



# RAYS FROM THE ROSE CROSS



EDITED BY



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VOL 6

OCEANSIDE, CALIFORNIA APRIL, 1917

NO. 6

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A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity, and similar subjects.

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### The Astral Ray

Astrology from an original angle, Cosmic light on Life's Problems.

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Subscription in the U. S. and Canada: \$2 a year

Single copies 20c.

Back numbers 25c.

England: 8s 4d a year; Germany: 8 marks 25 Pf.

CHANGE OF ADDRESS must reach us before the 10th of the month preceding issue, or we cannot be responsible for the loss of magazine. Be sure to give *OLD* as well as *NEW* address.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912

Oceanside

Rosicrucian Fellowship

California

Printed by the Fellowship Press

*A Brief Resume of The*  
**Rosicrucian Philosophy**

The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkruz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

Its mission was to blend **Esoteric Christianity, Mystic Masonry, and Spiritual Alchemy** into one great system of Religious Philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the Aquarian Age of two thousand years, when the Sun, by precession of the Equinox, passes through the constellation Aquarius.

This Western Wisdom School, like all earlier Esoteric Orders, is secret, but the **Rosicrucian Fellowship** is its **Herald of the Aquarian Age**, now at hand, promulgating this blended scientific soul science: **The Western Wisdom Religion for the Western World.**

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

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

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

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

If we have come to the conclusion that death does not end

our existence, it is but a natural question to ask: **Where are the dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

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

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

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

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

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

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

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

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

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

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

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

When the wear and tear incident to use of a building has

# The Mystic Light

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APRIL 1917

## Athanasia, the Cornerstone of Religion

**A**GAIN we are about to witness one of the alternating acts in the great Cosmic drama involving an annual metamorphosis of the earth. The southern Sun is hastening toward his eastern node, removing the snowy blanket under which Mother Earth has been sleeping and waking her to activities of a new year that she may again bring forth food for the sustenance of her children. Cheered by the invigorating rays of the returning Sun, the little birds are singing their love-songs while building the nests for their coming brood. The beasts are mating and the millions of seeds in the ground, instinct with the cosmic Christ-life which came down from heaven, are bursting that that life may be liberated and returned again to the Father who gave it. Hence they produce not *the living bread* but the bread whereof men live and men die, for though this earthly food is capable of sustaining the body in which the real man sojourns for a time, the divine Life which alone could vitalize it forever has soared to higher spheres since its resurrection at Easter.

An unwarranted stress has been and is being laid upon the mystic death of Jesus in the Gospel story, which is an error from the esoteric point of view. The resurrectional event seems to fade into insignificance in comparison with the death on the cross, and even at Easter the sermons do not usually emphasize the paramount importance of the resurrection. But in the fifteenth chapter of 1<sup>st</sup> Corinthians we find the doctrine laid down unerringly concerning the relative importance of the death and the resurrection of Christ as the first-fruits, and ourselves as Christs in the making until His kingdom shall have come. There Paul shows with his usual logic that unless *the seed* dies, it cannot bring forth, but though it is necessary in plant-life that the seed should die in order to bring forth a new plant, we regard its death as only an insignificant incident to be forgotten in comparison with the all-important fact that the plant flowers and brings forth seed for a new year. Following the analogy, it was necessary when the Christ-Spirit entered Jesus at the time of the baptism that Jesus, the personality, should die in order that the Christ-Life might be liberated and resurrected in due time and from the seed-body of the dead

Jesus there might grow millions of other bodies, potential vehicles for the Christ-Spirit, and ready to follow in His steps to make the world a better place and pave the way for the perfect men.

But we know that there are no sudden processes in nature. When the butterfly breaks its cocoon and soars into the empyrean, the seemingly sudden and miraculous development proves upon investigation to be the outcome of a comparatively slow growth and development which has transformed the grub into a winged creature, and the law of analogy, which is the master-key to all mysteries, shows us an orderly process of unfoldment also in the human being, and even in the earth upon which we live. There are too many lessons to be learned in life's school and it has therefore been wisely ordered by the divine Hierarchs who have charge of our development that by a series of existences in gradually improving earthy bodies we may learn life's lessons and evolve toward the stature of a perfect being. Thus, as the Christ-Life enters the earth in annual cycles to give it the vitality necessary to the sustenance of the flora and fauna and is raised up again to the right hand of the Father at Easter, so also the Ego takes its cyclic dips into the body, and that which we call death is only as the seed that lies in the ground. The life has ascended up to the Father, taking with it the aroma of soul-growth, and from the dead seed of the body arises the seed-atom which will furnish a new vehicle for the next pilgrimage of the spirit into matter. The spirit which was never born can never die, and even the body in the very act of dying perpetuates itself through the seed-atom by which it lives anew.

