

RAYS FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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Fellowship Entrance Gate.

Groups of Fellowship Workers.

San Luis Rey Valley.

The Mystic Light.

The Soul Shall Live

CORA COCHRANE GRAVES

White flowers bloomed on a bright May day,
Sweet and fair.
They gladdened the earth along its way,
With its load of care;
But the night grew cold, and a cruel wind blew,
And it chilled my beauties and killed them, too,
My blossoms rare!

All brown and withered and dead they lay,
My poor, dear flowers!
"They should have lived for weeks," I cried,
"Instead of hours!
But they're dead, quite dead," I mournfully
said,
Then—flashed the memory of what I had read
Of heaven's bowers!

"*The soul of my flowers shall live always,*"
My glad heart said,
" 'Tis only their forms that have withered away,
They are not dead!
They brighten the heaven where our loved ones
stay,
They will bloom again on a bright May day,
Onward led."

A dear little girl was born to earth
In blithesome May.
She came to gladden our lonely hearts
In her sweet way.
The light of heaven did shine in her eyes;
She seemed to us bound by a million ties,
From another day.

But death's cruel net closed round our child,
Oh bitter sting!
For days my grief was almost wild.
I could not bring
Myself to see beyond the night,
Beyond the shadow of the blight
Of death's cruel sting.

Then flashed the memory of the day,
Dispelling the night:
The soul of my baby shall live always.
By God's great might,
Her sweet little soul in heaven will stay
Till she comes anon in the blithesome May.
Thank God for the Light.

Prohibition and the Communion Cup

AUGUSTA FOSS HEINDEL

WHEN A MAN has suffered intensely with an ulcer or a boil and he calls a physician to lance this most unwelcome and painful intruder, the first pain of the operation may force the man to cry out and to make a great noise. The good doctor, however, does not permit anything to interfere with his work of removing this most obnoxious and poisonous growth.

After the knife has opened the ulcer, the impurities and odors are most disagreeable but for the safety of his patient the doctor is willing to undergo any amount of discomfort and is determined to go on with his cleansing of the wound, which heals after the operation and leaves the patient happy and comfortable.

The people of the United States are in the

same condition as the patient with the ulcer, after it has been lanced. They have suffered for ages with an ulcer which has been poisoning and eating at their hearts, and which has been responsible for the filling of the penitentiaries, the insane asylums, the asylums for the idiotic and degenerate, which has broken up homes and brought untold suffering and starvation to wives and children. The women of the land, (who have suffered most) have for many years struggled to remove this ulcer. A few of the men from time to time have joined their ranks and done their share to help, but with little success. The ulcer grew larger and became a more and more dangerous menace to humanity. At last the time was ripe for the lancing and its discharge. The Government passed the bill declaring *prohibition*. How America has rejoiced and felt the relief of becoming free from this great suffering! But the discharge of the impurities and the cleansing of the wound is still going on. On account of the malignant condition of this ulcer of liquor it will take some time to cleanse the country and remove the stench. This may bring great discomfort and annoyance but the result will be a step towards everlasting joy and happiness.

The women of America have prayed and worked for many years for prohibition. One state after another voted "dry" until at last the Volstead suggestion to Congress was effective, inducing them to pass a law making it a criminal offense to manufacture or to sell intoxicating liquor. This law passed easily and came as a most pleasant surprise to the moral and peace loving citizens of the United States. It was a great shock to the carnal minded man. Even though a number of states had already adopted prohibition, it came as a surprise that the United States should so quickly adopt the national bill.

Why Was the United States Voted Dry?

And why was this so? What caused this wonderful change? Why were men ready to vote for a dry country who had heretofore been the enemies of the saloon league? Let us follow the evolutionary path of man from the history of the Bible, and the Rosierucian Fellowship teaching to see why these changes became necessary.

In the "*Cosmo-Conception*," which is the textbook of the Fellowship, we find it stated on page 165 that the earth in its development has passed through four epochs, namely: the Polarian, Hyperborean, Lemurian, and Atlantean, and is now in the middle of the fifth, the Aryan Epoch.

The evolutionary path of man has also kept up with these changes as the earth advanced through these various epochs. The divine leaders who have guided infant humanity, ceased their efforts when man was given a brain and became able to guide himself.

In the first or Polarian Epoch man was of the earth earthy, as we are told in the second chapter of Genesis, seventh verse: "The Lord formed Adam of the dust of the ground." Man was then mineral-like. In the second or Hyperborean Epoch man was plant-like. The first race man, the Polarian, possessed only a dense body, while to the second race man a vital body was added. This race corresponds to the period mentioned in Genesis, fourth chapter, third verse, as Cain who "Brought of the fruit of the ground as an offering to the Lord."

In the third or Lemurian epoch man obtained a desire body and his nature then became passionate and he became animal-like. We find in Genesis, fourth chapter, fourth verse, "And Abel, also brought of the firstlings of his flock." For this third race man with the desire body, milk was added to his grain and vegetable food.

To the body of the man of the fourth or Atlantean epoch, a mind was added which brought him to the self-conscious stage where his physical life as a man commenced. Up to this time infant humanity had been under the guidance of the divine hierarchies, but as it evolved the brain consciousness it became like the boy who has reached puberty, who no longer desires the rule of the parent but is not yet able to reason for himself; he is apt to be self-willed and unruly. So do we find these early Atlanteans a race of people who had just become conscious of selfhood, and with this unruly desire nature they craved flesh as a food. Races sprang up. The "*me and mine*" became a keynote. Individual interests began to clash and warring between nations was the result. We may here see that the use of flesh as food was responsible for ushering in the cruelty of wars and until humanity

again becomes herbivorous and ceases to sacrifice the animal for his daily food, universal peace is impossible. Wars were unknown before man became carnivorous.

The present or Aryan Epoch is the period of the fifth race, and we read in the Bible that Noah was drunken. In order that the spirit might learn the lessons needed, the pioneer races of the Western world must be taught to forget the life of the spirit for a time, that they may master the secrets of this material world, and become creators of material things. They must learn to stand alone and become master workmen. They could best accomplish this when buoyed up by the false spirit of alcohol. Wine has made man more materialistic, has given him courage to do and to dare, has fostered egotism which has urged him on to accomplish things in a material way which he could not have done had he remained a leaner upon his spiritual guides.

First Introduction of Wine

Wine was not mentioned as a beverage until after the flood. In the 9th chapter of Genesis, 20th and 21st verses, Noah planted a vineyard and drank the wine and became drunk; from that time Bacchus, the god of wine, held sway. In the 2nd chapter of St. John, 7th and 8th verses, we are told of an incident where Jesus turned water into wine showing that Christ Jesus understood that there were some to whom wine was a benefit. With his great knowledge He understood its work upon humanity, that man was nearing a low state of materialism, and that man might for his own future development gain knowledge by dipping deeply into materialistic experiences.

"The Rosicrucian Cosmo-Conception" further teaches that the evolutionary path of the spirit is not a straight line, but that it works in spirals which circle upward and onward in a constantly progressive cycle, at one time upward, reaching the pinnacle of the spiral, then again downward to what seems to be a drop into chaos. The peach drops from the tree and its seed lies in the dark earth to rot and then to sprout the next season, then working upward into the sunlight and it becomes a beautiful tree.

Man a Creator

Humanity has passed through a period of dense materiality in the last 2,000 years, but is now leaving the lower round of the spiral and is again working upwards. Having achieved great success in material development while working with the mineral, vegetable and animal kingdoms, man has really become a creator. He has worked the minerals, which he has extracted from the earth into the most marvelous creations, has brought out the lustre and beauty of the ordinary looking stones, revealing the jewel with its brilliant colors. With the iron, steel and copper, he has built great ships, bridges, and massive buildings. Out of the gold and silver, he has wrought marvelous designs in jewelry. He has helped the mineral kingdom to evolve. He has been to them a creator. He has cultivated and crossed the species of the vegetables. The potato has been cultivated and improved by that great man, Luther Burbank. The wild flowers have been transformed so that they are most beautiful blossoms. The bitter fruits which were unfit for food have been developed into most luscious fruit. To the vegetable kingdom also has man been a creator.

The animal has been developed by cross breeding, by right food and training. Man has tamed the horse and taught him to work. The cow supplies him with food. The dog has been domesticated and has become almost human in intelligence. To this kingdom, however, man has been cruel and unkind; to these younger brothers he has caused untold suffering in the vivisector's laboratories, in the slaughter houses, through fur hunting and in many other ways. This wine drinking, Aryan, fifth race man, has allowed his cruelties and tortures to instill fear instead of love into the animal. We may here see what the wine drinking, pioneer race of the western world has accomplished. It has made the most marvelous material progress. It has learned to create from and to use the lower kingdoms for its own development and thereby also assist them in their evolution. It has been to them what the divine hierarchies were to man in his earlier stages.

Wine a False Spirit

Christ turned water into wine at the marriage of Cana. He also used wine at the last supper, and the Christian religion is the only religion that has sanctioned the use of wine in its churches. The communion cup was a wine cup. But the divine leaders of humanity have a purpose in all things, and wine was used to give the Aryan race a false spirit to spur them on to achieve greater material growth. This has been accomplished and humanity is entering a period where wine is no longer necessary, where man is again working upward on the spiral, and is beginning to awaken to the knowledge of his divine inheritance, and is again longing to regain the spiritual sight which he sacrificed through the eating of meat and the drinking of wine. But to accomplish this he must again purify himself and avoid all gross and impure food and desires. First of all he must give up the false spirit of wine which was the means of leading him into materialism. He must also live the compassionate life. He can no longer kill to eat. The desire to kill which has been developed through the use of meat and wine must be transmuted into love and compassion. Wine must be superseded by nature's pure water. Man is gradually evolving beyond the desire for false spirits.

The world is nearing a great psychological change, where the Piscean age, the period of the fishes spoken of in the Bible, is drawing to a close and a new cycle, a new age, is approaching. Humanity is already feeling this change. A breaking up of the old is going on. The mind of man is reaching out for something which he cannot understand. The advanced man is adjusting himself and getting in line with the spiritual wave which is at present sweeping over the land. He is working with the law, but the poor misguided one who rebels against the new and advanced changes, who fights woman suffrage, rebels against and breaks the laws of prohibition, truly is in an unhappy state. But the law of evolution will carry him along and in time he must readjust himself and cease "kicking against the pricks," for God's laws are ruling these cyclic changes and man must move with them.

We hear so much of the Aquarian Age which

is to come. The symbol of this new age is shown by the man holding a pitcher from which the water of life is pouring. Aquarius is the only sign in the zodiac representing man in his full stature.

In the 14th chapter of St. Mark, 13th verse, Christ sent forth two of His disciples to prepare for the last supper saying:

"Go ye into the city and there will meet you a man, bearing a pitcher of water. Follow him." At the supper he took the communion cup saying in the 24th and 25th verses:

"This is my blood of the NEW TESTAMENT (NEW AGE), which is shed for many.

"Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it NEW in the kingdom of God."

We have here Christ's own words that He will no more drink of the vine but of the NEW DRINK of the NEW TESTAMENT, the NEW AGE, that of the water man.

In the earlier religions only water was used in temple services. The god of wine will pass away and the communion cup will again be a pure cup. The holy grail cup is emblematic of the blood of Christ. The "*Cosmo-Conception*" teaches us that the spirit is in the blood. Therefore the cup stands for the Christ Spirit. Paul tells us in First Corinthians, 12th chapter and 27th verse, "Now ye are the body of Christ and members in particular." It is evident that man's body must become a pure and passionless receptacle which is, as Paul says, the temple of the living Christ. The man who has been fed by the false spirit from without must in this new dispensation be fed by the true spirit from within which is from God.

We read of many cases where new religions are springing up and using the holy communion as a means of overcoming the law and forcing the Government to permit the use of wine. The church is suffering as a result of this prostitution of one of its sacred functions. The holy name of Rosicrucian has recently been besmirched by those who have used it to cover the iniquities of these lawbreakers. The sacred communion cup has been desecrated to feed the winebibber. This very abuse which is prevalent in the United States at present, will, however, have its good results. It will in time be a means

of bringing about the necessary changes for the ushering in of the NEW AGE. The Government may yet find it advisable, on account of the many abuses which will come in the name of the holy supper, to pass a law prohibiting the use of wine even in the Churches, and the age of the Water Man will truly be ushered in, for as man progresses on this upward spiral and his religion keeps pace with his evolution, he will no longer require an outward symbol; this sacrifice this voluntary reverence which is expressed by the Holy Sacrament will become a daily sacrament; the new man will have the Christ Love within his heart; it will be a part of his very self; his own body and his own blood will be given as a holy sacrament on the altar of SERVICE to humanity; he will devote himself entirely to the service of Christ, for did not the Christ say in the 6th chapter of St. John, 35th verse, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst?"

The Western Wisdom Teaching as given out by the Rosierucian Fellowship encourages the daily sacrifice of SELF on the altar of SERVICE to follow in HIS steps every day of the year, and as James Russell Lowell so beautifully expresses it in his inspiring poem, *The Vision of Sir Launfal*, where the knight has shared his last crust of bread with the leper:

"Lo, it is I, be not afraid;
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold it is here—this cup which thou
Didst fill at the streamlet for me but now;
This crust is My body broken for thee
This water His blood that died on the tree;
THE HOLY SUPPER is kept, indeed,
In whatso we share with another's need:
Not what we *give*, but what we *share*—
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and ME."

Give Me Freedom! Give Me Freedom!

TANYA LEHRER

Father, Christ, or God Almighty,
All ye powers of love and glory,
Give me freedom! Give me freedom!
Freedom from the ties that bind me,
Freedom from the race, its customs,
From all superstitious sayings,
From the faith that blindly follows,
Ignorantly all accepting.

God Almighty, powers of justice,
Give me freedom! Give me freedom!
Give me freedom from oppression,
From the yoke that drives me onward,
Forcing labor, forcing favor,
When the soul revolts against them.

God Almighty, powers of wisdom,
Give me freedom! Give me freedom!
Oh, the doubts that cut and break me!
Oh, those narrow creeds and dogmas!
Words, just words and words to tie me,
Give me freedom! Give me freedom!

Faint I see a way before me,
Shadows walking in the distance,
Treading softly, treading onward,
Positively moving onward,
And I, watching by the wayside,
Sickened through and through with dogma,
With the words that mean so little,
With the superstitious sayings,
And the thoughts of those who hold me,
Scream to all the sacred beings,
Howl aloud as one possessed,
For the freedom, for redemption
Of my body, of my soul.

Let me, too, walk on the highway,
God of heaven, God of mercy.
Help me throw off sham and semblance,
Bring me verity in living,
Actual and marked progression.
Liberate me from the little.

