lemuria's isle
 And Pharaoh's bow I've bent, I know,
 By the muddy river Nile.

And some had passed from the ken of man
 Long ages before the race
 Which tried to bid by a Pyramid
 For an angry Heaven's grace.

I've lived in each of the ancient lands,
 In lands which no man now knows;
 Some long ago have sunk below
 Where the ocean current flows.

In Baalbee I have tuned my harp,
 (I lived 'neath the outer wall),
 With wine and song life flowed along
 Till Death paid his wonted call.

In ancient Greece I have lived, I'm told,
 And fought with the Grecians' foe
 And Xerxes' rage wrote a crimson page
 In my tale of lives below.

Esquired I rode in the First Crusade
 To fight for the Holy Land,
 A belted knight, in a bloody fight
 I died on the desert sand.

A youth, I sailed with a corsair crew
 And blotted my years with strife.
 I laid my head on a coral bed,
 When I ended a pirate's life.

I've lived as warrior, priest and king,
 I've lived as a hermit poor,
 With hand outspread for a crust of bread
 I have begged from door to door.

I've lived at home as a woman true,
 (Not always was I a man)
 And at the stake, for Christ's dear sake,
 I died, as a maiden can.

Some lives of mine have been good and true
 And some have been black as sin,
 But each has taught, as each was fraught
 With good for the soul within.

And sometimes woman and sometimes man
 I've lived on this star of pain,
 But from each life, through joy or strife,
 My soul made a little gain.

And now I read in the outspread page
 (My spirit's much blotted scroll)
 For as I've earned the right I've learned
 To read in the mystic roll.

And back in that musty book of life
 I read, from the Now and Then,
 I scan each page from youth to age
 And live through each life again.

Like jewels strung on a golden wire
 Our lives are on this old earth,
 Like ruby—red when our blood is shed,
 Like opal a life of mirth.

And some are diamonds pure and clear
 But hard as diamond too,
 In some the sheen of emerald green
 And some like the turquoise, blue.

And so I know as my life goes on
 And I suffer and oft times shrink
 From the cup of woe my lips dread so
 While a stern voice bids me "Drink,"

I know the pain of our mortal lives
 Is caused by our own mistakes,
 The end shall be when we clearly see
 The course that an ill deed takes.

Once more my pen must be dipped in pain
 To write, in these war-torn years
 In this my screed of a kaiser's greed
 And my brothers' blood and tears.

And so I long to be telling those
 Who suffer and grieve and die
 How God's great Love is spread above
 Like the spring of the arching sky.

IMPORTANT NOTICE

It cost a great deal of work and some money to cast a horoscope, have it electroplated, read, type set and printed. Unless the data are exact and right, all this work is in vain, and the horoscope worthless. Therefore we want to impress upon parents the necessity of being definite and accurate when sending in data for children's horoscopes, for we cannot take chances, and where the data are ambiguous, the request goes into the wastebasket.

The principal inaccuracy is in stating the birth-time of children born near noon or midnight. We do not know what you mean when you write September 17th, 1912, 12:14 P. M. Some people would think that you mean 14 minutes after noon. Others would say you mean 14 minutes after midnight, which would then be the morning of the 18th. This would make a most radical change in the Moon's aspects, in the place of the Sun and the houses. Therefore the readings would be as different as day and night. Thus, if we happened to guess that the child was born at noon instead of at midnight, which has happened, our work would be lost, and Astrology would be discredited if the parent happened to be a stranger.

Therefore, when sending such data please state the hour definitely by adding the word noon or midnight as the case may be: September 17, 12:14 NOON, or September 17, 12:14 MIDNIGHT.

SIMPLIFIED CALCULATION FORMS

Many good Astrologers are lost to the world because people gifted with the intuitional ability to read a horoscope are usually poor mathematicians. When our Simplified Calculation Forms are used, there is no mental strain; the student has only to fill in the figures in blank spaces provided, and before he realizes the horoscope is cast.

Until September 1st we will sell these Calculation Forms at Five Cents each, formerly sold at Fifteen Cents each.

EPHEMERIDES BOUND

We are now ready to receive orders for "Simplified Scientific Ephemeris" bound in cloth and sewed on tape to make the binding extra durable. The set consists of 60 pamphlets covering the period from 1860 to 1919, and at the regular price of 25c a year, the set would cost \$15 unbound. We will bind them in three volumes of 20 years for \$17 post free.