Man was destined to conquer the physical world. This was necessary in order to teach him to think aright, for concrete conditions reveal to us, and show us more plainly than could be done in any other way, when we have made a mistake in our calculations. But in order that man might apply himself to learn these lessons with his whole heart, the spiritual verities were hidden from him by unrestricted indulgence of the lower nature. Wine, women, and song have taken the place of spiritual pleasures until many believe that that is all there is. The truth, however, was not to be entirely obscured, and though the Light has been deeply veiled in the Christian

religion for the purpose stated it has, nevertheless, been there all the time. We are beginning to conquer the demon drink and the virtue of chastity is beginning to be more and more recognized every day. Therefore the light shines more clearly and we perceive it in such places as that fifteenth chapter of 1<sup>st</sup> Corinthians which all ought to read, particularly at this Easter time, substituting however, the word “soul” for “natural” twice in the 44<sup>th</sup> verse and leaving out the words “is the Lord” in the 47<sup>th</sup>. In that chapter Paul champions the doctrine of re-birth: “How say some of you there is no resurrection of the dead? If Christ be not raised from the dead then is your faith vain” and later, “But some men will say, How are the dead raised up and with what body do they come? Thou fool, that which thou sowest is not quickened except it die and that which thou sowest thou sowest not that body which shall be but a *bare seed* (atom) but God giveth it a body as it hath pleased Him and for every seed a body. All flesh is not the same flesh, but there is one kind of flesh of beasts, another of birds, and another of fishes. There are also celestial bodies and bodies terrestrial, (earthly bodies as well as spiritual bodies), the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the Sun and another glory of the Moon and another glory of the stars, for each star differeth from the others in glory. So also in the resurrection of the dead, it is sown in corruption, it is raised in incorruption, it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised to power, it is sown a soul-body, it is raised a spiritual body. So it is written the first man Adam was made a *living soul*, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual but that which is *soul* and afterward that which is spiritual. The first man is of the earth

earthy, the second man from heaven. Now this I say brethren that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery, we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that death is swallowed up in victory, O death where is thy sting, O grave where is thy victory”?

When the Sun is in the southern signs during the winter months and the northern part of the earth asleep wrapped in its death-like shroud of snow the powers of death and darkness seem to be supreme, but when the Sun of the new year reaches the equator and crosses into the northern signs giving its light and strength for the present preservation of humanity in this hemisphere, death is vanquished. Similarly also the aspirant to the higher life can only win victory over death by giving his life in self-sacrifice for others. Flesh and blood cannot inherit the kingdom of God, it must be offered up on the altar of self-sacrifice. Only then comes the liberation from the cross with the glorious cry uttered first by Christ, “*Consummatum est*”—it has been accomplished. As he soars out into subtler spheres he continues there the work of soul-growth that was commenced in his earthly body. Thus in every realm of nature, from the crystal to the Christ, the principle of re-birth is used by the divine Hierarchies for the enlistment of all that lives, the least or the greatest, and it is therefore the cornerstone of all religion.

## Easter, a Vision of Hope

Vita

**T**O-DAY all Christendom is celebrating Easter and the resurrection joy. The glad Alleluias and the Easter carols ring out their joyous refrain in every land. Encircling the globe they echo and re-echo their glorious message of hope and cheer. In the churches the greeting, “The Lord is risen!” meets the response, “He is risen indeed!” Countless voices are raised in song, great organs peal out their triumphant Alleluias, chiming bells and white-robed choirs carry the message with its reverberating power through the world of matter, up through the etheric realm, on into the desire world where its mighty echoes kindle the emotions into profounder exaltation and leave the souls of humanity uplifted and blessed

On the rapturous melody sweeps—into the tonal worlds where music has birth. There its currents mingle with the archetypal forces where sound creates and all merge into celestial harmony—the resurrection-promise fulfilled.

All things point to the resurrection life, all things typify it. In the insect world the chrysalis and butterfly illustrate the transformation from a lower into a higher form of life. In the plant kingdom we find everywhere an unconscious testimony to the resurrection hope. After the pall of winter the glad life springs forth in a thousand beauteous forms. Easter-tide joy fills the very air. The weary heart feels its spell, the down-cast and down-trodden catch the spirit of its exultant hope and momentarily

rejoice. It is difficult to be sorrowful or hopeless on Easter day. The Christ brings a message of cheer to all and the myriads of aching hearts catch the glow.

*Welcome happy morning, age to age shall say!  
Hell to-day is vanquished—Heaven is won to-day!*

The Easter hymns proclaim it—the Easter carols ringing out so gloriously peal forth the message of life and hope.