All ye gods, ye holy powers,
Give me freedom! Give me freedom!

The Priest of Osiris

CHARLES E. NILES

I HAD BEEN SENT up the Nile three hundred miles into that part of Egypt known as Nubia, to within only forty miles of the Second Cataract, by the Archeological Department of the British Museum.

A few others of the staff and myself who had their headquarters at Cairo, had been detailed to do some excavating near the great rock temple of Rameses the Great, also known as Rameses II, at Abu Simbel.

Having finished our task we were preparing to start upon our return trip to Cairo; we were to leave by our launch early that evening and all was to be in readiness for our departure.

I had not had the opportunity of scaling the cliff out of which the colossal figures had been hewn many thousands of years ago, and still remained lost in contemplation, so I searched and found a path that led upward. This I followed and saw before me the great Sahara as it stretched away in great swelling billows of sand, to the westward.

I sat down upon a near-by hillock and lost myself to all outward things in the mystery and romance of that ever-shifting waste.

As I gazed toward the setting sun the golden glow of the Egyptian sunset began to turn to a ruddy hue, the horizon seemed to be creeping rapidly toward me and as the sun kissed the tops of the distant dunes, all became darkness so quickly that I almost could feel it come upon me; the stars came out as shining lights upon the azure heavens and the new moon rocked gently in the west.

Having a desire to explore the interior of the temple before returning to Cairo I retraced my steps and found myself at the entrance of that ancient house of worship. I could feel in the darkness the influence of those gigantic seated figures of Rameses as they looked out upon the Nile. I could see nothing of the boat that was to take us down the river, so turning I flashed on

my electric torch and entered the outer court of the sacred cavern.

On either hand towered four great figures of the dead Pharaoh, as they stood facing each other on either side of the way that lead to the ancient sanctuary of Ra, the Sun God.

Never having entered this building before, I placed my foot upon the step that rose before the door, but as I was about to cross the threshold my torch fell to the floor and as I reached down to find it, I felt some moving thing pass me.

I could not find the light however, and feeling with my hands upon the wall, I entered within that sacred precinct.

I am not superstitious; I am sure that I was not asleep; I felt that I was not alone, but I knew that near me in the darkness, there was a silent, living thing, whether man or beast I could not, dared not guess who watched me with un-winking eyes.

A strange, pale light seemed gradually to fill the place in which I stood and grew slowly stronger, till I could see standing by the entrance a silent, cowed figure which neither spoke nor moved. As I watched this figure before me, I noticed that a great stone block in the floor near me began to turn from left to right upon a silent pivot. Slowly, very slowly it moved revealing a dark cavernous opening which gave off that strange dank smell of dried bones so peculiar to Egypt.

Outside the door of the sanctum I heard a step and a man came into the pale light. He paused a moment upon seeing me, turning upon me two piercing eyes that seemed to read me through and through. His head and face were smoothly shaven; upon his person he wore a long, flowing robe with large sleeves which covered the arms to the elbow, and reached to the ankles. Thrown over his left shoulder was a leopard's skin and in the right hand he carried a long staff; he

beckoned me and I prepared to follow him.

We began to descend a narrow stairway which continuously turned at right angles and as we went down, I noticed that at every angle there stood a silent hooded figure. At last my conductor paused before a great studded door and giving a rap of three times three with his staff, the door turned of itself upon its hinges and we entered a great hall. On either side of the entrance stood a row of the largest columns I had ever seen. They towered above me like avenues of palms.

Above our heads there burned an antique bronze lamp which shed its rich glow over the highly colored carvings upon wall and column. He who led me did not pause but motioning me to follow, turned down a side aisle until we had gone halfway up the nave. He had told me that we had entered the Temple of Osiris the greatest god of Egypt; leaving me he was swallowed by the shadows cast by the pillars.

In the distance I heard the sound of chanting and smelt the pungent odor of incense. The voices grew louder and stronger and I perceived that a procession had entered and was coming towards me up the center aisle. First there came young boys and girls strewing flowers of the lotus in the way; next a band of priestesses lightly clad, who played upon timbrels and harps, keeping in time to the rhythmic music in a religious dance; next a body of priests with shaven heads wearing short tunics or shenties, carrying over the left arm the ritualistic napkin. As they passed they chanted together these words from *The Book of the Dead*:

“Hail, Thou Osiris! Stand up.
Horus cometh. He hath counted Thee with the
Gods.
Horus loveth Thee,
He hath filled thee with his Eye,
He hath joined his Eye to Thee.
Horus hath opened Thine eye,
That thou mayest see therewith.
The Gods have lifted up Thy face that love
Thee,
The Goddesses Isis and Nephthys have made
Thee strong.”

Following the chanting priests, came the Ark of Osiris borne upon the shoulders of twelve priests in which beneath its swinging veils was the sacred image of the god.

Immediately behind the Ark there came in solemn state, vested in flowing robes of office the high priest and hierophant, who revealed himself to me as no other than he who had brought me thither. The singers divided before the veil which concealed the Holy Place, the priests bearing the Ark marched between them up to the sanctuary and entered, placing the Ark upon its resting place and returning, took their places with the singers. The incense rose in sweet clouds, the harpists played upon their harps and all, myself included, placing their hands upon their knees, made obeisance before the god. Finally turning, the solemn procession marched quietly out.

As I thought upon that which I had seen, my conductor returned asking me to follow. He led me out by another entrance into a smaller room which was also decorated upon wall and ceiling with hieroglyphs and going from there into a smaller chamber, he bade me be seated, taking a seat himself upon a great stone chair covered with a lion's skin.

I took a small settee and prepared to listen to all that he should tell me. “My friend,” he said kindly (“for if you are not my friend, you would not have entered this sacred and secret place), ask whatever you will and I will answer it if it is in my power.”

“Who are you?” I asked, “and what is the meaning of that which I have seen?”

He replied: “I am one of the Children of the Rose, a high priest of Osiris and rule all within these precincts. The Children of the Rose, my brother, are never known, choosing rather to work in secret and are contented to know that they are building good destiny. I have received for many years the blessing of Osiris upon my head and am happy in the service of gods and men.”

“But,” said I, “you said that you are a priest of Osiris. Osiris is dead, the Pharaohs are gone, Egypt's glory has long departed. Such things cannot be.”

“Ah! you know not of what you speak,” said he. “To the unthinking world all you say is true but to those who have been instructed, Osiris still lives and the faith of Isis will never, never die. You have been chosen to have revealed to you the hidden secrets of nature. I have already told you that I am a Child of the Rose.

Seek in dark places that you may learn, with all your boasted knowledge, the real truth.

"Have you never heard of Hermes, the Thrice Great, he whom the Romans worshiped as Mercury and the Egyptians as Thoth?"

"Know you not that he instructed the world in all knowledge? He it was who laid the plans for Egypt's greatness.

"I am his disciple, for he taught me the great law of magic and initiated me into all the secrets of the Philosopher's Stone. This Stone I possess and if you are worthy and well qualified you may at some period in your life receive it."

"Noble sir," I replied, "will I ever be truly worthy and well qualified think you?"

"If you duly and truly search to possess the Stone then you may at last earn the right to advance upon the Path. If you will trust me I will reveal to you some at least of the little knowledge which I have."

I considered a moment and said, "Yes, priest of Osiris, I am willing to receive my first lesson and be instructed, if you will be sure not to send me before my time to the Land of Amenti."

"Fear nothing," was his answer, "for if you do not learn to conquer That which Dwells upon the Threshold you will never advance in the secret sciences nor will you ever be able to drink of the Elixir of Life. Have faith and all will be well."

He commanded me to recline upon a pile of soft rugs made from the softest of the wools of the desert. Taking his staff he drew a double circle upon the floor, leaving me in its center. At the seven points he made the signs of the planets and inscribed the signature of its Ruling Spirit, then stepping within the magic circle he repeated this conjuration:

"I invoke and conjure thee O Spirit of Aziel! Fortified with the power of the Supreme Majesty I strongly command thee most potent prince, chief of the ninth region, I exorcise and command thee, O Spirit, by the Most Holy Osiris, glorious be His Name, to come forth, appear, and show thyself unto me here before this circle! O thou come forth from whatever part of the world and make answer to my question. Come visibly, come affably, in the Name of Him who ruleth thee and me! Hermes Trismesgistus, I thy master for the moment, command thee!"

I felt a presence enter, though I could see no

one. I heard the command of the priest, "Aziel thou ruling spirit, my friend and guide, I commend this neophyte to thee. Take him and instruct him in that which he most needs to learn and return with him before the Eye of Horus shall rise upon us."

Quickly the scene changed. I found myself in a large room built in the severe architecture of the days of Egypt's glory. The only ornament to break the plainness of the wall was a passion cross with a white rose upon it. At a large marble table immediately beneath the cross a man sat with his head bowed in thought, a man who seemed about middle age and who had that about him which made one feel that he was looking upon a person who was indeed filled with all the wisdom of the ages.

"Whence come you and whither are you traveling?" said he, looking up before I realized that he had seen me at all.

"Father," said I, "I am from the West and am traveling in search of truth or light. How I came here I do not know or by what means. Many years ago one inquired of the great Master saying 'What is truth?' Because he was not well qualified or worthy he received no answer. What have you to prove that *you* are not an imposter?"

"What have you to show and prove your right to know this hidden thing?" he questioned.

"I know one who is one of the Children of the Rose," said I. "Indeed it was he who sent me upon this search."

Quickly I placed my right hand upon my knee in the act of adoration that I had used in the Temple and "The Eye of Horus" came from my lips.

"Where learned you that sign and where did you hear those words?" he asked.

"From one who was a Priest of Osiris," I answered him.

"Enough," said he. "I see that you have entered upon the search for the Rose and I trust that you will meet well the Dweller on the Threshold. Come, follow me."

He arose and I noticed that he stepped quickly and was very straight as he led me into a smaller apartment much like that which we had just left. About the walls of this room upon shelves were rolls of the finest vellum—manuscripts, many collections of ancient Egyptian papyri,

also Latin and Greek lore had here their place. Upon a small inlaid table rested an ancient scroll; in an alcove off from the main room were shelves upon which were many flasks containing fluids of various hues.

"Here, neophyte," he said pausing, "is the place where you must pray, meditate, and prepare for the first trial which will come to you here and alone. Whatever befalls, on your life, make no sound or outcry or you will compass your own undoing."

He turned and withdrew. I was alone.

I sat silently waiting to see what would follow. Presently my eyes turned toward the inlaid table upon which rested the ancient scroll. Something seemed to draw me toward it. I looked and saw that the scroll was written in the priestly code hieroglyphs of Egypt, but as I looked the figures began to move and change before my eye till this is what I read in my own tongue:

"To quaff the inner life, is to see the outer life; to live in defiance of time, is to live whole. He who discovers the elixir discovers what lies in space, for the spirit that vivifies the frame strengthens the senses.

"There is attraction in the elementary principle of life. In the lamps of the Rose Cross the fire is the pure elementary principle. Kindle the lamps while you open the vessel that contains the elixir, and the light attracts towards you those beings whose life is that light. Beware of fear. Fear is the deadliest enemy to knowledge." At this point the writing faded gradually away and I was only looking upon an old stained manuscript from which all vestige of writing had disappeared.

These words moved strangely and I began to believe that after all, that which I had hoped might be true, and there might in very truth be living upon the earth a Brotherhood which had in very deed learned the secret of the Elixir of Life. I arose, for a strange heaviness seemed to be upon my limbs and I thought that movement would soon dispel it. I walked toward the alcove and noticed there among the flasks one containing a strange, colorless fluid; it seemed to be endued with a living power of its own, for it moved and swirled within its prison as if it were anxious to be liberated and to return to the outer world. "Beware of fear" seemed to be spoken

within me as I took the flask from the shelf. While I held it in my hand it seemed to pulsate like a living thing. The temptation was strong within me to remove the stopper but I thought of the trial that I was to undergo and quickly replaced it upon its place.

From a large iron hook there hung a lamp made of bronze from which there came not only a rich and mellow light but one which seemed as it burned to give off a sweet odor not unlike that of the finest Arabian incense. Hanging upon smaller hooks and in a circle about the larger lamp, were six others, making in all the sacred number seven.

Again I felt the heaviness coming upon me so I seated myself. I looked again at the seven lamps as they hung above me. The smaller six had begun to burn and the six flames to increase in strength till each was as bright as the central lamp. These words came unspoken to my lips: "Great Central Flame, Thee we adore, Thee we invoke, not as person but Essence."

The light grew stronger till it seemed to me that I was once more under the glowing light of a noonday Egyptian sun. I tried to shade my eyes from the blinding light and turning noticed that the stopper had disappeared from the strange flask that I had held in my hand a few moments before, and that from the neck of this crystal cruet there seemed to spring a continuous flow of living sparks of flame. The air about me began to thicken; a wisp of cloud gathered about the lamps as they burned. Larger and larger it grew, swirling and eddying, folding and unfolding, moving rapidly and yet more rapidly. I heard a moaning and a sighing as if all the lost souls of the ages were gathered together and it seemed that I was not far from the abode of the lost.

A chill air intermixed with a blasting, burning heat struck upon me as the mist enveloped me. Faces peered at me gibbering as they moved past; lean lanky fingers of a color and hue of death were pointed for a moment at me. Something drew me with greater and greater force towards this maelstrom of horror. While the lamps above danced and flickered as if anxious to leave such an unhallowed place, an unseen hand pushed me roughly against the wall, and as there came a lull in the movement before me,

the many figures that I had seen, sunk away into the mist. I thought that I had earned my reward but as I looked, I beheld a gathering in the mist again, and I was looking deep into a pair of eyes that spoke nothing of the realms of the living, peering from a human head covered with a veil through which glared the same eyes, of livid and demoniac fire that had looked upon Glyndon when he drank of the elixir and fell in fear, failing in his trust at the castle of Mejnour.

I, myself, looked upon that creature which I had thought was one of fancy only; I was face to face with the Dweller on the Threshold. I could see nothing but those eyes, that will haunt me as long as I tread this mortal earth. The phantom came nearer and nearer and I could see it as it glided toward me that it had the form of a woman yet was not a woman. I felt her warm breath upon my face, and it seemed that my blood stood still within my body. I felt like one of the lost souls I had so lately seen; I wished to cry aloud but remembered that I must not fail in this my first real test.

As I looked upon the thing it seemed that if I could only get my eyes from its awful shape there would still be hope for me, "Master, I am here," whispered the phantom. "What wouldst thou have of me?"

"I would that you depart," I cried, "and come not again till I, your Master, send forth my command."

Even as I spoke, the shape began to change, the light of those horrid eyes faded away; it shrank and dwindled within itself, and I was alone.