Single volumes of 20 years may be had for \$5.75, post free.

WHAT THE MESSAGE OF THE STARS BROUGHT TO ME

(Continued from page 141.)

the world's work. In time they will learn their lesson and then their activities will be directed by an inner urge instead of an outside coercion.

The other class has graduated from the industrial school of material life and are preparing themselves for spiritual work. The life of the Pisces people, no matter to which class they belong, is one constant battle in overcoming difficulties. If connected with the finite, they are continuously punched and prodded; if attempting to connect with the infinite they are out of tune with their companions, misunderstood and ridiculed. The children who are about to graduate from the material world to work in the spiritual realms are out of place in the policy of our common life. On account of the attitude of those around them, this class of people become hypersensitive, and inclined to draw within themselves and dream dreams of future greatness. For this reason they are seldom understood nor their good qualities appreciated. The lesson to be impressed upon this class is the fact that merit is the basis of success in any line, material or spiritual, that study and dreams alone will never raise us above the present condition, but when, by service, we lift others we also elevate our own status in life and evolution. "Loving self forgetting Service to others is the shortest, the safest and the most joyful road to God."

(To be Continued.)

Nutrition and Health.

* * * * *

Vegetarianism and Vegetarians



WE read much in our present-day literature of vegetarianism. A meatless diet is now becoming very popular. Many during war times, on account of the high cost of living, have been forced to accept vegetarianism, while some have taken it up for their own spiritual and physical development. A great many, we are glad to say, are beginning to see the humanitarian side of life, developing the guileless, loving attitude towards their younger brother, the animal.

Many who have attempted this vegetarian diet have failed to continue it. After a few months they have become discouraged and have given it up. Now, what is the trouble? Why did they discontinue? Let us see if we can find the reason and endeavor to help them to continue living this clean and wholesome life, which in the course of time will be universal. It may not be long before the meat eater will be looked upon in the same manner as we look upon the cannibal of today.

The majority of those who have become discouraged, have lived long on meat as their principal food, have partaken of it twice and even three times a day, with a few poorly cooked vegetables on the side, and have perhaps finished with a carelessly prepared pudding and soft spongy white bread. When they endeavor to live on this diet and leave out the principal food—meat, what happens? They find the meal tasteless. In time their health is disturbed, they become irritable, there is an inward craving which they cannot understand, and soon they return to the flesh of killed animals with the thought that it is useless to try to live without it.

The mother who is an economical cook and wishes to cut down her bills, can prepare a meal of vegetables for less than half the price of meat. If the husband or children think they cannot live without meat, she can prepare veg-

etables in such a tasty manner as to form an acceptable substitute. For instance, young summer squash can be prepared by a few minutes cooking in hot salted water, drained and rolled in eggs and cracker crumbs, and fried in vegetable oil, so as to make a perfect imitation of breaded lamb chops. Left-over vegetables and stale bread can be made in a loaf or patties, to taste and appear like a meat loaf. We do not encourage these make-believes or substitutes, except in cases where meat eaters think they cannot enjoy a meal of vegetables only. The substitutes will gradually convince them that they were wrong, and wean them away from meat, and in time they will really enjoy their vegetarian meals and wonder how they could ever have rebelled against this pure food.

The cook is often to blame when the family refuses the vegetarian dinner. Vegetarianism can be made very monotonous if the cook is shiftless or does not take interest in preparing her meals, having for instance, boiled cabbage on Monday, plain boiled stringbeans on Tuesday, creamed turnips on Wednesday, plain boiled carrots on Thursday, and so on during the week, with perhaps a soup or a few plain boiled potatoes on the side. How can she expect to keep up the interest in and the desire for this vegetarian diet? She must try at times to tickle the palate in order to keep up the interest. There is nothing so unhealthful as monotony in food. A variety of daintily prepared dishes can keep up the interest and can tempt the most fastidious person, who will never miss his meat if the cook loves her work and endeavors to suit the tastes of those for whom she must prepare the meals.