How much that first Easter of the Christian era means to us! All the mysteries of old-time faiths which prefigured it stopped short of the crowning glory—the life and work of the Christ who was to make it possible for all humanity to attain the resurrection life. The ancient religions furnished many great teachers, many adepts and initiates who helped humanity in its slow and painful evolution. Many great ones have aided and taught us, but there has been only one Christ-Jesus. As we know, a deep esoteric meaning lies in the hyphenated and compounded name—*Christ-Jesus*. The names are inseparable since that great Sun-Spirit united Himself with the holy Master Jesus. Henceforth they belong together. The resurrection was the fulfillment of His mission. All that preceded it, all that led up to it, had its place in the infinite plan. To extract the full meaning of the Easter-tide one must know the mystery of the passion. One cannot know the resurrection joy without kneeling in Gethsemane and treading the Via Dolorosa. They are linked together. In our human experience we know it to be so. Soul-growth is the result of sorrow and contrition. Joy gives the sparkle to life, but sorrow and pain polish the diamond of the soul. They weave the immortal soul vesture which is resplendent beyond all comprehension.

In the old Norse mythology the gods are represented as marching with grim determination to their Ragnarok. In their solemn eyes is deep sadness, stoical resignation, profound insight, as they walk unflinchingly to their doom. The Christ met His agony with sublime courage and god-like triumph. The gods met their Ragnarok with stoical calm—each one for himself. Their fate was imposed from without and the energies of each was bent upon his own success in meeting his doom with a god's unflinching courage. The Christ *chose* His mission—it was *not imposed by fate*. It was a world-sorrow which He carried—a world-tragedy which He enacted, and a thousand points of anguish pressed into the quivering fibers of His infinitely tender heart. With all His faculties alert to the agony, He met it alone beneath the olive-trees, in the darkness and weird silence. He was alone yet not alone. Invisible powers of darkness watched the seeming defeat of His great mission. Bat-like wings flapped with ghoulish malevolence and hideous forms of evil swept through the ethers about Him. Drops of

bloody sweat are forced out by the pressure of superhuman anguish, as the lonely sufferer kneels with upturned face and pallid brow. We see the dark city wall closing in Jerusalem, in the midst of which rises the temple dome. The chanting of the priests has ceased, the Shekinah-Glory burns within the Holy of holies, and He—the Holy one, the Light of life—kneels without in the darkness and gloom with the sins of the world He came to save resting upon Him. Alone He meets this test of agony—and triumphs. But for this victory there would have been no Easter joy today. Had He faltered—as we so often falter in our tests—the powers of darkness would have encompassed humanity and there would have been no developed strength to resist their subtle and powerful onslaught. Had He failed humanity would have failed in the great testing-out crisis. The hopes of humanity for this cycle were bound up in Him. Do any of us realize as we should what we owe to that silent god-like sufferer alone there in Gethsemane?

After the lonely watch and the crucial test beyond the brook Cedron there followed the night of trial when He—the tender, the compassionate One, was mercilessly dragged back and forth between the Sanhedrin and the Roman judgment hall. Then in the grey dawning, the Via Dolorosa—the Way of Sorrows—where He staggered beneath the weight of His cross up to Calvary. It all ended in the terrible crucifixion scene when the earth was rent and the graves were opened with the shock which nature underwent. Then the temple veil was rent in twain, showing that His work was accomplished and *henceforth, Initiation would be open to "Whosoever will."* In that favorite musical composition—The Holy City—we have the whole scene vividly portrayed. It takes us back to what is known as Palm Sunday, when the church celebrates Christ's triumphal entry into Jerusalem. It was only a few days before the crucifixion and the fickle multitude had greeted Him with glad hosannas and palm branches were strewn before Him as He rode into the holy city.

*Jerusalem, Jerusalem, hark how the angels sing!  
Hosanna, hosanna, hosanna to our king!*

But listen to the sudden transition from the joyous triumph to the threnody of woe.

*Once again the scene is changed,  
The streets no longer rang!  
Hushed were the glad hosannas  
The little children sang.  
The air grew dark with mystery,  
The morn was cold and chill  
As the shadow of a cross arose  
Upon a lonely hill.*

Here we have the prelude to the paean of triumph which follows on the Easter morn.

*Hosanna, hosanna—sing for the night is o'er!*

*Hosanna, hosanna, hosanna forevermore!*

Thus the initial stages of the great work are accomplished and Christ has made the resurrection life possible to all mankind. The air is thrilled with the still gladness of the Easter morn—the resurrection morn. Alleluia, Christ is risen! Peals down through the centuries.