I heard a distant sighing of the wind; the lamps leaped upward, glad to burn again with their wanted light.

A mummy case that stood opposite, fascinated me. As I looked upon the painted face of the coffin, the lid seemed to move, and the face to smile; the odor of musk struck upon my nostrils, filling me with pleasure, as the lamps again grew dim. The coffin had no longer any lid upon it, and I moved nearer.

The face of the figure was now plump and round, the cheeks were of an olive hue, tinged with a slight color, the nose was straight and purely Grecian, the lips full but not voluptuous; there was a low brow crowned with heavy, black hair, the throat was delicately formed, as were

also the arms and limbs. The dark eyes as I looked into them were like those of my mother, my sister, and my fiancée.

This form was clothed in the simple clinging dress of a priestess of Isis, and she stepped toward me. I noticed that upon her head she wore the mitre of that Goddess, the full moon encircled by the horns, and from the brow there sprang the uræus with lifelike jewelled eyes that glittered as I looked.

A sweet voice sounded and she spoke: "O man, who art thou to search Nature's hidden ways? Tell me I pray thee, what sign hast thou, before I reveal myself to thee?"

Bowing low before her, I placed my right hand upon my knee in the act of adoration, and thus remained as she continued speaking.

"I, O man, am Isis, the Mother of all that lives. Many years ago men worshiped at my shrines in this great and mighty land. Now I am forgotten except only by the Children of the Rose, who still delight in seeking me in the hidden ways of nature. Thou hast advanced well upon the path. What may I do to assist thee?"

"Great Isis or Mother Nature, for so thou art," I answered reverently, "old but ever young, grant me this prayer only: That I may be well instructed in thy teachings, and that thou wilt guide me in that search that leadeth to all truth."

She placed her hands upon my head in benediction, saying, "The Great Triad of the Ruling Gods of Egypt, Osiris, Horus, and Isis place thee and all the Children of the Rose in our keeping, and will forever defend and keep thee in all thy ways." Then she bade me rise.

I arose and found myself gazing into the eyes of my friend the Priest of Osiris.

"Has Azriel been kind to you?" he asked. "You have been long out of the body for one going upon his first journey, and I feared for you."

"Will you explain that which I have seen?" I asked.

"As far as I am able," he said gently. "Yourself, that is the ego, has been liberated by me and you have this night seen one who for many years has been thought dead, none other than the great theologian of the Middle Ages who is known to philosophers by a name which I cannot give you now. He it was who is said to have organized our fraternity and whose body is sup-

posed to have been found, buried beneath the altar. But you have tonight seen him with your spiritual eyes as he worked upon the hidden mystery of the Elixir of Life.

"You have seen in the Astral Light those elementals of whom the Sage of Hohenheim was the first Initiate to write. I cannot at this time tell you more than you have learned yourself of the Dweller on the Threshold. That will not visit you again, but She to whom you bowed as Isis, still rules and is worshiped though not by the name to which She revealed herself to you. Who I am or by what name I am called matters not, for I am only one of the least among many.

"The Adepts in the early ages of the world ruled by knowledge and it is because of our knowledge that the pyramids were built and because of us Egypt became great. Now we work in the quiet places of the world for men today sneer at alchemy, at astrology the mother of

astronomy; they have become self-satisfied and proud, but the time comes when once more, men will live for others and rejoice when they may be of service, will read and study the *Holy Bible*, *The Book of the Dead*, and the sacred science. 'Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you.'"

He took me by the hand and led me by the way that I had come. I felt the cool breeze from the river blowing upon me, and as I stepped without the Temple the Priest pressed into my hand a signet, and turning quickly left me.

I have found that for which I sought because of my meeting with the High Priest of Osiris, and may you also, dear reader, in the time of need be able to find that which will be a light unto your path.

Being a Friend

BESSIE BOYLE CAMPBELL

HOW OFTEN have we failed "To be the friends we wish to be. To speak the truth we know," in the lines of Max Heindel's beautiful poem! I have often blundered through impulse, and thrust a new idea which has just delighted me, upon a friend who was not in the mood for it at the time. However if we speak the truth we know, if even at an inappropriate time our friends will forgive us for it. How not to offend a friend, is often our problem.

When I feel guilty of having done a stupid thing, I reread Emerson's essay, "Friendship," and with that fresh in my mind I am sure to be the friend I wish to be, as long as the memory remains of the high ideals it contains.

Arthur Brisbane wrote recently, "The greatest asset in life is sincere friendship."

Anyone will agree with him who has found the incomparable joy of communion with one who understands, who has a conscience of equal development with his own, who can look as far into the depths and as far up the heights as he can, possessing an equal capacity for feeling.

What do we most appreciate in a friend? First loyalty, then affection, and sympathy which arises from the friend's power to put him-

self in our place and see things as we see them—one who can stand just where we are on the highway of life and get our perspective.

A desire to serve one we love as a friend comes from the heart as spontaneously as flowers from the lap of spring. I recall one of the sweetest experiences I ever had with a friend. I was suffering greatly in a hospital when a beautiful young Catholic Sister was assigned as my special nurse. Little Sister Elizabeth was radiantly, lovingly anxious to serve. Her religious enthusiasm seemed to go out in tenderly capable ministrations. Her every touch and word soothed and healed me. I felt the same gratitude to her that I feel towards God for His sunshine.

The compassionate Invisible Helpers inspire me likewise, giving me a great desire to try to change conditions, to be a friend to all beings, so that they can be comfortable, free, and harmonious. Max Heindel writes:

"There's but one thing the world has need to know;
There's but one balm for all our human woe,
There's but one way that leads to heaven above,
That way is human sympathy and love."

The Raiment of Seven Colors

HELEN CRANE

BEFORE GOD SENT forth the spirits into individual experience, He conceived for each one seven sheaths, or a garment of seven colors. A spirit can never stand naked anywhere in the universe except in the presence of God and so He clothed them until they should return. We were plunged down into matter which is the densest, the heaviest aspect of the many colored raiment and through experience we must learn of the other colors and assume their radiance.

There are three physical sheaths, or colors, which clothe the spirit and then comes the great link, mind. Above mind is the spiritual triad, interpreted as human spirit, life spirit, and divine spirit. Now, the three physical sheaths are not recognized by any save the student of self to be more than one. The physical body which occupies space is one. The second is the motion or etheric sheath; this is the attribute in which the life principle resides in the physical body. It is the animate quality of being. The third is the desire sheath and is the sheath of sensation; all desires, good or not good, have their being in this aspect. It is the seat of the emotional and passionate nature. All of these aspects are human and subject to the personality in contradistinction to the three spiritual sheaths which are subject to the individuality, the eternal ego.

Mind, the connecting link between the physical and spiritual aspects, is a marvelous thing. It is that on which swings the pendulum of destiny. God put the potentialities of His own principle attributes into it—Will, Wisdom and Activity, but He first divided the mind, then placed these attributes in the upper mind. The lower part of the mind has a reflex of them but hasn't them in purity. The lower mind, or the lower part of the mind is that of the personality. It is the mind of reason, of induction and deduction. It works on premises delivered by the senses; what it sees, hears, feels, tastes, smells, it knows. It has no other means of knowledge except through sense reaction. Man's great trial

is to keep this lower mind from allying with the personal desire nature. When such a combination has been formed he sinks lower than the beast of the field for the beast has no mind, only desire. Through the expression of the personal, selfish desire nature he destroys these physical sheaths before he becomes conscious of his spiritual nature.

If he will turn his mental vision upward he will see that there is a portion of his mind which is in touch with Infinity; through its relation with the spiritual aspects of himself it has access to the very Throne of God, for there man's highest spiritual sheath functions.

The upper mind is the mind of the individuality—it is eternal. Its power lies in intuition, imagination and spiritual perception. To function with this part of the mind one must bridge the chasm of illusion which lies between the individuality and the personality. He must realize that the illusion of any separateness in the universe was put upon man only that he might become self-conscious and through his self-consciousness work back to God as a positive, creative force. It was necessary when he came out of the Absolute Unity that he be clouded for a time with the illusion of differentiations, but he will grow through creative struggle up out of this illusion a veritable Son of God, with all of the conscious powers of his Father.

When the golden rays of the sun are passed through a prism they break up by refraction into many colors; so does the one golden ray, the spirit, in passing through the media of matter break up by refraction into many aspects. The soul must look through the many colored aspects and see the golden principle and then it is immediately freed from any further illusion of differentiations.

When desire combines with the lower mind—with selfish will and motives, it does harm. The lower mind having only sense knowledge can also have only sense pleasures, and if these pleasures are indulged in without the approval of the

soul the senses soon run riot and master the mind and thus one becomes an influence for much harm. If the lower mind will reach up into the higher mind for interpretation of itself it will find there its answer, but it will also find that the license it has given to the desire nature will have to be revoked before it can attain to any hospitality from the upper mind. The man will find that he must master his desire nature; this he does through prayer for strength and in endeavoring to be strong. Every time the brain resists a desire impulse, be it desire to smoke, to drink, or to do any of the things of sense it weakens the hold of the impulse and after a time the ego becomes free to look into the spiritual depths of its being. Then the desire nature reaches up also into the higher mind and becomes the motivating principle of spiritual accomplishment. Thus reason and intuition combine and the spirit has wisdom instead of intellectuality, infinite depths of knowledge instead of stray bits of information and logic.

When the whole mind has reached this stage of progress it is now looking up into the spiritual realms for the interpretation of itself and the cosmos. It is then that the man begins to take on the three greatest colors of his raiment: it is then that he becomes conscious of the three greatest sheaths given him. This consciousness cannot be reached by the lower mind—intellect cannot grasp the possibility of there being capacities and capabilities beyond the senses. The upper mind can grasp this but it does not know how to translate its knowledge into the meeting of personal needs, neither can it grasp the importance of doing so for it has no reason, no sense perception of needs. But the combination of the reasoning mind and the intuitional mind brings the perfect wisdom which can perceive and translate. Until this state is reached in every human being there is no peace of mind, no real contentment; he is always striving after something, he knows not what. It is his soul calling through his upper mind and the unrest and the desires are really blind strivings to answer that call.

After he has answered the call with understanding and has combined his reason and intuition (his self of today and his self of eternity), he sees that every soul has potentially seven

beautiful colors in its raiment even though in ignorance it tries to clothe itself in a dirty, murky garment made of the untrue reflections of the lower three. All of the colors are perfect in God's sight; He created them for man and it is only by the misuse and misunderstanding of them that they have lost their radiance. Through the agency of mind, they will be brought back into their real beauty, and then they will appear as they really are, only deflections of the one glorious golden ray of spirit, deflections given the individual spirit that it might safely go forth from the presence of God and have its return assured.

As man's threefold spiritual nature opens and he attains to his potential qualities he can function on ever higher and higher planes, or he becomes a center of divine activity of ever increasing power. "As above, so below." There are many planes of spiritual being which one perceives with his spiritual eye analogously as his physical eye perceives the varying degrees of planes in the physical world. A plane is a state, stage or understanding, and one has but to look about him on the streets of a big city to realize the almost infinite degrees of understanding of which personality is capable. On the spiritual planes there is also this almost infinite diversity of understanding because all of the spirits working out of illusion are in various stages of freedom. Some are functioning with their highest aspect, their Divine Spirit consciousness and are veritable gods among men. They have raised all of their lesser aspects up to their higher one and so throw about themselves the radiance of the Divine Spirit. It is just as though we took all of the colors differentiated in the spectrum and combined them and returned them to their original state, the golden ray. The glory of these can only be recognized by those who are seeing with their spiritual eyes; the radiance cannot be perceived by one "who has eyes and sees not."

There are many, many souls in the world today who are beginning to function in their Human Spirit consciousness—who are entering the service of humanity and are freed from desires of the personal, selfish nature and thus are enabled to appropriate the consciousness of their first spiritual sheath. Gradually through serv-

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Tolerance and Harmony

W. J. DARROW

TOLERANCE OF other people's imperfections is the basis of harmony in our relations with them.

Tolerance may be achieved through the aid of love, which overlooks imperfections and which automatically looks for the good in others instead of the evil; also by logic through which we ascertain the underlying facts of nature, and which shows tolerance to be logical and intolerance illogical. When we are convinced of this, it becomes possible to put the former into practice.

In the following we will make use of the method of logic and endeavor to discover the fundamental reasons which make tolerance under all conditions advisable. A little analysis shows us that there are three prime requisites for tolerance:

First, the elimination of contempt, and its companion vibration, anger.

Second, the avoidance of force.

Third, the avoidance of criticism.

We will consider the three elements separately.

It is very evident that we are not tolerant when we are vibrating to contempt for contempt is the quintessence of intolerance. Contempt is the chief cause of anger and resentment. The two vibrations of contempt and anger are very similar, yet they are not the same. The lack of regard which we have for a person is the basis of contempt, whereas resentment for his reactions to us is the basis of anger. Contempt is usually felt for inferiority, real or imaginary. A refusal to acknowledge our opinions or methods is instantly regarded by the lower self as a mark of implied inferiority, and therefore becomes a subject of contempt. Anything which reflects upon the importance or honor of the personal self is thus very likely to stir up contempt and anger.

When we examine all this in the light of philosophy, we find that the method of control of anger may be reduced to a formula as follows:

First, "Your own will come to you." This is a fundamental fact of occult philosophy. Only

that which we create can come to us, either good or evil. Therefore it is impossible for others of themselves to hurt us. At the very worst, they can do no more than act as unconscious agents in bringing us the destiny which we have created for ourselves.

Second, others can hurt only themselves through their refusal to accept conceptions and methods which are fundamentally right. If their vision is defective so that their conclusions and deductions are wrong, they are the chief sufferers and not we. Hence, there is no need to correct or punish them, for the Great Law will do this automatically and much more scientifically than we could.

Third, we ourselves are often wrong, blinded by egotism and the wrong ideas which spring from it. Also, though our point of view may be correct from one angle, still from another and equally important angle it may be wrong. Therefore it is never wise to be too positive.

By the aid of the above conceptions tolerance becomes possible, where otherwise it would be impossible. Then we cease to feel contempt because we have removed from our minds the error upon which it was based, and when we have removed contempt then we have automatically removed the greater part of the impulse to anger.

There is another method for the control of anger. It is the method of arbitrarily refusing to feel it because we know it is wrong, when still lacking the philosophy of why it is wrong. This method is employed quite largely by the church people. When this method has been put into force, the Christ vibration from the World of Life Spirit flows in and produces a state of harmony which convinces the person that he is right in thus arbitrarily refusing anger. This vibration takes the place of logic. This method is the method of the school of faith, and the preceding method indicated is the method of the school of knowledge.