All properties which meat contains, we can also find in the vegetables. The animal lives entirely on greens and grain. In meat we get this second-hand and through decaying carcass that some poor unfortunate person has had to kill

for us. If every one who ate meat were compelled to go into the slaughter pen and kill his own animal, there would be very few meat-eaters. If every society woman who, for her own pleasure and adornment likes to wear a stole, a large fur collar, or a bird's wing on her hat, were compelled to kill the animal and see its suffering, how many do you think would wear these adornments? They would readily replace them with a beautiful flower, ribbon, or lace.

The world is today groaning and suffering with disease as it never has before. Epidemics have taken more lives than the war, and why? Over-feeding, ill-balanced rations, and poorly prepared foods have broken down the tissues of the body which has then been a breeding place for germs. More people die of over-feeding than starvation. The poor body has been starved while the stomach has been filled.

If a mother would feed her children less, but choose a well-balanced meal, one or two carefully and tastily prepared vegetables at a meal, and endeavor to choose the food with the minerals necessary to keep the body in good health, if she would understand that boiled and raw vegetables will not mix well in a weak stomach, and would then endeavor to segregate them and have one meal per day of fresh

raw vegetables, or have fruit prepared in a tasty and beautifully prepared salad, and use fruit and vegetables separately, the children would have better health and require less food. Foods taken in the raw state, especially lettuce, parsley, celery, and onions, have a stimulating effect. An evening meal made entirely of raw salads with bread and butter gives a quite restful sleep, and is especially advised for nervous people.

A most dangerous habit, and one that has produced many broken down dyspeptics, is the habit of drinking liquids with meals, especially cold water or tea flavored with sugar. Food eaten dry and carefully masticated receives the secretions and saliva that is necessary for digestion. Fluids must be eliminated before the solid food can be digested and naturally they dilute the digestive fluids in the stomach. Liquids should be taken between meals.

A well balanced vegetable diet, where one meal daily consists entirely of raw green vegetables, supplies the body with plenty of liquid. Note the table of food values on page 450 of the Rosierucian Cosmo-Conception, and you will see that the vegetables and fruit contain a greater amount of water than nuts and sweets. Especially do we find that onions, lettuce, celery, and spinach have the greatest amount of water and the least refuse.

Valuable Literature

We have a number of Student Lessons written by Max Heindel, some in sets such as:

THE WEB OF DESTINY (in 9 parts)
 FREE MASONRY and CATHOLICISM
 (in 7 parts)
 THE RING OF THE NIEBELUNG
 (in 7 parts)
 TANNHAEUSER (in 4 parts)
 THE SIGN OF THE MASTER
 INITIATION—WHAT IT IS AND IS NOT
 (in 2 parts)
 THE SACRAMENT OF MARRIAGE, EASTER,
 CHRISTMAS
 SOUND, SILENCE AND SOUL GROWTH
 OUR INVISIBLE GOVERNMENT
 A LIVING SACRIFICE
 STUMBLING BLOCKS
 SECRET OF SUCCESS
 DAYS OF NOAH and THE DAY OF CHRIST
 THE UNPARDONABLE SIN
 THE MYSTERIOUS MAGNUM OF THE
 ROSE-CROSS

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

LETTER OF APPRECIATION

Seattle, Wash..

June 30th. 1919.

Rosierucian Fellowship, Oceanside, Cal.

Dear Friends:

The Daylight Saving Law has been repealed by an overwhelming vote in both houses of Congress. The vote in Senate being 56 to 6 and in the House it was 233 to 122, according to a Washington despatch. The repeal, if approved by the President, will become effective on the last Sunday in October, at 2 o'clock of that day the hands of the clocks will be set back one hour in the United States.

We all owe a vote of thanks to the farmers and their representatives in the newspaper world and their representatives in Congress for the direct action.

Appreciation of the Fellowship's students of Astrology who responded to the call to register their objections is also felt by the one in charge of the Petition Dept.

N. M. Carver.

Menu from Mt. Ecclesia

—BREAKFAST—

Sliced Peaches
Escaloped Eggs
Corn Muffins
Milk Cereal Coffee

—DINNER—

Puree of Green Peas
Baked Potatoes
String Beans, Spanish
Whole Wheat Bread, Butter
Milk

—SUPPER—

Cantaloupe Salad
Date and Rye Bread
Sandwiches
Cottage Cheese
Milk

Recipes

Corn Muffins

One cup each of corn meal and white flour, rub into this one tablespoon of butter, one teaspoon salt, one-fourth cup of brown sugar, and the yolks of two eggs. Dissolve one-half teaspoon of baking soda in one cup of sour milk, add this gradually to the flour. Beat the whites of the eggs and add just before putting into the muffin pans. Bake in a quick oven.