Tonight we stand at the close of another Easter-day. Earth's sorrows are deepening, her woes are multiplying, the powers of darkness are in deadly conflict with the powers of light. Everywhere sensitive souls feel the crucial test. In all this world-tragedy what is the lesson for us? What is the message for us on this Easter day? How shall we aid the Christ in His great work for humanity? How shall we share His resurrection glory? The Easter lilies and the music, the lights and color, the awakening of nature and the gladness of up springing life thrill the heart and charm the senses—but is this all? Has the season no deep meaning, no profound message for us? It surely has and the occult student recognizes it. "*If ye then be risen with Christ seek those things which are above*", holds an epitome of the lesson.

Only the esoteric schools can begin to grasp the stupendous plan and faintly understand the mighty scope of this work of the Christ. There is a deep esoteric meaning to the events which we have briefly recapitulated. They represent a particular stage on the Path of Initiation in which man is unfolding all his latent and mighty potentialities. This solemn drama portrays the fourth great Initiation. The neophyte approaches the portal in his Gethsemane when he finds himself alone in that great "gulf of silence", as it is called. From his agonized lips bursts forth the cry: "If it be possible, let this cup pass from me!" He is hurried on through all the stages of that terrible drama until his heart breaks upon the cross. At the moment he cries "My God, my God, why hast Thou forsaken me?" a wonderful, a luminous glory bursts upon his crushed spirit and he knows that his telestic labor is finished—he has won liberation. Then the triumphant "*Consummatum est*" bursts from his lips. All sense of separateness has forever passed and he knows himself one with All. The Christ, born in him at the first great Initiation, symbolized by the birth in Bethlehem—grown to young manhood at the second Initiation, the baptism—illumined at the third, the Transfiguration, has now passed the fourth portal. He has reached the perfect, divine manhood. As one puts it: "There is no longer even the distinction between I and He—but only the One. Beyond union there is unity." Then the perfecting of the great work for which he descended into the world of matter being accomplished, the Path which in its last stages has been likened to a razor blade—trodden in its perilous mazes, the initiate stands forth glorious in his

divinity, Master of life and death, the cycle of humanity accomplished. And this mighty, this stupendous work, has been achieved millions of ages sooner than it would have been had not the great Sun-Spirit come to our earth in the body of the Master, Jesus. But for Bethlehem and Gethsemane and Calvary—and what they typify, our misguided, our Lucifer-guided, humanity would have been ages longer in the quest and would possibly have been lost to our life-wave. This is a glimpse of what the esoteric student sees in the recurrence of Easter.

The soul creates its resurrection power. As it grows pure and luminous—as it partakes of the Christ-nature, it rises into sublimer regions. It grows light and fine and soars into glad free life with the ease of thought. Its beauty is as ethereal as the gossamer down on an angel's wing. This is knowing the power of Christ's resurrection. But the luminous glory is born of pain. We speak of our earth as the "Sorrowful Star," but because of this sorrow it will shine the brightest of all in the brilliant galaxy—redeemed by the Christ. Its resurrection will be glorious, like that of the Christ.

The resurrection life is veiled in the wonderful visions of the *Apocalypse* of St. John the Divine. The city of twelve gates therein described is man. The seals and the trumpets proclaim the awakening of those mystic centers when the true life is revealed. The Easter lily points to the petalled lotus within which will bloom with spiritual life when the passion and pain of the lower life ceases—when the crucifixion and death of the lower self is the prelude to the deathless and immortal resurrection life. All the daily self-denials, the conquest of the old nature, the cultivation of all the sweet graces and lofty powers of the Christ-life prepare the neophyte for this splendid and wonderful awakening. Thus we see how important it is to cultivate all the spiritual graces and crucify the old self!

A great and splendid vision unfolds at the close of this Easter day. It is sunset and standing among the foothills of a mountain range a burst of glory greets the eyes. Over the gently curving outlines upon the horizon a wonderful amethyst glow lingers. Beyond the aura of the mountains the sky is mingled gold and rose. The hills in the foreground are a living green, palpitating with life. The air is filled with fragrance from blended odors, the magnolia and orange blossom, the rose and acacia. The mocking bird has ceased his liquid warbling and all the bird-carols are hushed while a wonderful peace rests over all like a benediction. An inner mystical beauty is sensed by the soul. A vision of life as it will be when sin ceases—life as it is in reality, appears behind the outer vesture. The hum of a great city lying adjacent to the western hills, falls upon the ear, but its sound is musical. There is no harsh dissonance, no rasping, raucous sounds