The avoidance of force is the second requisite for tolerance and is also the result of tolerance,

that is, force in compelling others to accept or follow our methods. The reason for this is that force is fundamentally opposed to love and love is the vibration of unity which the whole human race must eventually acquire. The best quality of love is willingness to do the other's will. We should be content to let the great law of cause and effect apply the force, for we know that it will do it in a perfectly impartial and just manner. We must learn to give people what they want, not what we think they ought to want. Theirs is the responsibility, not ours. By taking this attitude we avoid complicating our destiny and making our path unnecessarily hard.

The third requisite for tolerance is the absence of criticism. Some degree of hate is involved in all destructive criticism. Therefore it must be avoided by the philosopher. Also, through the fact of the "fundamental unity of each with all" there is no separation in spirit and what we do to another we are in reality doing to ourselves. If we criticize another, we are in reality criticizing ourselves. It is also a fact that we have feeling against defects of others only when those same defects exist in ourselves. When we arrive at the point where we can contemplate others' defects with an entire absence of adverse feeling, being possessed with tolerance for them and holding no sentiment towards them except perhaps pity, it is proof that we have eliminated those defects from ourselves. Criticism reacts upon the self on account of unity, because criticism sets into operation an inharmonious vibration and the effect of unity brings it back to ourselves to spend its force. Therefore criticism not only makes it harder for others, but also makes our own conditions more difficult.

In the promotion of harmony the element of tolerance is the first step but there are other factors of equal importance. Among the most important of these is the ability to yield the personal will, when disharmony would be promoted by refusing to yield it. The object of evolution is to advance the whole, not the individual. Therefore the personal self in the cosmic scheme is of no particular importance, and no pride of self is justified. This conception makes it possible to yield the personal will when necessary. By so yielding we sacrifice nothing of import-

ance for the reason stated above, namely, everything which we actually create will come to us and a temporary yielding of the will does not interfere with this law. The attitude of mind which enables us to yield the personal will has been labeled by the world as meekness and has been stigmatized as being an evidence of weakness but the exact contrary is the case. The instinctive idea is that meekness means degradation in the eyes of others, but as a matter of fact the exact opposite is true, namely, that it commands admiration from others because it demonstrates a superior stage in evolution. It also commands the love of others because it demonstrates that the one who puts it into operation is not working for self, and is therefore the friend of all. Self-justification beyond a mere statement of the case is unnecessary because right and truth will win for themselves in the end.

Active manifestation of good will towards others is an important element in the promotion of harmony, primarily because it creates happiness both for others and ourselves. Through the fact of unity the act of demonstration of good will towards another conveys to that other the knowledge of spiritual harmony within himself and this knowledge produces a state of happiness. The same happens when others demonstrate good will to us. Therefore the demonstration of good will on all possible occasions is something we cannot afford to disregard.

If we would all put into practice the truths of tolerance and harmony, our own evolution and that of the community in which we are situated would be greatly advanced.

The wisest of all Masters said to His disciples when they were worn out by the weight of their work, "Come ye yourselves apart into a lonely place and rest a while." He would never have bidden them do that unless it had been a part of their duty to get away from their task for a little. He knew what was in man more deeply than anyone else had ever known, and so He invited His friends out among the green hills and beside the quiet waters of Galilee, to the strengthening repose and the restoring joy which are only to be found in real days off. *Van Dyke.*

The Coming Concord Between Man and Animal

THEODORE HELINE

THE DAY IS COMING when man and animal will live together in perfect harmony. That day has already been foreshadowed by saints and foretold by prophets. St. Francis ministered to animalkind even as to his fellow-men and lived at peace with both. St. Anthony preached to the fish, addressing them as "dearly beloved people." Daniel was in accord even with the hungry lions of the den. Orpheus, with his lyre, transformed the savage beasts into creatures as gentle as himself. The fellowship preached and practiced by these individuals will one day be common to all mankind. Harmonious relations will in due course of time prevail between the entire human race and the whole of the animal kingdom.

Isaiah saw that day of harmony as a reality. He describes it in definite terms. In that day, says the prophet, the lion and the lamb shall lie down together and the little child shall lead them all; no one shall hurt or destroy, for the earth shall be full of the knowledge of God.

Increased knowledge is the key to the conditions depicted by Isaiah. The materials for the millennium are here now. The laws and forces comprising them are eternal; to these we can neither add nor subtract. All that is required is increased knowledge of these laws and how to set them in order. The elements that make the wireless possible existed no less a thousand or a million years ago than they do today, but not until the creative genius of a Marconi put them into proper relations, did man come into possession of such means of communication. In like manner man will enter into harmonious relation with the animal kingdom when he will have learned how to set into proper relations laws and forces already at hand.

The process is one of adjustment. It depends not upon time or place, but on state and condition. Daniel demonstrated this. It was not by accident, nor by arbitrary miracle, that is by the suspension of some law, that he was saved from the jaws of the lions. It was because he understood the laws of life and lived in harmony

with them. The fact that he lived on pulse and could not be prevailed upon, even by the king, to taste of meat, may be taken as evidence that he held animal life sacred and would not defile himself with that which involved the process of death. Daniel was a man "in whom was no blemish," living at one with man and nature.

In his play "Androcles and the Lion," Shaw gives an admirable exposition of the same truth. Androcles is presented as a Christian who actually lived the life of love. That love naturally extends even to animals. He plucks a thorn from the lion's paw and refuses to sacrifice to Diana, because "she is a huntress and kills things." Condemned to die the martyr's death, he is thrown into the arena to be devoured by a hungry lion. The lion charges forth toward its anticipated prey but springs back on discovering a friend. Such is the understanding between the two that they embrace and dance for joy. The emperor, filled with astonishment, at such an exhibition, rushes into the arena and commands Androcles, whom he addresses as a sorcerer, to kill the lion forthwith for having failed to do its duty. The lion then lunges forward toward the emperor but halts at Androcles' command. Androcles then wisely counsels the emperor not to be afraid. "Never be afraid of animals, your worship," advises Androcles. "That's the great secret."

The colloquy between Androcles and the emperor continues until the latter is convinced that the gentle Christian should live, for having "a way with animals he would make a useful slave in the menagerie." But at this suggestion Androcles, much distressed, protests that he could not serve animals in such a capacity. "Not if they are in cages," he asserts. "They must not be left in cages. They must be let out."

"An amusing tale of pretty sentiment," says the average reader or spectator of the play. "Of course," he readily admits, "it has some truth in it." It has indeed, and like all profound truth it finds expression in legend and poetry long before it becomes definitely incorporated into

the body of orthodox science. The heart will sense a truth and live it long before reason can reduce it to a mathematical formula and give detailed logical explanations for its whys and wherefores.

Our thesis of a universal concord between man and animal finds striking demonstration in the person of Charles Kellogg, the California poet, philosopher, and naturalist. Mr. Kellogg has lived the greater part of his life with the wild animals of field, forest, and jungle, but always as their friend and protector, never as their enemy and destroyer. He knows no fear and suffers no harm. He has never carried gun or fishing rod, has never tasted meat, and has never wittingly inflicted pain on any living creature. As a consequence he has slept entirely unprotected even in tropical jungles surrounded by tigers, lions, and poisonous snakes yet has never suffered injury from so much as an insect.

Mr. Kellogg's almost unbelievable experience appears more plausible to us when we learn that he was born and raised in the mountains far from the habitation of man. He was grown before he came into contact with a single human being other than his parents. All this time it had never occurred to him that all the world did not live in the same understanding relationship to animals that he did. His natural instinct was to trust and love all creatures and by no precept or example had this attitude been challenged or altered. The pristine purity of his love for all nature could not long have remained untainted had he been reared in the discordant environment of civilization. Even now he finds the vibrations of society so destructive that in order to preserve the harmonics of his own nature, he is obliged to spend nine months out of the twelve in woods and fields entirely apart from the association of man. The remaining three he devotes to platform work, proclaiming the gospel of perfect harmony with all creation.

Another illustration of an instinctive love for, and a realized harmony with, animals recently came to the writer's attention. A little girl, aged four, whose home is in the woods of North Carolina, had for some time been asking her mother every afternoon for bread and milk. One day it occurred to her mother that the child had rather an unusual appetite; so she took note of

the little girl as she went out of the house to eat her lunch, to see if by any chance she shared it with some animal pets. She followed the little one along a path leading through the pines down to the banks of a little stream. There her suspicions were verified when she discovered to her awe and amazement that the child was seated beside a big black snake, the latter feeding happily out of the child's dish. What was this but a variation of Isaiah's picture of the Golden Age, when "the weaned child shall put his hand on the adder's den" and know no harm.

"Heaven," (or harmony), "lies about us in our infancy" says Wordsworth. As a rule that harmony disappears as we grow older and become less sensitive to the higher laws and more affected by the discordant atmosphere of a fiercely fighting materialistic world. We have yet to learn how to retain the assets of the child while making the gains of the growing man.

The question naturally arises, how a tiger, for instance, coming upon a sleeping man in a jungle can determine whether or not that man is his friend or enemy. By what process does he conclude to either make a meal of him or to leave him slumbering? Not by logical calculations but according to laws of vibration. These laws operate whether we are conscious of them or not. An illuminating clew to this fact is found in some of Mr. Kellogg's public demonstrations. Mr. Kellogg has discovered that his positive thought of at-one-ness with all things preserves a wholeness that registers even with inanimate objects. He tosses a pair of spectacles or a delicate photographic plate into the air and it falls to the floor unbroken. When performing this experiment he points out that a pair of spectacles falling from a man who has fallen asleep in his chair is seldom broken, whereas it is frequently the reverse when dropping from the waking, fearing man. Mr. Kellogg attributes the difference to the absence of the fear vibration in the case of the man asleep, whereas the man who is awake radiates instantly a fear thought, the vibration of which contributes toward shattering the glasses. The principle is the same as that by which church windows are broken if organ notes of a corresponding vibration are played too long and too loudly. Or to use another familiar illustration, as when the corresponding notes in every

octave of the keyboard will vibrate sound though one only has been struck.

When we speak of the power of love thoughts and fear thoughts, let us get clear on this point, namely that we are not dealing merely with pretty sentiments but with actual forces that are to be dealt with in mechanics even as we do with the vibration of sound, electricity, the X-ray and so on. These vibrations register all the way from sixteen per second to the incomprehensible figure of nearly two and a half quintillion. As yet our science is not sufficiently advanced to measure thought vibrations but that is due to our limitation and not to their lack of reality or potency. Already we have indisputable evidences of their actual presence and their power to work on even inanimate nature.

Another instance of this is cited by Judge Troward in one of his books on mental science. He tells us of an experiment made by a friend of his in selecting two garden plants of equal growth and vitality, and while giving to both exactly the same material care, he habitually cursed the one and blessed the other. The former withered and died, the latter thrived and developed.

It must also be remembered in this connection that it is not only what we consciously think but also what we essentially are, that determines results. The unconscious vibration of self is no less a factor than the conscious vibration of thought. This being so, it follows that the more highly developed we are, the higher our vibration. This is verified in occult science by the different shades and colors of the auras surrounding persons of different development, on various levels of physical, mental, and spiritual attainment.

This relates closely to the subject in hand. It shows the connection between Daniel's immunity from attack by the lions and his refusal to eat of the king's meat, a dish which was the product of anguish and death and which could therefore not be eaten without introducing into his personality a discordant note corresponding to the fear, terror, anger, hatred, and violence involved in animal slaughter. The quality of his personality would have suffered; his vibration would have been of another number which would have

produced correspondingly different experiences. The law is no respecter of persons or things but works unqualifyingly with mathematical exactitude. We can never break the law; it is the law that breaks us.

The central truth of the knowledge that we have yet to acquire and practice is the homogeneity of all life, that all living creatures are members one of another and consequently that the hurt of one is the hurt of all, and the help of one, the help of all. Enlightened self-interest will lead us to the goal.

But enlightened self-interest is not synonymous with selfishness. The latter is an effort toward personal gain at the expense of another. Such gain can, in the nature of things be only apparent and temporary. What we appropriate at the expense of another must be repaid sooner or later. The law is immutable; every such obligation must be cancelled.

When this fact becomes clear to us, we will cease to kill even the smallest living creature. We will recognize all life as sacred, having the same source and the same destiny. Nowhere have we seen this truth more exquisitely expressed than in *The Aquarian Gospel of Jesus the Christ*. In it we read that

"By the sweet breaths of God all life is bound in one; so if you touch a fiber of a living thing you send a thrill from center to the outer bounds of life.

"And when you crush beneath your foot the meanest worm you shake the throne of God and cause the sword of right to tremble in its sheath.

"The bird sings out its song for men, and men vibrate in unison to help it sing.

"Now, men, and birds, and beasts, and creeping things are deities made flesh; and how dare men kill anything?"

"It is cruelty that makes the world awry. When men have learned that when they harm a living thing they harm themselves, they surely will not kill, nor cause a thing that God has made to suffer pain."

The poet, seer and saint already have known this and have stated it times innumerable but it has not yet been promulgated by science nor acted upon by common practice. The truth has yet to filter through to the masses.

In the orient it has done so to a very considerable extent. The Eastern religions teach the sacredness of all life. They insist that the command not to kill does not exempt any living creature. The result is that in these countries the birds and the beasts of the field live largely in harmony with man. This is immediately evident to any Western traveler in these lands. In the cities of India, for instance, wild birds will flit about a city home as doves do around our Madison Square or in Venice at old St. Marks. In Japan, if you throw a stone at a dog, it will neither run nor show any sign of fear for it has never suffered harm at the hands of man.

The example of the East in this respect needs emulation by the West. But over all the earth there is still strife and struggle. War still claims its terrific toll of massacred millions. In the animal world "dog eat dog" appears to be the rule. The red tooth and claw of nature is everywhere evident. The struggle for existence, we call it in popular parlance while science terms it the survival of the fittest.

Is it? No. The ten millions who fell on the battlefields of the World War were not the weaklings of the earth but the cream of the race. The million animals that we slaughter daily in order to gratify our carnal tastes and petty vanities are the choice and pick of our flocks and herds. The earth still quakes and trembles from the quivering terror, groaning anguish, and violent death of multitudes of innocent and harmless beings. A moment's reflection on the matter staggers the imagination.

That there is a vast gulf between what now is and what shall be, needs no argument. How this yawning chasm can be bridged has already been indicated. We must set our house in order and conform to the eternal laws of the universe.

We have long been in the habit of entertaining the rather childish notion that it would be accomplished in the twinkling of an eye by an arbitrary fiat of the Almighty. Thus we said, was the world created, and thus will it be transformed. But a nobler conception of the creative forces is becoming clear to us. We see that it consists of an orderly evolutionary process according to Divine laws, instead of being the result of an occasional creative flash of fancy.