Escaloped Eggs.

Put one tablespoon of milk into oiled cup, break one egg into cup, sprinkle the top with bread crumbs and finely chopped parsley, place in oven until the whites are set, Serve while hot.

Puree of Green Peas

Wash one pint of green peas with the shell, one head of lettuce, and two green onions. Boil until tender, and press the peas, lettuce and onions through a collander, add the water the vegetables were boiled in and one pint of skimmed milk, allowing the same to boil for ten minutes. Season with one tablespoon of brown butter and salt. Serve with croutons.

String Beans, Spanish

String and slice green beans, steam in a little water until tender. Slice one large sized onion and one cove of garlic in a frying pan and fry until a light brown, adding one pint of stewed tomatoes, season with paprika, salt and celery salt. Pour this over the beans and allow to boil for ten minutes.

Cantaloupe Salad

Cut a cantaloupe in half, remove the seeds. Slice the pulp with bananas, pineapple, peaches, and apple. Cut the bottom off the half shell so that it will stand firm in the plate, place the mixed fruit in this shell, sprinkle a little chopped English Walnuts over the top, and pour over two tablespoons of the pineapple juice as a dressing.

Baked Potatoes

Wash and wipe with a cloth medium sized smooth potatoes, rub them with olive oil and bake in a quick oven for thirty minutes. The oil will soften and also brown the skins, as the most wholesome part of the potato is in the shell.

PROMISE YOURSELF

DR. ADOLPH J. FOERTER

- To be so strong that nothing can disturb your peace of mind.
- To talk health, happiness and prosperity to every person you meet.
- To make all your friends feel that there is something in them.
- To look on the sunny side of everything and make your optimism come true.
- To think only of the best, to work only for the best, and to expect only the best.
- To be just as enthusiastic about the success of others as you are about your own.
- To forget the mistakes of the past and press on to the greater achievements of the future.
- To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet.
- To give *so much time to the improvement of yourself* that you have no time to criticize others.
- To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.
- To think well of yourself and to proclaim this fact to the world—not in loudwords, but in great deeds.
- To live in the faith that the world is on your side as long as you are true to the best that is in you.

Children's Department

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Nursery Chats

NORMAN McCLEOD.

Fairy Dust.

Editor's Note—We hope our dear little readers will forgive us for our blunder last month; The Editor failed to see the number at the top of this article on *Fairy Dust* and printed No. 4 before No. 3, so please read this through carefully and then read last month's article on *Fairy Servants* again.

—PART THREE—

 YOU will remember children that I said every time a little boy or girl says naughty things about others, or is cruel to pretty little birds or animals, or maliciously destroys a pretty flower or insect, a little dust settles in the eyes of the bad boy or girl. "Yes, Mother, we remember" the children all replied together. Well, this dust I will call Fairy-Dust, because it is really tiny little fairies so small that it takes a great many together for one to be able to see them. But don't think that because they are so very small that they do not know anything. Just wait and see what they have to do and see how well they do it.

As you must know, there is a law in Fairyland just as well as in our land, and when ever any one is bad there, the little Fairy Policemen take charge of the bad boy or girl and don't let go of their prisoner until they are sure he will be good in future. Now these policemen have charge of a whole lot of grown-ups too, only the grown-ups do not know it because they cannot see the little policemen. Now maybe you will think it funny that a person cannot see these little policemen, so I will tell you why. You know children that all boys and girls have eyes. Well these eyes are Windows of the Soul, and it is through these windows that the Souls see the world and all the things and people in