which grate so upon the ears attuned to the finer vibrations. The city's hum is like the changing chords of a mighty symphony. Only the minor strains of sadness are missing from the theme. It is exultant, joyous, liquid in sweetness and purity of tone, and while the ears are charmed with the exquisite harmony, the city rises before the vision. Can it be an earthly city? Yes, for there rolls the blue Pacific glowing in the sunset light. There rise the marts of trade, there pass the myriad throngs, but it is all changed. There is no longer strife and competition. Each person seems more interested in his neighbor's success than in his own. All the faces wear a happy look. There is sound of laughter, rippling and silvery, like the laughter of innocence. There is music, but it is full of the quality which we call "soul." There is no underworld and none of the false music which belongs to it. All the faces express purity and peace—the peace of Christ. There are no gilded palaces where the god Bacchus reigns. The radiant energy of the soul stimulates to all achievement—and there is no sorrow to drown. There is no pain and anguish—for there is no personal self to be flattered into vanity, or hurt by disdain or shriveled by jealousy, or marred by evil. The divine nature of each is manifested and the pleasures of one are the pleasures of all. The beautiful violet light suffusing the auras of the glorified humanity blends into the gold and rose in a succession of changing hues as all the myriad emotions flash and play and intermingle in pure bliss and profound ecstasy. The joy of one is the joy of all and peace is more than stilled emotion. It glows with radiant energy. It is a vision within a vision, portraying the reign of Christ when the fragrance of Easter lilies shall symbolize and

express the fragrance of the soul. For all the souls are flower-like in this wonderful vision. The beautiful fancy which the poet senses in his inmost being has become a divine reality—for the soul's Easter-tide has dawned and the resurrection life has glorified the earth. This city is one of countless others and all the earth throbs with joy and teems with new brightness and glory. Impossible, do you say, that such an Eden can ever be? Granted that tonight as we survey the wreck and ruin upon earth—as we become aware at every turn of fearful passions let loose, the vision seems merely a Utopian dream—yet it is a prophecy of what shall be when humanity knows the resurrection life. Let it be a vision of hope to those who love Christ and long for His coming. Let it also show us what we have to work for and what we may expect when we have conquered the personal self and have passed victoriously through all that Gethsemane and Calvary typify. Then—when the Christ is fully expressed within, it will be Easter indeed.

*O holy Easter morn of long ago!  
Morn like—yet unlike all  
Preceding morns that broke upon the world  
Over the night's dark pall.  
What conquering love shone through the dawn of gloom,  
What Life of life springs from the riven tomb!*

*Each soul to whom the holy One hath come  
Keeps one sweet Easter-tide.  
One day of all days in its life enshrined—  
Dearer than holds the bride  
Her marriage-day. Morn of surpassing light  
When Christ arose within the soul's deep night.*

## The Christian Mystic Initiation

### GESTHEMANE—THE GARDEN OF GRIEF

**A**ND WHEN they had sung a hymn they went out into the mount of Olives. Then said Jesus unto them; Ye shall all be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again I will go before you into Galilee. But Peter said unto Him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this day even in this night before the cock crow, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane and he saith to His disciples, sit ye here while I shall pray. And He taketh with him Peter and

James and John and began to be sore amazed and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And He went forward a little and fell on the ground and prayed that if it were possible the hour might pass from him. And He said, Abba, Father, all things are possible unto thee; take away this cup from me: Nevertheless not what I will, but what thou wilt. And He cometh and findeth them sleeping and saith unto Peter, Simon, sleepest thou? Couldst thou not watch one hour? Watch and pray lest ye enter into temptation. The spirit truly is ready but the flesh is weak." (Mark 14:26-38)

In the foregoing Gospel narrative we have one of the saddest and most difficult of the experiences of the Christian Mystic outlined in spiritual form. During all

his previous experience he has wandered blindly along, that is to say, blind to the fact that he is on the path which, if consistently followed, leads to a definite goal, but feeling also keenly alert to the slightest sigh of every suffering soul. He has concentrated all his efforts upon alleviating their pain physically, morally, or mentally. He has served them in any and every capacity, he has taught them the gospel of love: "Thou shalt love thy neighbor as thyself," and he has been *a living example* to all in its practice. Therefore he has drawn to himself a little band of friends whom he loves with the tenderest of all affections. Them also has he taught and served unstintingly, even to the foot-washing, but during this period of service he has become so saturated with the sorrows of the world that he is indeed *a Man of Sorrows* and acquainted with grief as no one else can be. This is a very definite experience of the Christian Mystic and it is the most important factor in furthering his spiritual progress. So long as we are bored when people come to us and tell us their troubles, so long as we run away from them and seek to escape hearing their tales of woe, we are far from the path. Even when we listen to them and have schooled ourselves not to show that we are bored, when we say with our lips only a few sympathetic words that fall flat on the sufferer's ear, we gain nothing in spiritual growth. It is absolutely essential to the Christian Mystic that he become attuned to the world's woe, that he feel every pang as his own hurt and store it up within his heart. When *Parsifal* stood in the temple of the Holy Grail and saw the suffering of Amfortas, the stricken Grail king, he was mute with sympathy and compassion for a long time after the procession had passed out of the hall, and consequently could not answer the questions of Gurnemanz, but it was that deep fellow-feeling which prompted him to seek for the spear that should heal Amfortas. *It was the pain of Amfortas felt in the heart of Parsifal by sympathy which held him firmly balanced upon the path of virtue when temptation was strongest.* It was that deep pain of compassion which urged him through many years to seek the suffering Grail king, and finally when he had found Amfortas, this deep heartfelt fellow-feeling enabled him to pour forth the healing balm. And as it is shown in the soul-myth of Parsifal, so it is in the actual life and experience of the Christian Mystic; he must drink deeply of the cup of sorrow, he must drain it to the very dregs so that by the cumulative pain which threatens to burst his heart he may pour himself out unreservedly and unstinted for the healing and helping of the world. Then Gethsemane the garden of grief is a familiar place to him, watered with tears for the sorrows and sufferings of humanity.