By evolutionary progression we shall pass from the present chaos to future order, from the

destructive contentions of today to the helpful co-operation of tomorrow. To the end that we may become conscious co-creators of the new order we are today examining the nature of the forces at our command and the laws governing their manifestation. Slowly but surely the human race is moving toward the kingdom of harmony. At the present time there are numerous hopeful signs of a quickening of conscience and an awakening to higher ideals, despite the reactions of war and the chaos and crime that follow in its train.

Humanitarian appeals are to the fore. Never before has needless suffering and cruelty to animals been so vehemently condemned as it is today. In the elections last year at least two states, California and Oregon, submitted to the electorate, amendments to the constitution prohibiting vivisection. A movement for co-ordinating all existing bodies that have animal welfare for their object was inaugurated in New York City in January of this year. Under its auspices, a series of lectures are being given on the "Oneness of All Life." The movement against the use of flesh food is gaining adherents on all sides. Science is rapidly coming to the front in support of the cause and the humanitarian is becoming increasingly active in the reform. It is obvious that meat eating, entailing as it does animal slaughter, must cease before we can go much further on the road toward harmony with ourselves, our animal friends, and our surroundings.

The slaughter of animals means war and violence on our lower brothers. This must cease before we can have peace. It is for us, the elders, to initiate the truce. Our helpless animal friends will be quick to fall in accord with the new order and forces making for world harmony will have been set in motion.

How can a man love the Father who loves not his brother? How can we be in tune with the Infinite, if we are in discord with His creation? Our love can rise only so high above us as it will reach down beneath us. When it will have penetrated to the coral cell on the ocean bed it will simultaneously have soared to the radiant mounts of glory. God is at one with all creation and we shall be in tune with Him only when we shall have established full accord with His every living creature.

Question Department.

The Emblem Pin

QUESTION:

What is the symbolic charm issued by the Rosicrucian Fellowship, and what is the price of it?

ANSWER:

There is a type of pin worn by some members of this organization on which the star, the cross, and the roses are enamelled on a blue background. These may be obtained through us.

However those pins are not by any means charms. The symbolic charm that the true Rosicrucian wears is invisible to the physical eye. It is the aura, which radiates about him in light and beautiful colors that instill into everyone who comes near to him a joy unaccountable, a prompting to be upright, pure in thought and deed, merciful, and compassionate. Love and good will are the symbolic charms which every student must learn to wear, sooner or later if he aspires to progress along the path.

The price? Constant repetition in well doing. It sounds so easy to try but is often very difficult to put into practice. Let us always endeavor to be conscientiously true to ourselves, and when we take the inventory of our deeds and thoughts of the day before retiring at night, we will have a clearer insight into our own character and be better able to curb our faults the following day. A cheerful temperament, and helpful attitude will help us bear our own burdens in the interest that we take in others.

We have noticed a lack of practical application on the part of many of our students regarding the high principles instilled into them through the Rosicrucian philosophy, and although it is not possible at all times to live up to these ideals, yet there should at least be that effort in the aspirant to act the teaching or else he has not yet arrived at the true purpose of it. Too many seek phenomena. They regard the philosophy as something immeasurably removed from their lives, a peep above the clouds

which they have been fortunate in receiving. Content to blindly accept the teachings, they inwardly worship the physical structure here, the books, and the leader, and are so glad to believe in all that is taught them. Superstition holds them, and aside from a few beautiful thoughts, the teaching itself has taken no definite form in their lives. Of course there are those in whom the pendulum has swung the other way, but they are at least awakened, while the others are yet fast asleep. Some day they will awaken, but they need a shock to arouse them. Faith is necessary, but superstition is the negative pole of it and shows ignorance.

Let us learn to thoroughly assimilate these teachings. In order to do this we must retain a solid equilibrium. We cannot fly off into space, for we must yet work out our experience on solid earth. We have our environments and circumstances to take into consideration. These are just as we have made them by lives and lives of effects that we have brought to pass. These conditions need bettering or breaking up from their crystallized state. Let us keep our feet on Mother Earth and apply the principles of the philosophy to the everyday conditions, and this practical application will bring us far greater vision of life's path, and actual progress than any amount of phenomena, and superstitious blind faith in teachings we have not yet tested.

CHANGES IN RELIGION

QUESTION:

Why have there been changes in the religions of the world? If one religion were true, why should it not be satisfactory for all ages?

ANSWER:

In one of Paul's *First Epistles to the Corinthians*, (13:11), he says: "When I was a child, I spoke as a child, I understood as a child, I thought as a child, but when I became a man, I

put away childish things," and his message is so plain and clear that it cannot be misconstrued when applied to the individual. Yet there is a broader application implied, the application to all mankind in the process of its evolution. One often speaks of the childhood of a race or the infancy of a people, meaning in its early stages of growth.

Christ in one of his last meetings with His disciples before His betrayal and subsequent crucifixion and resurrection says, "I have yet many things to say unto you but ye cannot bear them now." Who will venture to deny that He has been giving us the message from that time to this through the multitudinous voices of nature, yet, "We have eyes and see not, ears and hear not, neither do we understand." Sometimes we have to be knocked down, so to speak, by the truth before we see it and recognize it as such.

Literature, art, music, invention, and religion have evolved side by side with the development of man. They are all expressions of His inner consciousness and by a careful analysis of any representative of its period, its time in the world's history may be determined.

So religion has evolved side by side with man and thus it must ever continue to do or it will be cast aside as the outgrown garments of a growing child.

THE PROGRESSED MOON AND INITIATION

QUESTION:

I am studying my own horoscope and have progressed it for next year. I have found that the progressed Moon will then be sextile to radical Neptune and the Sun conjunction to radical Neptune. In *The Message of the Stars*, page 510, it states, "Progressed Moon sextile radical Neptune: An Initiation may be looked for by those who are sufficiently advanced to respond to its influence." Could I work and study so as to be sufficiently advanced at that time? If I am not ready now I will have to wait many years.

ANSWER:

Without doubt the progressed Moon sextile to Neptune and the Sun conjunct to same planet

form a splendid combination, and the effect it will have upon the life depends entirely upon the spiritual advancement of that person. The effect will also be influenced by the houses from which the configuration falls, and the aspects which the radical planets carried in the natal horoscope.

Neptune is the planet of sensation, the Moon of fecundation, and the Sun is the life giver. If a man is not an advanced student, the only result from this aspect may be a pleasant time of sociability, but if the student is well upon the path, watching for opportunities for service in the Master's cause, then he should keep very watchful that when the call is given, "The bridegroom cometh," he may not be found sleeping and without oil in his lamp, thus allowing the golden opportunity to slip by unnoticed, or only to become aware of it when too late.

Many, many times the Master comes and knocks at the door before it is opened to Him. Now He is knocking again, calling you, trying to awaken your higher self to listen to His message of love, and urging you to bring your lamp and meet the Bridegroom. When, through a life of self-sacrifice you have awakened your higher self, and the God within has become manifest, then upon the trimmed lamp the light will burn clearly and the Teacher will be attracted to you for your Initiation. But the work that really counts lies nearest at hand, among the members of our own household in the loving thought, the kindly act, the readiness to help another in every kind of labor and above all in the guarding of our thoughts and our tongues. How hard a task it is to control the unkind thought, the sharp or sarcastic word! But it is not impossible for with the God Within all things are possible.

THE CROSS

The more one thinks about the symbol of the cross the deeper and more absorbing it becomes: The vegetable kingdom growing into vitality and becoming upright, the animal kingdom awakening and going through the experiences of the cross, crossing over toward the human kingdom which stands upright and is learning to receive its life from above. And many other things.

—F. L. Morgan.



The Astral Ray.

Neptune and Uranus

AUGUSTA FOSS HEINDEL

BUT LITTLE HAS BEEN given out by astrologers of the last century concerning these most mystical planets. They have claimed that humanity is not influenced by them to any great extent, but the modern astrologer is attempting today to predict through observing the effect of these planets upon the lives of those who have them prominently situated in their horoscopes.

But suggestion has a most powerful and subtle influence upon the mind of man, and the astrologer is not exempt. Some modern astrologers when investigating the influence of Neptune have it firmly implanted within the subconscious mind that this planet is the higher octave of Venus because earlier astrologers have made these claims. Others think that Uranus is the higher octave of Mercury, while at the same time they acknowledge their ignorance of the influence of these planets upon man. However, the modern astrologer looks for the Venusian influence when he is studying the message of the soul through the medium of the stars. Consequently he finds another influence when he endeavors to read the effect of Neptune in the horoscope.

It is a well known fact which has been claimed by many writers on astrology that errors are frequently made in the reading of horoscopes by an astrologer who has the habit of looking at the world through clouded glasses. He invariably looks for the evil and the danger in the life of the one who has consulted him. This astrologer will most likely find what he is looking for, because few souls are born in the physical body

who are entirely free from afflicted planets. It is well said:

“There’s so much bad in the best of us,
And so much good in the worst of us,
That it little behooves any of us,
To talk about the rest of us.”

When the astrologer starts with a preconceived idea in his mind regarding the lower octaves of these two great spiritual planets, Neptune and Uranus, he may attribute influences which have been working in the life of his subject to these planets while in actual truth the corresponding events may have been caused by other planetary aspects, for astrologers who have a real ability in discerning the influence of the stars admit that only a limited number of souls can respond to the higher influences of Neptune and of Uranus. At the same time, however, the average person does respond physically in so far as to feel the bodily friction when these planets are prominently placed in the horoscope and especially when afflicted by the major planets. (This, however, will be taken up later in this same article.)

The writer first became interested in metaphysics in 1896, when her progressed Moon was passing over the radical Neptune, which was in the 9th house, while at the same time the progressed Moon was sextile to the radical Sun in the 7th house and the radical Mars in the 11th. Through her metaphysical friends she was four years later led into the study of astrology, when

the progressed Moon had reached the conjunction of the radical Mars and was sextile to the radical Neptune and trine to the radical Sun. The progressed Mars had then also reached a trine to the radical Moon which is in the 7th house. Thus she had her first proof from her own horoscope that Neptune was the planet which had direct rule over her spiritual and astrological awakening. The aspects of Neptune at all times have brought new activities along these lines and Mars radical, sextile to Neptune at birth, has increased this activity.

Max Heindel made the statement in the first edition of the *Simplified Scientific Astrology* which was printed in 1910 that Neptune was the higher octave of Mercury, and Uranus the higher octave of Venus. The writer did not at that time agree with him. She was then still willing to believe what earlier astrologers had said, even though they claimed that the influence of both these planets was vague and uncertain. Max Heindel held to his claim, however, while the writer laughingly declared to him that she was from Missouri and would have to be shown. He remarked that the time would come when she would be able to prove it for herself. This was at the beginning of the work and before the opening of the Healing Department at Headquarters. Since then the writer with the help of Max Heindel and his wonderfully developed inner sight has diagnosed and given advice on thousands of horoscopes, and in almost all of these cases the patient's application for healing was accompanied by a description of symptoms which have verified the diagnosis. During ten years of most active practice and study of the human soul through the message given in the stars and with added spiritual vision which is a wonderful aid the writer has proved without a doubt that Max Heindel's assertion that Uranus is the higher octave of Venus, and Neptune the higher octave of Mercury, is correct and she now firmly holds to his idea. She will endeavor in this article to prove that the other version regarding these planets is incorrect.

Uranus

Certain astrological writers claim that Uranus is the higher octave of Mercury. Let us quote

from one of their most popular books, particularly from the chapter on marriage:

"Uranus afflicted by Venus and the Moon causes delays in marriage—domestic troubles. Uranus afflicted by Venus in a young woman's horoscope indicates intrigue in love affairs, in all cases of Uranus and Sun afflicted, trouble in married life. Uranus afflicted in the 7th house in the case of either man or woman indicates separation from marriage partner, divorce. Uranus afflicted in the 5th house indicates inconstancy in love affairs, impulse in attachment, degeneracy in sex."

We have quoted from one writer only for these same claims are made by a number of others. But how can the influence of Uranus affect the morals, marriage, and sex if, as these writers claim, it is the higher octave of Mercury? Nowhere in any of the books can we find where the claim is made that Mercury has rule over marriage, love affairs, and sex. Do we ever look to Mercury other than that he has rule over the mind and intellect? Mercury, however, when aspected by Venus does influence the *mind* in love, art, and music, but only by reflection, for Mercury has no voice of its own. It only mirrors the influence of planets from which it borrows the light, being the messenger of the gods. It depends entirely upon the influence which it receives from without.

When we study Uranus and observe its effects upon people, we find that it gives intuition, inspiration, altruism, independence, originality, romance, adventure, invention and when afflicted, eccentricity and unconventionality.

We hear claims made frequently that the Uranian characters are freakish, eccentric, odd, and that they are misfits. Yes, this is so when we find an afflicted Uranus in the horoscope or when the native who has this afflicted Uranus prominent is still on a plane too low to respond to the higher vibrations given out by this planet. Then he responds to the lower or afflicted side. But the true Uranian, one who has this planet prominent, for instance on the ascendant or in the 10th house and well aspected, is one who is in the vanguard of progress along new and advanced lines. The writer has found a number of horoscopes among motion picture actors and

actresses who have Uranus very prominently placed near the midheaven.

Many of our well known poets, authors, lecturers and writers have this higher octave of Venus prominently situated. It is commonly understood that Venus is the planet of music and art, having to do with art in colors, drawings, and the like. Art is also as Webster truly says, "skill in accomplishing a purpose, aptitude, cleverness," and we find this latter proved in the success of the following great men and women: Cicero, Charles Dickens, Herbert Spencer, William Jennings Bryon, Mary Baker Eddy, who are all writers of note, and Lord Byron, the poet. These all have Uranus on the ascendant. Napoleon, the 3rd had Uranus and Neptune both elevated in the 9th and 10th houses respectively. Shelley had Uranus conjunct Venus and the Sun in the 7th house. Thomas Huxley, the great teacher and writer on biology, and the late Queen Victoria, had Uranus conjunct Neptune in the 7th house. The above people were artists in their respective lines. They achieved success through Uranus, its aspects and positions.

Those who have Uranus in the 1st, 7th or 10th houses are rarely happy in marriage. Their ideals are very high and they look for the impossible in the marriage partner. Their own free and unconventional actions with the opposite sex often arouse jealousy in the marriage partner.

The Uranian is a lover of anything out of the ordinary in dress, food, religion. He is clever and original; a humanitarian, his love goes out to all mankind.