the world. And you know that some of these windows are brown, some are grey, some are a sort of green, some are blue and some are violet in color. Now these different colors are really different colored policemen who are on guard right at the windows of the Soul. Now a green policeman can only let in those things which are green in color, and a blue policeman can only let in those things which are blue, but as we all have some of all these different colored policemen at our windows we are able to see the different colors. When you see a man with violet colored eyes you know that he sees everybody and everything as honestly and kindly as himself. While the brown eyes see the sad and gloomy things of life. And when the Soul looks through the eyes or windows of grey then all the world looks grey and cold and cruel, and the poor Soul thinks that everyone is trying to be mean and cruel to him; so he thinks that to protect himself he must be cruel and selfish and mean. But he has not learned that there is still one clear spot in the windows of the Soul through which the light comes pure and fresh; and this one spot is guarded very carefully by the little policemen because they have to enforce the law, which is, that everyone must learn to be kind and loving. So only the good people are allowed to look through this wonderfully clear space to see the beautiful things of this world of ours. But sometimes the bad people can get a glimpse through and in that way they get hungry for more and more of the pretty things of life and learn to be kind and gentle.

Every time a boy says or does something cruel and mean, a whole regiment of these little green and grey policemen come to guard the windows of the Soul. You see if they did not

Continued on page 158.

Helen of the Flowers.

ANNA HUNT PLUMMER

IF you walk to the end of Golden Street, and mount to the brow of the hill, you'll bump right into the large, splendid house where Helen lives, Helen of the flowers. The little sick folks at the hospital gave her that name, because every day she carries a big bouquet to them and smiles as she lays a flower on each little white bed.

Now I know that everybody loves flowers, but Helen loves them with all her heart. Under the dining-room window is her pansy garden; under the East bay windows are the roses and sweet peas; out by the spring are poppies and marigolds and morning glories. Helen plants the seeds, waters and cares for them more tenderly than Mr. Rich Man's gardener, and she leaves no room for weeds.

Mr. Rich Man's gardener marvels at the way Helen's flowers grow. Only last week he called over the lattice to her, "Helen, I do declare your violets are twice as big as mine, and you've twice as many."

"Oh," said Helen, smiling, "the violets will grow for you, if you'll only give them away."

"Humph," returned the gardener, "I can scarcely get enough for the table."

Helen laughed to herself. The flower fairies laughed aloud, but Mr. Rich Man's gardener did not hear. He has probably forgotten that there are any fairies. Big folks are so busy learning new things, that they forget what they have already learned.

Helen walked around to her pansies; "Good morning, you beautiful purple velvet," she said to a full blown pansy.

"What do you think of this one?" asked a tiny flower fairy, pointing to a large yellow one with a black center.

"Oh," said Helen, delighted, "that is just the kind that little Joe likes; he's the one with the broken leg, you know."

"Yes," answered the fairy, "I heard him tell you that he liked yellow ones, so I took pains to color these. See, here are more buds. I had to work hard last night, sorting out the rain drops; just enough for each plant, you know."

"How many plants do you take care of?" asked Helen, wishing she dared to take the fairy up in her arms.

"All of your pansies," answered the fairy, sweetly.

"Oh, but you're lucky not to have to go to sleep like I do," said Helen. "I'll be glad when I'm a fairy for I don't like to go to bed."

"Lie down with your face to the ground, look sharp and I'll show you how many little sleeping beauties are here," returned the fairy. and for a long time Helen peered deep down into the earth and learned some secrets that very few little girls have learned. She saw hundreds of sleeping pansies, each one covered carefully by the fairy. She saw them stretch their tiny arms, and saw the fairy give them water. She saw a pretty sun fairy put a still warmer cover over them; she even watched the painting of the buds.

"You see," said the fairy, "until they have learned to build their own bodies, I must care for them, and they must sleep. Deep in the heart of each flower is a little house for baby flowers, so you see they need the best of care."

"You are a dear," said Helen, rising to her feet, "I know the fairy queen is proud of you. I guess I won't mind going to sleep now that I know some one is helping me grow. Shall I take this yellow one to little Joe now?"

"Yes, take all that are wide open," said the sweet little nature spirit. And Helen went on her daily mission with her hands full of pansies while the fairy went back to her work in the flower bed.

Now it happened that Jack and Chummie came racing pell-mell up Golden Street. Chummie was ahead, but not far, and both were laughing so hard they could not run very fast, and Jack as he passed, grabbed up one of Mr. Rich Man's red geraniums, roots and all, and threw it at Chummie's back. Chum dashed round the corner of Helen's house, right into the middle of the pansy bed, and with all his might pulled two handfuls of earth, pansies and all, ready to throw at Jack. This was only the start; before the fight was over, there were

no red geraniums and no pansy bed.