But through all his years of self-sacrifice that little band of friends had been his consolation. He had already

learned to renounce the ties of blood. "Who is my mother and my brother? They that do the will of my Father." For though no true Christian neglects his social obligations or withholds love from his family, the spiritual ties are nevertheless the strongest and through them comes the crowning grief, through the desertion of his spiritual friends he learns to drink to the dregs the cup of sorrow. He does not blame them for their desertion but he excuses them with the words, "The Spirit is indeed willing but the flesh is weak", for he knows by his own experience how true that is; but he finds that in the supreme sorrow they cannot comfort him, and therefore he turns to *the only source, the Father in Heaven.* He has arrived at the point where human endurance seems to have reached its limit and he prays to be spared a greater ordeal, but with a blind trust in the Father he bows his will and offers all unreservedly.

That is the moment of realization. Having drunk the cup of sorrow to the dregs, being deserted by all, he experiences that temporary awful fear of being utterly alone which is one of the most terrible if not the most terrible experience that can come into the life of a human being. All the world seems dark about. He knows that in spite of all the good he has done or tried to do, the powers of darkness are seeking to slay him. He knows that the mob that a few days before had cried "Hosanna" will on the morrow be ready to shout "Crucify—crucify." His relations and now his last few friends had fled and even they were also ready to desert and deny.

But when we are on the pinnacle of grief, we are nearest to the throne of grace. The agony and the grief, the sorrow and the suffering borne within the Christian Mystic's breast are more priceless and precious than the wealth of the Indies, for when he has lost all human companionship and when he has given himself over unreservedly to the Father a transmutation takes place; the grief is turned to compassion, the only power in the world that can fortify a man about to mount the hill of Golgotha and give his life for humanity, not a sacrifice of death, but *a living sacrifice* lifting himself by lifting others.

(To be continued.)

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SAMARITANS AND THEIR ANNUAL  
EASTER SACRIFICE

The Samaritans are dying out. There are only 201 left, 111 men and 90 women, and it is probable that before many years the annual Passover sacrifice will cease to be held. This rite is now of the greatest historical interest, being the last representative of the ancient Jewish sacrifices. *The Christian Herald*, gives an account of this unique ceremony, which is held on Mount Gerizem, the sacred mountain of the Samaritans, and the same place on which they worshiped in the time of Christ.

“Seven days before the feast of the Passover the Samaritans leave their homes, climb the mountain, and encamp in a hollow near the top of Gerizem. Three times a year they make their pilgrimage to the holy mountain, but only at the Passover is there a sacrifice offered.

“About an hour before sunset on the last day of the encampment, the 111 male Samaritans, gather at the place of the slaying of seven white lambs. (Most of the women remain in the tents.) Then Jacob Aaron, the high priest, dressed in long, flowing white priestly robes, steps upon a large stone and stands there barefoot, leading the congregation in chanting prayers or praises. During prayer the men stretch out their hands, bow, kneel, and touch the ground with their foreheads, much after the fashion of the Moslems. Seven white lambs having been driven into the circle by seven barefooted young men dressed in white; the history of the Exodus is recited in concert, faster and faster as the moment of sunset approaches. When the ‘orb of day’ has touched the western sky-line, the seven young men suddenly unsheath their bright knives, lift them on high, they flash in the light of the setting sun for a moment and then across the throats of the innocent lambs. The slayers then dip their fingers in the blood and touch each Samaritan on the forehead and on the nose. Sometimes only the youngest are thus blood-stained. I noticed two holes dug at the place of sacrifice, one some distance from the other and twice as deep. I was told on the spot