There are three types of Uranians. The first and lowest is the Mars-Uranian, as Uranus is exalted in Scorpio, the home of Mars, the sign ruling sex. This lower and afflicted type is prone to be unbridled in passion and impulse. While he feels the altruistic love of Uranus he is not able to respond, and his love is expressed in the grossest free love. The virtues of women are not safe in this man's keeping. He is destructive in nature, his idea of altruism is expressed in anarchism. He must destroy and tear down and then he endeavors to build up according to his own ideas.

The second type is the Venus-Uranian whose love of the beautiful in dress, art, and music is

awakened and who is reaching out to attain his high ideals. He goes about endeavoring to change the world. Everything in his eyes is unprogressive. The music, dancing, religions, and literature of his forefathers are all wrong, and out of date, and he must replace the former with jazz and fox trots. The literature must be turned into scenarios and something that has a snap. Everything must move faster and have more "pep." Nothing of the Puritan is tolerated.

The third type is the pure and developed soul who is endeavoring to rise to that divinity which he feels within himself. He seeks the lofty and refined in art, literature, music, and religion. This advanced soul is hoping to attain to his high ideals of the superman, and is struggling to purify his appetites and desires. He has compassion for his fellow man. He is interested in his brother's future; he feels the oneness with all, and he looks upon the animal as his younger brother. He would not eat the flesh of this younger brother to satisfy his hunger, knowing that by so doing he causes suffering, and that he is held responsible for the sins of the man who to earn his daily bread degrades and jeopardizes his soul in the slaughtering pen of large packing houses. The Uranian soul is a pioneer in all movements for the advancement of mankind. He can fully respond to this high, spiritual planet which has rule over his life. This planet which is the doorway to the spiritual worlds has opened to him the way which leads to divinity. In him the passionate love of Mars and the personal love of Venus have been turned to DIVINE LOVE; the "me and mine" is now turned into the beautiful words of the Christ when He prayed to His Father as recorded in the 17th chapter of St. John, 21st verse:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

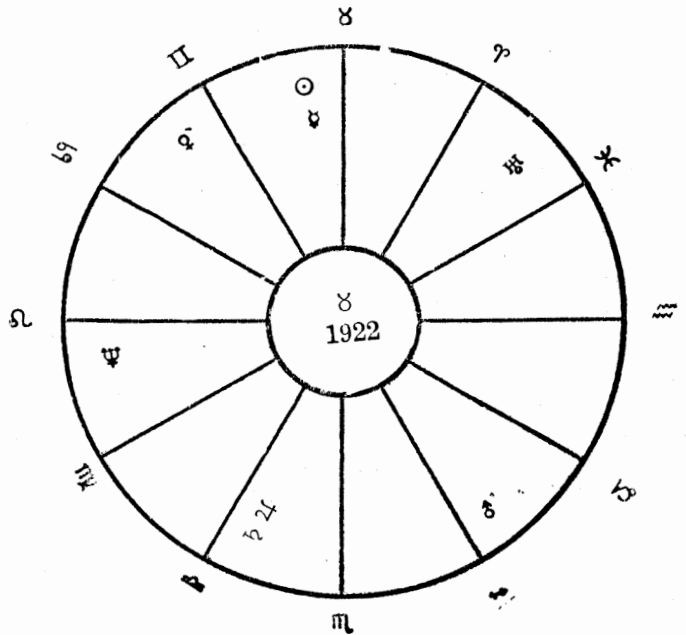
(To be continued)

Grief should be
 Like joy—majestic, equable, sedate;
 Confirming, cleansing, making free;
 Strong to consume small troubles, to command
 Great thoughts, grave thoughts, thoughts lasting
 to the end. —Selected.

Children of Taurus, 1922

Born between April 21 and May 21 inclusive.

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



During the time that the sun is passing through the sign Taurus, the earth is expressing the Christ love and pouring forth her gifts. She dresses herself in a beautiful garb of green daintly embroidered with flowers of many colors. The birds are singing, the lambs are bleating, and all nature seems joyous. Therefore children born at this season express the love of nature and natural objects. They are interested in everything pertaining to the earth, from the mineral that is hidden away deeply to the plants that flourish upon its surface and also the cattle that are nourished by such growths. The singing birds are emulated by these people who naturally have good voices, for Taurus governs the vocal organs situated in the throat. This year we find Venus, the ruler of Taurus, the planet of beauty, music, and art in Gemini. This gives beauty to the speaking voice with a wise selection of words and sometimes produces a poet. The good aspect of Venus to Neptune, the planet of inspiration, will help and also give these children the power to perform inspirationally on stringed instruments. Venus is also in trine aspect to Saturn, the planet through which we learn the best lessons, though at times they are hard ones. The children born between the

above dates this year have learned many lessons in previous lives in the matters of morality and chastity, but they will be tested again in this life along severe lines, and much loving training will be necessary to enable them to fight the battle successfully. Taurus children must always be loved into obedience. The sunshine of love acts upon them as the rays of the physical sun do upon the earth, helping them to give forth of their best with joy. The forcing of a Taurian brings stubbornness, for they can be as stubborn as the bull which is the symbol of Taurus.

Mars the planet of action now in Sagittarius will give a desire for sports and outdoor exercise with a longing to travel, but those born in Taurus this year should use caution in all such pursuits, particularly when connected with aeroplanes or electricity, for Sagittarians are usually prone to take risks.

Like the weather of April the children born in the early part of the sign have moods: the thunder clap, the lightning flash, followed by a dash of rain, and then the blue sky with radiant sunshine, all this describes the child of Taurus.

As the earth at this time endeavors to provide abundant food for every living creature, so does

(Continued on page 30)

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their places in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you may be sure your application has been given its chance among others.

We Do Not Cast Horoscopes

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

EDITOR'S NOTE:—*If complete data (full name, sex, birthplace, year, month, day and minute—if known) is not sent the reading cannot be made.*

VICTOR G. H.

Born December 19th, 1918. 9:4 A. M.

Lat. 49 N., Long. 123 W.

Cusps of the Houses:

10th house, Scorpio 13; 11th house, Sagittarius 4; 12th house, Sagittarius 22; Ascendant, Capricorn 10-20, Aquarius intercepted; 2nd house, Pisces 0; 3rd house, Aries 14.

Positions of the Planets:

Mars 29-29 Capricorn; Uranus 24-40 Aquarius; Jupiter 12-35, retrograde, Cancer; Moon 21-50 Cancer; Neptune 8-57 Leo; Saturn 28-10, retrograde, Leo; Mercury 24-29, retrograde, Sagittarius; Sun 27 Sagittarius; Venus 1-14 Capricorn.

This little lad has Capricorn rising with Mars, the planet of dynamic energy and fearlessness, in the first house. This will overcome the natural timidity of the Capricorn character. He is very bright mentally on account of the position of Mercury, the messenger of the gods, for it carries the force from the Sun and Venus to the higher octave of the latter planet, Uranus, for Uranus is in the first house at home in Aquarius, and will give him a mental and physical activity, and a restlessness and desire not to be held down by conventionalities. Mercury, the physical light bearer, rises before the physical Sun, and gives him forethought, an ability to know how to act, under sudden conditions, for intuition will come to his aid when actual knowledge fails.

Mercury is well aspected in his horoscope, having a trine to Saturn. This preserves the mind and makes it deep.

Victor was born when the Sun and Mercury were both in the sign of Sagittarius, the sign of the lawyer, the philosopher, the judge. Therefore his ability to think clearly and deeply is assured, but he will desire sports and outdoor exercises, for Mars, dynamic energy, in the first house brings great physical activity.

But there are several points upon which he must be cautioned. This same Mars is in opposition to the Moon, and under the rule of Saturn in Capricorn. The lad is liable to speak quickly, thoughtlessly, unkindly, and at times quarrel with his employer, resent the restriction that his occupation may place upon him and through these qualities bring criticism upon himself.

Capricorn children, though frequently delicate in their early years, usually live long. They cling to the physical body, and with care in food this boy should develop into a healthy man. But he will have a great desire to eat heavily and not wisely. His stomach will seek to dominate him. This is usually a characteristic more or less of boys but it is exaggerated in this case. Each one has some special point to conquer in this life and this he should be taught to take under control with serious thought. There is a great tendency to overload the stomach and at the same time to drink much water or other liquids which we know should not be taken at the same time as the food. Water between meals may be indulged in safely.

The boy will have a great desire to take up new inventions, particularly along the line of aeroplane or electrical work. His mechanical ability will help him in the construction of such.

Capricorn people carry with them all through their life an inward timidity which sometimes is a handicap but this boy having both Mars and

Uranus in the first house, should be able to overcome that and put his full force into his work. If the Capricornians can be taught to forget self entirely, to lose themselves in a desire to help and serve others, then they are a great success, and if they take up the role of teacher and really love their pupils, they are far more successful than in any other occupation. They have the faculty of clearly expressing themselves upon the point in which they are carrying out the instruction and present it in such a manner that the pupil carries away a vivid impression of what has been given to him.

VOCATIONAL

RUDOLF G. L.

Born July 29th, 1904.

3 A. M.

Lat. 41 N., Long. 72 W.

Cusps of the Houses:

10th house, Pisces 24, Aries intercepted; 11th house, Taurus 0; 12th house, Gemini 10; Ascendant, Cancer 14-32; 2nd house, Leo 4; 3rd house, Leo 27.

Positions of the Planets:

Mars 19-05 Cancer; Sun 5-43 Leo; Venus 11-34 Leo; Mercury 24-46 Leo; Uranus 26-31, retrograde, Sagittarius; Saturn 18-34, retrograde, Aquarius; Moon 27-03 Aquarius; Jupiter 29-27 Aries; Neptune 6-48 Cancer.

With Cancer rising, the Moon is the ruler of this boy's horoscope, and being in Aquarius, the sign of altruism, and in the 9th house, religion, law, and philanthropy, in beneficial aspect to Uranus in Sagittarius, Uranus being the natural ruler of Aquarius, and Sagittarius the natural ruler of the 9th house, Rudolf will be ingenious along altruistic, compassionate lines of endeavor, and with the forceful, mind-hungry, notoriety-craving personality depicted by Mars rising in Cancer, he will be enabled to rise to the top in all fields of activity where he will earnestly strive and work. He has keen perceptive qualities, and principle is engraved on his character.

Jupiter, the judge, is found in Aries, (the martial sign of true, capable leadership) in the tenth house, position; he is also ruler of Sagittarius which sign is here on the house of work, showing that the native would make a benev-

olent, keen, forceful, splendid justice of the peace. Saturn from Aquarius sextile to Uranus in the sixth house shows the depth of concentration through which the native will be enabled to arrive at reliable conclusions.

He would also make a kindly teacher of little children, for with the Sun in Leo, the great love sign, in conjunction with Venus also in Leo, and with Cancer, the mother sign, rising, the love for little children will offer an elevating, pure, worthy channel for love's expression and compassionate understanding. The Leos are intuitive, and this would help Rudolf to understand his charges and love them into better understanding.

With Mercury opposed by Saturn and the Moon, and rising so far after the Sun, the native's concrete reasoning faculties will be stilted, changeable, and unstable, and the spiritual light will be lacking. It would be best for him to take up some vocation where the abstract mind and not the concrete, will come into use, and he could be very successful as a teacher of higher mathematics and law, and would make a good principal.

Uranus in Sagittarius in the sixth house would make him a very good gymnasium teacher also.

The native will also sometime in his life do some writing, although this will only be possible at intervals under inspiration, for Uranus trines the cusp of the third house.

Uranus sextile to Saturn shows there will be measured periods of appreciable duration before the native will change his field of activity, but Uranus retrograde in the sixth house, in the common sign, Sagittarius, trine to Jupiter and Mercury, and sextile to the Moon, the latter three planets of changeable characteristics, show that this native will make several changes in his vocation during his life. His Mercury is afflicted, so Saturn, the symbol of our heavenly Father, will watch him, (Mercury opposition to Saturn), as earthly fathers watch their children, and correct him until the many experiences Rudolf will have to face will have sharpened his wits. In the latter part of his life, this boy's actual reasoning mind will have improved immensely.

The native will be naturally drawn to the occult, with Moon applying trine Neptune, Moon

being in the 9th house of dreams and visions, and Neptune in Cancer, the psychic sign. He would make an inspirational instructor along this line, for with the Sun and Venus in Leo, his love nature is beautifully developed. The Leo in him would also enable him to organize occult fraternities and be successful in cementing them lastingly. However, his concrete mind will have a tendency to judge coldly and critically, through its opposition to Saturn, and cause him trouble with regard to his work through the opposition of Mercury to the Moon, which latter is the ruler of his personality. As long as Rudolf permits his love and human spirit compassion to rule him with regard to people, he will be accepted as a prominent helper and gladly welcomed in the associations, but when his worldly mind begins to rule, it will cause him to be ousted from his position, though the good work he established will continue.

He will be very successful financially and rise to the top in all his activities in the world, but will be hampered by unnecessary worries regarding his financial status. Saturn indicates work, and only through merit will Rudolf be enabled to gain the high positions he is capable of filling.

CHILDREN OF TAURUS, 1922.

(Continued from page 27)

the Taurian seeks to make good provision for those dependent upon him. Observe the regular sequence in the growth of the blade of grass, the petals of the flowers, the leaves of the trees. The Taurian individual delights in this system and regularity; disorder and confusion distress him exceedingly.

During the greater part of the period that the sun is sojourning through Taurus this year Mercury, the fleet-footed Messenger of the Gods, the light bearer of the physical sun, rises behind the sun. This makes mentality slow and perception dull, but during the latter part of April the sextile of Mercury to Uranus, the awakener, will overcome this. Those children born between May 11 and 19 will be blessed by a good aspect between Mercury and its higher octave Neptune, which is the highest spiritual planet, the planet by whose aid we contact the divine beings.

Of the wandering moon we cannot say much for during these thirty days it passes through every sign of the zodiac, but on the twenty-seventh of April it will be in conjunction with

the sun and therefore not qualified to accomplish good work in body building, its force being, so to speak, burned up. Children born on this day are not likely to enjoy the ruddy health usually possessed by the Taurian.

The great benefic Jupiter is found in Libra, the sign of partnerships of all kinds and under the rule of Venus, sextile to the energizing Mars and conjunct the steadying Saturn, who is extremely powerful in Libra.

Taurus represents the second principle of the Supreme Being, the Creative Word, and beautiful strong forms may be found among these children particularly this year when four planets are under the signs which Venus rules.

FREE HOROSCOPICAL READINGS FOR CHILDREN AND VOCATIONAL READINGS FOR YOUNG PEOPLE

To aid our subscribers in the rearing of their children, to give vocational advice to young men and women, and to show the potency of astrological influence, we publish each month in this department of the magazine two or three horoscopical readings delineating the character and tendencies of their subjects, together with advice how to best take advantage of the good shown and transmute the unfortunate elements.