The little fairy, frightened almost to death at seeing her darlings snatched away so cruelly, screamed so loudly that Mr. Woodpecker stopped his pounding and looked on, but the boys, whose ears are really quite dull, thought only of their own fun. The fairy begged and begged them to stop and at last, her little heart almost broken, she sank down on her face, sobbing bitterly.

It was nearly noon when Helen came from the hospital. What she saw made her feel so sorrowful that she could not eat a mouthful of dinner. She sat near the ruined garden and cried until her eyes were swollen.

The fairy queen, hearing the sobbing, came hurrying past Helen, who saw her, but took her for a sunbeam, so dazzling bright was her dress.

"What is it, my dear?" said the fairy queen to the flower fairy.

"They have taken all my baby pansies and spoiled my beautiful home." sobbed the fairy as best she could, "what shall I do, what shall I do?"

"Oh, how very thoughtless," said the lovely

fairy queen, "but you must not cry any more. I shall ask the west wind to find your pansies and bring them back to you, and you must prepare for them more carefully than ever, for they will be cold and hurt. There, little helper, perhaps you shall have a busier time than before."

She turned to Helen and, getting very close to her ear, said, "Why lose time?" Go bring some new seeds while the ground is still moist." Helen rose slowly and went towards the house.

I won't tell you just now of the hard work the west wind had to do, but I think you will know what was going on when he knocked off Jessica May's hat and blew Dorian's spelling paper into the mud puddle, and I think you will know why the farmers said, "My, what a rainy time we are having."

That pansy bed just had to be worked into shape again, for there were many little hungry hearts still, at the hospital. This I know, that if you had seen that dear little fairy when her treasures were taken away from her, you would be very, very careful how you treat the plants and flowers.

The Father's Love.

ELLA VAN GILDER

LONG, long ago, in the very beginning of things, there lived two merry little cherubs, who did nothing all day long but play in the beautiful kingdom which belonged to their Father.

All day long they gathered star-daisies which grew in the fields of heaven, or rode on the Great Bear and the Little Bear; sometimes they tumbled into the Great Dipper just for fun, or swung way out over the world in a beautiful Crescent Moon; and when they were tired they would cuddle down in a soft fleecy cloud and listen to the stars singing their rhythmic song until they would drop off to sleep.

Now, their Father was a very, very good King and everybody in his kingdom was happy, but besides being a very good King, he was also a very wise one. He knew that if his children never did anything but play all the time they would never grow up to be strong and noble, and so he knew that he must send them

away from him for a while, to a school where they would learn all kinds of things to make them grow more like himself.

So he began getting them ready to go, and he told them always, always to remember that he loved them more than they could ever know, and that they were to come back to him and live in the beautiful kingdom just as soon as they had learned their lessons, and never, never to forget that they were children of the King; and for fear they might forget, he fastened a golden chain around the neck of each one, on which was a tiny locket with his name written inside, so that even if they should forget, that would prove that they were his children.

Then one of the messengers of the King led them to the great white milky-way road, down and down to earth; and at the portals of the earth he bade them God-speed and told them he would often be near them, though perhaps they

would not recognize him, for it was his duty to carry news of their progress to their Father.

The two little cherubs felt very strange and bewildered at first, and planned to learn their lessons very quickly, so that they could go home soon; but after a while they met some other children and began to play with them; soon they forgot why they had come, they wasted their time and forgot all about what their Father had told them; they even forgot who they were, and sometimes they did things which were very, very wicked, so that the messenger who was watching them would hide his face in his two great white wings because it hurt him so to see them.

And matters got worse and worse until you could not recognize the two happy little cherubs in the ugly, quarrelsome, dirty little people who went about the world in such an unhappy manner.

And matters became so bad that these two poor souls lay down and gave themselves up to die.

It was then the messenger came to them, although to them he was just an ordinary person such as they were accustomed to see every day, and he ministered to their needs and saw that they were made comfortable.

While he was talking with them he said, "What is the chain around your neck?"

"Oh!" they replied, "that is to remind us of something, but we have quite forgotten what."

"May I look inside?" asked the messenger.

"If you wish," they answered.

So he opened the lockets and read the names which were inside, and the two little cherubs looked at each other and said,

"I remember; we are children of the King, and we were to learn our lessons here and then go home."