how a fire is kindled in the deep hole, a kettle swung in and water boiled. The hot water is carried and thrown on the slain animals and the fleece removed. Afterward a spit, fashioned out of what is supposed to be pomegranate, is thrust through lengthwise of each lamb; a shorter spit is either driven through the breast or else is fastened to the long piece where the throat is cut. The forefeet are stretched out and fastened to it, thus making a veritable cross and crucifixion. They are then taken to the more shallow hole, and fire having been made in it are put in and the hole covered over; here they remain until the flesh is well roasted. I must not omit mentioning that the right fore shoulders and entrails are flung aside and burned. The congregation employ themselves most of the time by chanting. By and by the lambs are taken out and held aloft, then one can behold the seven crosses. They are carried to the place of sacrifice, where the people, having been supplied with bitter herbs and unleavened bread, hastily tear the flesh off and eat it. It is intended that all should wear white robes, have ropes tied around their waists, shoes on their feet, and stones in their hands, thus fulfilling the Scripture requirements to the very letter. (Meat is carried to the women in the tents.) After having eaten, the men search diligently for any morsels that may have fallen aside, and burn all the remains and, according to Deut. xvi. 7, which says: ‘Thou shalt turn in the morning, and go unto thy tents,’ they depart to their homes.”

## Links of Destiny

An Occult Story

Eva G. Taylor

This article commenced in the August issue. Back numbers may be had from the agents or publishers at 10c postfree.

### CHAPTER X

**D**URING Marozia’s daily talks with Mrs. Morton she saw the necessity not only for altruistic impulses, but altruistic impulses wrought out—if she would reach her far horizons. In one swift illuminative flash she caught, what seemed to her acute mental vision, a very unlovely apparition of herself. It revealed her as posing before truth—before the inner tribunal, yet unwilling to make the sacrifice required to live it out. Her self-sufficiency appeared in that revealing Light to be merely self-complacency. Her recognition of the underlying unity seemed to be only a wider field in which to foster and encourage the growth of a more intense separateness. Her Ideal demanded of her, inner and innate perfection and this perfection lay only in the direction of the beautiful altruism which her philosophy

required of her. Yet a sense of revolt, of repulsion toward the human personalities about her, held her back from the altruistic purpose. She theorized about the abstract beauty and truth; she loved to sit in the refined seclusion of her father’s library, surrounded by the classics of antiquity and read Plato, Bacon, and Emerson. She enjoyed tracing the scheme of evolution in the light of the teachings of the Western Mystery School. Through all the intricacies and complexities of evolution her mind persisted in wandering back into the silence where her spirit could commune with the Infinite. Resting in God—the great Source of life, she could watch and trace the first stirring of the Word through the primordial substance—the negative pole of being. Then the manifestation in countless forms, the birth of worlds, the various life-

waves starting on their long involution, their descent into denser and denser matter. When the nadir of materiality was reached then began the climb over the age-long upward path back toward the Infinite, with all the acquired powers developed through stress and storm, through sorrow and pain. It was all very fascinating to her, this lofty contemplation, but, to live it out with all the revolting personalities about her—ah, that was the hard part! Yet that was what she must do, in order to attain! She felt herself to be a dual personality. One part perpetually warred with the other. At times she caught a clear vision of the unselfish life of love, service, and compassion. At other times her sense of separateness ruled her and she felt herself marked off as with a definite line from other selves. Her individuality was dominant and complete. It had reached the point beyond which it could not manifest without peril.

A soul that really desires to *know* and *live* the truth will find all its paths converging upon that one focal point, and in defiance of all opposing forces it will be guided unto its goal. Its self-consciousness will merge into self-scrutiny. Thought will survey its movements with critical interest—not for comparative psychological research, but for a beneficent purpose. From this view-point self-scrutiny never will degenerate into self-love or self-pity. With the altruistic purpose behind it, soul-growth is promoted.

At this point in her experience, Sarah Thomas perpetually appeared before her mental vision. Her talk with Mrs. Morton on that first morning after her home-coming continually reverted to her mind. In her new dedication of her life to service for humanity she knew that she must begin at home, in the circle nearest her, and help them in every possible way. Sarah's pathetic condition appealed to her sympathies but her personality repelled her at every point. It was so defiant, so insolent, so crudely brazen to her that no opening for help had yet appeared. Still, when she remembered Sarah's longing for an education, her heroic efforts in that direction and the insuperable obstacles thrown in her way, compassion grew in spite of Sarah's repellent attitude. One day she sought her out with the earnest desire to bridge over the gulf between them in order that she might, in some uplifting way, influence Sarah's life. She called at Mrs. Gregory's farm-house. It was "churning day" and her arrival was both unexpected and inopportune. Mrs. Gregory's attitude was hostile. She considered Marozia's visit to her "help" an unwarranted intrusion. She "reckoned" that "Sa-ry" was in the milk-room and Marozia was piloted thither in order that no valuable time might be lost. Her "help" was merely as goods and chattels—they had no souls to be helped or crushed.