Readings are given for children up to the age of 15 years. Vocational readings for those between 15 and 25.

To be eligible for a reading, the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. The names for readings are drawn for each issue from the applications submitted during the *second month preceding*, except in case the required number were not so submitted, readings are given for those previously received. The names which fail to receive a reading in any particular month are discarded but will again be eligible if *re-submitted* together with the price of another year's subscription, either as a renewal or as a subscription for a friend. In case of the latter, it should be so stated in the application to insure such names being placed on the eligible list.

The above method insures absolute fairness in giving every application its opportunity for a reading. The number of names submitted each month usually exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 185-188 "Cosmo-Conception")

- Q. How does the self-conscious, individual ego proceed from this point?
- A. From this point he must go on and expand his consciousness without outside help. Experience and thought are then to take the place of outside teachers.
- Q. What is involution?
- A. The period of time devoted to the attainment of self-consciousness and to the building of the vehicles through which the spirit in man manifests.
- Q. What is evolution?
- A. The subsequent period of existence, during which the individual human being develops self-consciousness into divine omniscience.
- Q. What is meant by epigenesis?
- A. The force within the evolving being which makes evolution what it is, and not a mere unfoldment of latent germinal possibilities, which makes the evolution of each individual differ from that of every other, which provides the element of originality and gives scope to the creative ability which the evolving being is to cultivate that he may become a God—the force that is called genius.
- Q. Are involution and evolution generally recognized?
- A. Yes, by many of the advanced philosophies of modern times.
- Q. Which of these is recognized by science?
- A. Evolution, because it (science) deals only with the form side of manifestation. Involution belongs to the life side, but the most advanced scientists regard epigenesis as a demonstrable fact.
- Q. What ground is taken by the Rosicrucian teaching?
- A. It combines all three as necessary to a full understanding of the past, present, and future development of the system to which we belong.
- Q. When God desires to create a new world, how does He proceed?
- A. He seeks out an appropriate place in space, which He fills with His aura, permeating every atom of the cosmic root-substance of that particular portion of space with His life, thus awakening the activity latent within every inseparable atom.
- Q. How may the building of a cosmos be illustrated?
- A. By taking the case of a man who wishes to establish a home in which to live. He first selects a suitable location and then proceeds to build a house, dividing it into various rooms to serve certain purposes.
- Q. What is this cosmic root-substance?
- A. It is an expression of the negative pole of the universal spirit.
- Q. What is the positive energy of the universal spirit called?
- A. It is God, the great Creative Being, of whom we, as spirits, are a part.
- Q. What has resulted from the work of these forces one upon the other?
- A. All that we see about us in the physical world has resulted. The oceans, the earth, everything we see manifesting as mineral,

plant, animal, and human forms, all are crystallized space, emanated from this negative spirit-substance, which alone existed at the dawn of being.

- Q. Can you give an apt illustration of this crystallization?
- A. As surely as the hard and flinty house of the snail is the solidified juices of its soft body, so surely all forms are crystallizations around the negative pole of spirit.
- Q. Does God draw from the cosmic root-substance outside His immediate sphere?
- A. He does, and thus the substance within the nascent cosmos becomes denser than it is in universal space, between solar systems.
- Q. When God has thus prepared the material for His habitation, what next does He do?
- A. He sets it in order. Every part of the system is pervaded by His consciousness, but a different modification of that consciousness is in each part or division. The cosmic root-substance is set in divers rates of vibration and is therefore differently constituted in its various regions.
- Q. Of what is the above an outline?
- A. The above is the manner in which the worlds come into being and are fitted to serve different purposes in the evolutionary scheme, the same as the various rooms in a house are fitted to serve the purpose of everyday life.
- Q. What do we learn in regard to the seven worlds, previously described?
- A. That these worlds each have a different measure and rate of vibration.
- Q. What is said of the measure of vibration in the physical world?
- A. It is infinitesimal when compared to the rapidity of the vibration in the Desire World, though light waves reach a rate of hundreds of millions per second.
- Q. In what way may we get some conception of the rapidity of vibration?
- A. By watching the heat vibrations rising from a very hot stove, or from a steam radiator near a window.
- Q. What must be borne constantly in mind?
- A. That these worlds are not separated by space

or distance as is the earth from the other planets.

- Q. Then what are these various worlds?
- A. They are states of matter of varying density and vibration, as are the solids, liquids and gases of our physical world.
- Q. What is said regarding the creation of these worlds?
- A. These worlds are not instantaneously created at the beginning of the day of manifestation, nor do they last until the end.
- Q. How are these worlds differentiated?
- A. As a spider spins its web thread by thread, so God differentiates one after another of the worlds within Himself, as the necessity arises for new conditions in the scheme of evolution in which He is engaged.
- Q. Which worlds are created first, and why?
- A. The highest worlds are created first, and as involution is to slowly carry the life into denser and denser matter for the building of forms, the finer worlds gradually condense and new worlds are differentiated within God to furnish the necessary links between Himself and the worlds which have been consolidated.
- Q. What point is eventually reached?
- A. In due time the point of greatest density, the nadir of materiality is reached.

THE RAIMENT OF SEVEN COLORS

(Continued from page 15)

ice they will rise in spirituality until they are active on all planes of consciousness, or, until they are so pure and holy that they stand in the presence of the Most High and of man. Their every word and act will be pregnant with creative power because they will have become a direct channel through which God can pour His love into the hearts of men. This is the goal of every spirit, this exalted consciousness, and eventually everyone will be "made whole." Until that day these who have gone before—who have consciously donned their raiment of seven perfect colors, will be ceaselessly laboring to raise their brothers. They are the Workers in the Vineyard of the Lord, and the conscious Sons of God, who will help Him to lead humanity out of the darkness of illusion into the radiance of reality.

Children's Department

Merry Thistledown

MATILDA FANSHER

DOOR, LITTLE MERRY Thistledown stood in the rain crying as if her heart would break. Her beautiful fairy wings were tattered and torn. Her once beautiful dress hung in rags on her slender little body, while her tiny toes peeped through the holes in her satin slippers.

She looked very pitiful, as she stood there shivering from the cold, the big tears tumbling down her cheeks and mingling with the rain drops as they fell on the ground.

"Dear Father," she cried, "take me home. Haven't I stayed long enough in this miserable old world? I'm so tired and it is so cold. Oh, please, Father, can't I come home?" and the tears burst forth afresh from her lovely, violet eyes.

"Hello there!" called a merry, little voice, "Is that you, Merry Thistledown? Why, my dear, what are you crying about?"

"What am I crying about?" cried Merry Thistledown, stamping her tiny foot on the ground, "Don't ask me that foolish question, Pepkins! Look at me, all tattered and torn and no place to go. Wouldn't you cry if you were in such a state?"

"Yes, I suppose I would," said Pepkins, meekly. "Why not come home with me? We have a cozy little home in the trunk of the old oak tree that stands in the corner of the pasture. You remember the place, don't you, where we had such fun last summer painting the acorns and chasing the squirrels away, so they wouldn't gather the acorns before they were ripe?"

Merry Thistledown brushed the tears from her eyes and smiled faintly. "Yes, I remember," said she. "One time I was going down in the meadow to show the bees where the wild roses bloom the sweetest and you and your friends ran a race with me; but of course I won the race because I have wings and you have not." And she clapped her hands together in glee. She

had forgotten for the moment all about her cold. "But that's a long time ago," she sighed.

"Come on," chirped Pepkins, "all of my friends will be glad to see you."

So they started on the run, while the raindrops went patter, patter, patter, trying to keep time to their feet as they hurried along.

Now Pepkins was a little, brown gnome with a green, peaked cap, who was always happy and did not mind the rain, but Merry Thistledown,—the fairies had named her that because she was as light as thistledown—was a light, feathery little miss with gossamer wings, who had worked and played all through the summer, but now had no place to go because all the other fairies had already gone home to the Father to spend the winter. However, her heart grew lighter as she skipped along beside Pepkins.

As they were passing a large pool of water, they heard a faint cry for help.

"Oh!" exclaimed Merry Thistledown, "Hurry, Pepkins, someone must be drowning!"

Pepkins made his short legs go as fast as they could and just as he rounded the other end of the pool they heard again, "Help! Help!" and saw a little bee splashing around in the water trying to climb onto a small, round stick that rolled over and over as she tried to cling to it.

"I will swim out and get her," volunteered Pepkins.

"Yes, do. Poor thing!" cried Merry Thistledown.

When Pepkins brought the bee to shore she was so exhausted she could hardly hold up her head and her wings were so wet she could not fly, so Merry Thistledown took her tenderly in her arms and carried her until they reached the home of the gnomes, under the old oak tree where she placed her gently down by the fireplace to dry. Then she too sat down and all the gnomes gathered around her to bid her welcome to their home. They soon had a dainty lunch spread on a great oak leaf and the bee and

Merry Thistledown, both being warm and dry now, sat down with the gnomes and enjoyed their hospitality.

"Let's have a regular party!" said the smallest gnome.

"Wouldn't that be wonderful!" exclaimed Merry Thistledown.

"Yes! Yes!" said the bee.

So they cleared and washed the dishes and Pepkins brought out his violin and Red Top, another gnome, got his flute and they proceeded to play a beautiful melody.

No sooner had the music begun, than Merry Thistledown was on the floor, dancing in an ecstasy of delight. As she whirled and danced, keeping time to the music with her tiny feet, her eyes grew bright, cheeks rosy, and her tattered dress seemed to change to a beautiful gold and silver that gleamed and sparkled as she danced under the jack-o'-lantern that hung from the ceiling. She dropped a courtesy to each musician and skipped to her seat.

The music stopped and all the gnomes who had sat spellbound, wide eyed, with wonder at the lovely vision, clapped their hands and wanted more. But Merry Thistledown was tired and said Miss Bee would give them a few aeroplane stunts, which she did; she circled around the room, then suddenly made a dip and turning completely over, looped the loop, buzzing all the time exactly like a miniature aeroplane, which pleased her audience very greatly.

Next came a song by Red Top one of the gnomes, accompanied on the violin, which was indeed very sweet because Red Top has a splendid voice and hopes some day to be a grand opera singer.

Each did his part in turn and Pepkins was putting away his violin when they heard a knock at the door. Red Top called, "Come in," and they were surprised to see Master Cricket hop grandly into the room, dressed in his shiny, black evening suit.

"I heard your concert," said he, "and if you would care to hear me, I will sing a song in honor of your guests, Merry Thistledown and Miss Bee."

"We are highly honored," spoke Merry Thistledown and Miss Bee at once.

When the concert was over, Pepkins showed Merry Thistledown the spare bedroom and Miss

Bee said she would sleep on the couch in the living room as she wanted to get up quite early. All hearts were quite happy as they retired for the night.

Pepkins woke up bright and early the next morning and found that Miss Bee had already flown. So he called to Merry Thistledown but she did not answer. He peered into the room to see if she too had flown with Miss Bee. He found Merry Thistledown's worn-out garments lying on the bed but she was nowhere to be seen.

Pepkins knew where she had gone and though he felt sad that he would not see his merry, little friend for a long time, he was glad to know that the Father had called her home.

So the gnomes gathered from afar and near to witness the burial of the little fairy whom they had all loved. They placed Merry Thistledown's tattered garments under the rose bush by the garden wall while the rose drooped her lovely head and dropped her fragrant petals to cover the little mound.

"Dear Father," whispered Merry Thistledown, when she awoke in her Father's house, "How glad I am to be home again!"

"Yes, dear child," answered He, "You have learned many lessons and we are glad to have you back. Come, the Recording Angel has some interesting pictures to show you."

Merry Thistledown, radiant in a new dress, glided softly to a little chair and sat down before a screen, somewhat like those we see in the movies, and gazed at the pictures before her. "Why," she exclaimed, "it is I and our party at the gnomes'!" The scene changed showing the rescue of the little bee, then Merry Thistledown in the rain crying, and so on back through her life she went, experiencing again joy and sorrow as scenes, long forgotten, flashed before her eyes. How glad she felt, when she saw herself doing some kind act; and oh! how sad when she had failed to help some one in trouble.

When it was all over she sat quietly for a while, then jumped up and ran to the Father, her voice ringing with joy.

"Now I know why I have lived and sorrowed!"

"Yes, dear one, you have learned compassion as we all must learn in time. Now you may go and play in the garden with your friends, who are all waiting eagerly for you to join them."

Nutrition and Health

Prayers as Seen in the Desire World

MARY B. ROBERTS

“**A**ND THEY brought unto him all sick people that were taken with divers diseases and torment and those that were possessed with devils and those which were lunatics and those that had palsy and he healed them.” Matt. 4:24.

Something similar to the above may be said to be taking place here at Mt. Ecclesia through correspondence and otherwise. Many letters asking for advice and healing are coming with every mail. Telegrams are received in extreme cases. Not only we at Mt. Ecclesia, but many others are made sad because there is as yet no sanitarium or conveniences to care for people who are too ill to care for themselves and who yearn to come to us in person. Our faith is great for from experience we know and can testify to the ability and power of our Invisible Helpers who under the direction of the Elder Brothers are able to minister to the ills of the flesh in a most wonderful way, comforting, encouraging, and healing, those who ask.

The Ecclesia, the Temple of Healing, has been built and dedicated to the mission of healing the sick, Christ's second great command, and spiritual work has been commenced there. The work of purifying ourselves by clean, helpful thoughts, right words and kind, unselfish service to others is also going on that we may become fit instruments for living and radiating “true spiritual fellowship, which is the balm of Gilead, the only panacea for the world's woe.” Only by massing our pure thoughts and holy aspirations and by living the life can we ever hope to receive the promised Panacea so much desired by us all. Truly the harvest is great but the laborers are few.

Here at headquarters we are doing and will continue to do our best, but we need your help,

the help of every honest, sincere student, probationer, and disciple of the Fellowship. We want your coals to help keep the fire blazing on the altar of healing so there shall be no lack of warmth or cheer for the suffering ones who come asking for help. Many have spent their all in search for health and come to us with empty hands as their last hope. We cannot turn them away, for we are hoping one day to hear the Christ say, “Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat; I was athirst and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me. Verily I say unto you, inasmuch as ye did it unto one of the least of my brethren, ye have done it unto me.”

Oh! that every one of you could always keep your tryst with us on healing nights, for we need your prayers and your blessings. They all have their helpful side, but most of all we plead for the spiritual help, your prayers, for that is what concentration really is. Prayers are beautiful tokens in the Desire World, and when sent to the Ecclesia are like garlands of beautiful colors, full of living, radiating light. Our Catholic friends understand the beauty and helpfulness of prayers in the invisible worlds and send them to all their friends in a most concentrated form at their mass which is held for each departed one.