But when the messenger said he would show them the way back, they said they wouldn't and they couldn't go back because they had not done what their Father had expected them to do, and anyway they were not fit to go.

It was quite a long time before the messenger could persuade them to start homeward, and when they came to the narrow little path and saw great rocks and boulders in the way, they were ready to give up in despair.

"The rocks and boulders you placed there yourselves," explained the messenger, "when

you had forgotten that you were to work for your Father."

"How can we ever get on with them in our way?" they complained.

And they thought they never could remove them, but the messenger promised to help, so toiling and praying they started on their return journey.

Then they saw a huge dark cross that had escaped their notice when they came and it made them afraid, but as they came within the shadow of this cross something strange happened. The cross became a glowing light in which they seemed to bathe, and they felt the old quarrelsome, doubting part of themselves disappear and in its place a great longing desire to get back to their Father and his love.

So they stepped out upon the great white milky-way road and heard again the sound of the stars singing among themselves.

And ever as they walked the consciousness of their Father's love became clearer and clearer to them, and as they neared his kingdom they heard sounds of great rejoicing.

"What is the meaning of the sounds we hear?" they asked the messenger.

"That," he replied, "is the sound of the hosts in your Father's kingdom rejoicing at your return."

NURSERY CHATS

Fairy Dust Continued from page 155.

come to guard these precious windows, the little boy would become so naughty that nobody would want to live with him, and he would grow up as vicious and mean as a wild animal. And it is in this way that these little policemen blind us with the clouds of fairy-dust which we have kicked up ourselves. And little children I hope you will not be cruel and unkind to these people with the grey cold eyes because they do not know how to build the eye so beautifully as some of us who have had more experience. When they scold you for something you have tried to do for them, just smile and do your best to show them that you love them anyway, and they will soon learn how it feels to receive love; and once they have felt the joy of having loving friends, you can be sure they will try to act so as to deserve more kindly acts from others.

To be Continued

The Rosy Cross Healing Circle.

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Sussex, England.

My dear Friend, the Esoteric Secretary:

Why, I do not know, but my vocative has reversed its order this time. I am just writing to tell you that it was only yesterday that I received your letter of Feb. 1st. You will already have received the letter I sent you when I heard from Mrs. Crittenden the tidings respecting Mr. Heindel. I see his passing took place on January 6th, the Feast of Epiphany; and this date seems wonderfully appropriate.

I want to tell you one thing which always afforded me great contentment—and still does; that is the complete absence of *personality* which I have always felt to be a great characteristic of the Fellowship. After being for some years in a society which was full of “the family party,” I found this a great relief. I never wanted to know what you and Mr. Heindel were like in person, or anything of that sort, but from the first you two (but I always think of you *as one*, and in future shall begin my letters, “Dear Friends” just as I have done for the last few years) you two, I say, have stood, not for persons, but for great spiritual influences in my life. Still, now that your Beloved Companion has forsaken the poor inadequate house of flesh, I am not sorry to learn something of his life here, for the fact that it was but so recently that his initiation into all these heavenly things took place, and that in so few years he has performed such a colossal task, is indeed a matter for heart-uplifting and for “Praise to the Holiest in the Height.” He is indeed one of those concerning whom the *Book of Wisdom* writes: “*He in a short time has fulfilled a long time.*”

I feel assured that every single member of the Fellowship will feel, as I do, that we are more willing and more than ever desirous to live and serve in the true spirit of Fellowship.

I hope that next month, I may be able to send you a small donation for expenses.

May all richest blessings dwell upon all at Headquarters and on every member of the Fellowship.

Most devotedly and gratefully,

Blanche Cromartie.

HEALING MEETINGS

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

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

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

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

Pasadena, Calif.,

July 7th, 1919.

Dear Mrs. Heindel:

During the night I nearly passed out of this life the cramps were so terrible, it was a touch of the epidemic going around here now that is similar to the influenza. I succeeded in calling a child as I was too ill to move and could not awaken any one for some time, but when I got the pen and ink and wrote to the Invisible Helpers for help my awful agony was dissipated and I am able to take care of my small children this morning.

When I compare my instant relief to the weeks my acquaintances are ill in bed with the same illness I am more grateful than I can tell.

With love to all workers.

B. C.