The first time the writer had the privilege of seeing anything of the kind was at a Fellowship meeting held in Brooklyn, N. Y. in the early years of this movement. The meeting had been called by another Probationer and the writer, for the purpose of getting in touch with other members of the Fellowship, and was held on the same

evening as the prayer meeting held in the church of which the writer was a member. During the evening as we were entertaining and enjoying the company thus brought together there floated into the room and stopped in front of me for a minute or more a beautiful bouquet of colors, purple and red. I looked to see if the others had observed this, but none seemed aware of it, and it was gradually wafted out of my sight. The next day I met our minister, a godly man, who said to me, "You were not out to prayer meeting last night. I missed you and prayed for you." This did not give me the solution to the phenomenon that I had witnessed, and it was only after a number of years that I sat reading "Sandalphon," written by Longfellow, that I was convinced I knew what had come to me on that night when those beautiful creations were mine to behold for the first time, for it was my pastor's prayer that I had seen. We print that poem here, for it tells the same story of the beauty and fragrance of prayer, and was the agency by which I was led to understand the law concerning the manifestation of prayer when seen in the Desire World.

SANDALPHON

HENRY WADSWORTH LONGFELLOW

Have you read in the Talmud of old,
In the legends the rabbins have told
Of the limitless realms of the air,
Have you read it,—the marvelous story
Of Sandalphon, the Angel of Glory,
Sandalphon, the Angel of Prayer?

How erect, at the outermost gates
Of the City Celestial he waits,
With his feet on the ladder of light,
That, crowded with angels unnumbered,
By Jacob was seen, as he slumbered
Alone in the desert at night?

The Angels of Wind and of Fire
Chant only one hymn, and expire
With the song's irresistible stress;
Expire in their rapture and wonder,
As harp strings are broken asunder
By music they throb to express.

But serene in the rapturous throng,
Unmoved by the rush of the song,
With eyes unimpassioned and slow,
Among the dead angels, the deathless,
Sandalphon stands listening breathless
To sounds that ascend from below.

From the spirits on earth that adore,
From the souls that entreat and implore
In the fervor and passion of prayer;
From the hearts that are broken with losses,
And weary with dragging the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red;
And beneath the great arch of the portal,
Through the streets of the City Immortal
Is wafted the fragrance they shed.

It is but a legend, I know,
A fable, a phantom, a show,
Of the ancient rabbinical lore;
Yet the old medieval tradition,
The beautiful, strange superstition,
But haunts me and holds me the more.

When I look from my window at night,
And the welkin above is all white,
All throbbing and panting with stars,
Among them majestic is standing
Sandalphon the angel, expanding
His pinions in nebulous bars.

And the legend, I feel, is a part
Of the hunger and thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden,
The golden pomegranates of Eden,
To quiet its fever and pain.

This has been told in the hope of fixing in the minds and hearts of our readers an idea of the wonderful power of thought when sent to any given point and clothed with earnest desire, and that you may know how you by concentration are thus helping in the great work of healing. You may be sure that both the Pro-Ecclesia and the

(Continued on page 38)

Menus from Mt. Ecclesia

—BREAKFAST—

Fresh Strawberries
Soft Boiled Egg
Oatmeal Drop Cake
Cereal Coffee or Milk

—DINNER—

Cream of Carrot Soup
Swedish Rice Loaf
Spinach and Egg
Entire Wheat Bread

—SUPPER—

Cheese and Egg Sandwich
Water Cress Salad
Rhubarb Cobbler
Milk

Recipes

Oatmeal Drop Cake

To two cups of boiled oatmeal mush left over from the day before, add two well beaten eggs, two tablespoons each of butter and sugar and beat until light. Drop on a hot flat pan, a spoonful at a time and bake until brown in quick oven.

Cereal Coffee

Mix two pounds oats, one-half pound each of bran and wheat, one-third pound corn, one pound rye, one-fourth pound ground figs, one teaspoon salt, and one-fourth cup molasses. Brown in the oven and grind. Boil one heaping teaspoon in water for one cup of coffee.

Cream of Carrot Soup

Boil one pint of ground or grated carrots in one quart of slightly salted water until soft enough to press through a colander. In another sauce pan brown two tablespoons of flour in one of butter. Gradually stir this into a pint of milk, slowly adding the carrot and sufficient hot water or milk to make six plates of soup. Just before serving mix the yolks of two eggs with chopped parsley; add this to the soup.

Swedish Rice Loaf

Boil a cup of rice until tender in salted water; drain, then place in warm oven until dry. To allow the rice to turn a slight cream will improve the flavor. When well dried stir into the rice two tablespoons of melted butter, the yolks of two eggs; flavor with one tablespoon of onion juice and paprika, form into loaf, and bake twenty minutes. Serve with tomato or mushroom sauce.

Spinach and Egg

Steam spinach by putting into well covered cooking pot, with just enough water to keep from burning, for the real strength of this wonderful

vegetable is retained when cooked as little as possible. Chop fine, and flavor with butter and a little salt. Serve with hard boiled eggs also chopped fine.

Cheese and Egg Sandwich

To one well beaten egg add one tablespoon melted butter, three tablespoons milk, three tablespoons grated cheese and flavor with salt and paprika. Boil in double-boiler until thick. Cool and spread between thinly sliced bread.

Water Cress Salad

Wash and allow to stand in cold water for six hours, young, crisp water cress. Slice fine young onions and radishes, and chopped hard boiled egg; mix with French dressing. Young spring dandelion may also be served in this manner.

OH HORRORS!

Dear Friend:

I have just received *The Rays from the Rose Cross* for April and I regret that the menus for supper contain a recipe for *kidney bean salad*, for of all great ideals, I love that of the non-flesh diet the best. In fact it has been a strictly pure vegetable and fruit diet that has built me over and made me well again.

We were truly shocked that one of our readers should think that we did not *live the life*, and that we could so insult the teachings of the Elder Brothers as to advise the use of *real kidneys* in our menu. The *kidney bean* is a large, beautifully colored *red bean* which is most delicious when cooked and mixed with vegetables in salads. The nursery catalogues on the Pacific Coast all use this name, and the editor naturally could not substitute names for fear of being misunderstood.—*Editor*.

The Rosy Cross Healing Circle

Burlington, Vt., Oct. 23, 1921.

Dear Friends:

Am writing you that I am feeling very much better and cannot thank you enough for your loving ministrations.

I am striving all the time to live a better, cleaner and more unselfish life and you have helped me more than you know.

Sincerely,

W. P. W.

Yorktown, Tex., March 7, 1922

Department of Healing.

Dear Friends:

I feel so well now that you may take my name from the healing list.

I do not know how to tell you how I appreciate your work and help.

Your sincere friend,

MRS. H. R. A.

October 25th.

Dear Friends:

I thank God I am better and yet so shortly after I wrote my letter to you. Thank God for our Healing Department and our Elder Brothers. Ask them to be with my daughter, Helen Green and our baby Bettie.

How to express my thanks I cannot tell.

I remain,

L. D.

San Francisco, Calif., Oct. 23, 1921.

Dear Healers:

I have been helped greatly since I applied to you for healing, and as you say, I hope in time to so live the life as to have my whole body reconstructed.

With loving thoughts.

In fellowship,

MRS. S.

San Fernando, Calif.

Healing Dept.

My Dear Friends:

I seem to be able to live on less food and yet gain weight. Have gained about twelve pounds the past two and one-half months. My head too

is better and am improving in every way. I do sincerely thank you for your help.

M. B.

Portland, Ore., July 9, 1921.

Dearest Friends:

The Invisible Helpers are wonderful in helping me in every way, rendering their assistance, and I have received great help in all my troubles. I am getting back to my real self.

God bless you all in that Temple.

Your faithful student,

MRS. M. B.

HEALING DATES

April	4—10—17—24
May	1— 8—14—22—29
June	4—11—18—25

Healing meetings are held in the 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.

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 Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

PRAYER AS SEEN FROM THE DESIRE WORLD

(Continued from page 36)

Ecclesia are receiving a goodly number of these beautiful thought forms, and will you not endeavor to put all the love and enthusiasm possible into your healing concentrations, that they may come to Mount Ecclesia more radiant and beautiful because thus clothed with greater power? Let us make it our custom also to always send these garlands of love to every soul whom it is our privilege to contact during the first few days after its passing from the body, for prayers not only possess fragrance and beauty, but are filled with helpfulness, love, and courage that bring peace and freedom from all fear to those who receive them.

Echoes from Mt. Ecclesia.

More Rain, More Birthdays

PHILLIP GRELL, JR.

THE UNDINES HAVE been very generous to Mt. Ecclesia, and all southern California, this winter. We were blessed with an overabundance of rain. March 10th and 11th were very stormy. Mr. South Wind broke loose with all his fury; he was not satisfied with a forty-mile gale, but blew at the rate of fifty-five miles an hour. Thanks to him he did little damage to Mt. Ecclesia, but he demolished a few houses and barns in the quiet little city of Oceanside. He also saved the city the expense of hauling tin cans, and other debris into the ocean.

Father Time is still on the job, marking up the years as they go by. He marked another milestone for three workers this past month and reminded them of their birthday.

Mrs. Lyon was first to celebrate the happy occasion. Mrs. Lyon is the little mother of Mt. Ecclesia, and is very proud of it. Although she is eighty-one, she is as spry as sweet sixteen, and to prove this there were just sixteen candles on her birthday cake. Everybody was jovial and happy, but none compared with Mrs. Lyon.

Next we celebrated the birthdays of Mr. Adams and Mr. Darrow with appropriate and enjoyable festivities.

The saints preserve us! I haven't told you yet, but next came Miss Annie Graham, (all the way from Ireland) and chose the 17th of March (St. Patrick's day), as her birthday. The cake was a small one, a gift from our celebrated cook, Mrs. Spangle. The reason for its small size was that the day of the birth was kept a secret and nobody but the cook knew it. And that cake really was the funniest thing—green frosting, green candles, eleven of them, pink candle holders, and a green shamrock sticking right up in the middle and we were all green with envy.

Mt. Ecclesia has added another building, a new laundry. Everything is modern to make it easy for the workers at Headquarters. The building is made of solid concrete, floor and walls, with

two heavy stationary tubs and a sink, drain board, table and wringer. The electric washing machine will soon be installed, for it is here on the grounds and ready to be put in as soon as the building is wired.

A very successful school term has closed for a short vacation. The teachers deserve much credit for having done good work. The date for the opening of the summer term has been set for May 1st.

Preparations are going on for the Easter festivities, and all will be in readiness to receive our many friends who will attend the services on that day.

The choir is making excellent progress, under the direction of Mr. Svein Shudshift.

A LETTER FROM ONE OF OUR LECTURERS

Providence, R. I.
March 25th, 1922.

Mrs. Max Heindel.

Mt. Ecclesia,
Oceanside, Calif.

Dear Friend:

I am glad to report that my series of lectures given in this city was a great success. At my last three lectures we had standing room only. From these lectures 24 have decided of their own free will to take up the study of the Rosicrucian Philosophy. We have organized two classes, one for astrology and one for the study of the Cosmo.

Anyone can attend the Cosmo class, but the astrological class is for members only.

My own tests are varied and many, but thank God I have been able to meet them with the knowledge gained from other tests. So far I am in need of nothing; all my expenses have been met. I have on hand enough to take me to Boston, and I can send you a check for \$50.00 on my book account. So you see, dear friend, the Brothers are with me; I am conscious of their help and pres-

ence. A couple of weeks ago after paying my weekly bills I had only a couple of dollars left. Still happy, knowing I was doing what was right, I was determined to die game. Then I received a telephone message from one who asked me to call at his office, and he presented me with a check. I was greatly surprised as I was also when I received your check in Washington at a time when I was running low. I am doing God's work, and I need not fear. I have not forced myself to do this work; the Brothers appointed me to do it, and they are looking after my wants. I do not want to make money; all I want is my daily needs to be met.

Please send me some propaganda literature to Boston, as soon as possible, in care of Mr. Bodwell.

Wherever I go the people love me and respect me and are drawn to me. I could be entertained all the time if I were of that type. But my room is my sacred place where I seek retreat, for the things of this world are nothing to me.

From yours in fellowship,
S. R. PARCHMENT.

CONTEMPLATION

Father, we thank Thee for all that comes to us, for out of Experience come Wisdom and understanding.

We thank Thee for the restless winds and tides of Life, for storm and sunshine, for summer's bloom, and winter's snow.

We thank Thee for the inspiration of the dawn, the glory of the noonday, the exquisite radiance of the sunset, the peace of eventide, the splendor of the starlit night.

We thank thee for the marvelous gift of Life itself, for the inestimable privilege of Friendship with one another, for the sublime miracle of Love. We thank Thee for the beauty inherent in all created things, for the ineffable verities of life, for the all-embracing care of Thy wisdom.

We thank Thee for every opportunity of ministering service, redounding to the eternal welfare of our fellowmen.

May we be ever worthy of Thy Benediction.
—*M. C. Harbold.*

Christ Himself prepared the way for "whom soever will." He will help and welcome all real seekers who are willing to work for universal brotherhood.
—*Max Heindel.*

CO-OPERATION OF OUR STUDENTS WANTED

It is our intention to compile a composite index of all of Max Heindel's writings—books, lecturers, lessons, magazines, letters—correlating the matter by subjects so that it will be possible by consulting this index to ascertain the location of all that he has written on any given subject.

Our students can help us in this work by sending in lists of references to the following subjects, these references giving only the book or paper and page where the subject is discussed. We shall be very glad of such co-operation. A list of subjects on which references are wanted will be published in the "Rays" each month.

List for May:

Desire body.
Desire world.
Purgatory.
First heaven.

Spring and Summer Terms of Training School

The Spring term of the Training School will open May 1st and will continue until June 30th. This will be followed by two weeks' vacation. The summer term will open on July 17th and continue until Sept. 15th.

The subjects taught are Rosicrucian Philosophy, Astrology, Physiology, and English.

The object of the school is to prepare Rosicrucian lecturers and teachers for the field, although the school is open to all who may wish to enter, even though they have no aspirations in the direction of lecturing or teaching.

Special rates are given to students which may be ascertained upon inquiry.

No tuition is charged, but in lieu of this students are expected to give ten hours of work per week in office, print shop, kitchen or garden.

Mt. Ecclesia is an ideal spot in which to live and study, and it is hoped that many will plan to spend their vacations here in this way.

Astrological Calculation Forms

We can now furnish these blanks singly or in quantities. They were designed by Max Heindel and are invaluable to all students of astrology.

Price 15cts. each. 4 for 50cts.