Marozia's smile was electric and radiant. She held out

her hand cordially as she approached Sarah who was patting butter into rolls. The welcome which Marozia received was far from friendly. Sarah's eyes slanted obliquely as she threw her a sidelong glance—then a suspicious look crept into them. She continued her work and answered in monosyllables. Marozia's overtures were in vain—no opening for friendly interest was presented and she departed with a heavy heart and ardor somewhat dampened.

"After all, what is the use?" she mentally queried, as she went down the hill toward the red school-house to meet her father. "Do we not get a distorted view of service in this age of strenuous activity rushing to outward manifestation? Was not Emerson's way the best? Do we really help people by striving so much—by interfering in any way with their destiny? Theosophists are ruled by the hard and fast law of *karma*. We go to the other extreme and lay such stress upon 'service' that indiscriminating minds really interfere with the evolutionary process. We forget that the law of Epigenesis takes care of all developing life in human form—and we will do well not to interfere with another's evolution, but assist whenever and wherever duty clearly points the way. Sarah evidently does not desire my help—she resents what she considers intrusion—and after all she is probably right! She has her own destiny to work out—she has made no demand for help and I am not justified in assuming the prerogative of a teacher. At least this has taught me one lesson—to live my life and radiate all the light I can and always be ready to help another who requires my service and who asks for it, but never to force myself upon another. Each one has his own salvation to work out—his own development to pursue!" Thus she mused as she walked along the dusty road.

Sarah meanwhile was fostering her spirit of jealous hatred and dull resentment toward the girl whose gifts and graces stood out limned in distinct outlines against the dark background of her own deficiency. She felt cruelly treated by fate and longed to be revenged.

"Stuck-up thing—she needn't come spying around here! She thinks she's better than I am just because she's had advantages, and I haven't! Well, I'll get even with you yet, Marozia Remington—for I hate you!" Then a malicious little imp crept behind her eyes and peered out. It was so fiendish and leering that Mrs. Gregory noticed it and exclaimed approvingly:

"She'd better mind her own business and not cum 'round here any more! She only cums 'to spy out the land'—as my granny used ter say"! Sarah did not reply—she was busy planning revenge.

Sarah's type is one often met with by altruistic workers and those who see most clearly have found it wise to leave them to work out their own destiny. They have

lessons to learn which they can best learn alone—through suffering. To try to shield them from it—to try to bear it for them is frustrating their development, or retarding it. Many compassionate souls make this mistake and find after all that interference with another's evolution, even through the best of motives, is wrong and never helps the one in question. Here is where discrimination must come in again and again as each case is met. Marozia now had daily battles to fight with herself. In the meantime other forces were shaping destiny for her and her father.

Ralph Remington suddenly received notice that his services as village school master would no longer be required. When the fall term opened a Yankee pedagogue was installed in his place. The school mutinied and some of the larger boys—men in size—ignominiously carried him out on their shoulders and deposited him in the shallow waters of the creek. When next he appeared a cork filled with pins offered itself as a substitute for a cushion in his desk chair. Upon his threat to chastise all the boys, beginning with the eldest in order not to miss the real offender, a renewed bath in the creek followed. Back of the desk chair, on the blackboard was this inscription in large printed letters: "Sacred to the memory of Ralph Remington, school-master"!

The newly-elected pedagogue offered his resignation. The school sent a petition to have their former teacher reinstated, but the Board was obdurate. Horace Rathburn's influence was potent. Finally Ralph Remington was requested in the interests of law, order, and education to talk to the rebellious pupils. He put aside his grievances and appeared before his former pupils with the deep mystic light in his eyes and pleaded for his successor, appealing to their honor and loyalty as coming citizens. They listened intently, with subdued faces, after the storm of applause which greeted his re-appearance among them had subsided. He stirred the best that was in them and without a word of censure made them feel like culprits. Blushes of shame crept up over the tanned and freckled faces and reformation was effected. He returned to the quiet of his library and wrote far into the night. Day by day he grew more feverishly anxious to finish his book. Necessity now goaded him on.

The Yankee teacher was again installed and affairs prospered outwardly at the school. Within the hearts of the pupils, however, there was secret rebellion. Ralph Remington had been conscientious to the last degree in his work as a teacher. In each intellect under his training, from the freckled faced, bare-footed urchin who painfully struggled with his long division, to the scholarly lad whose quick mind solved with ease his geometrical problems, he beheld a possible "genius" in embryo.

"For who can predict the future of any one of these

lads?" he said in answer to Marozia's laughing suggestion that some of the material was rather unpromising. Marozia always saw the humorous side of people and things.

"I fancy it would not be difficult to 'predict a career' for some of them—for Billy Jenkins and Peter Rooney for instance!" she replied with her old piquant smile.

"Ah my Dear, we must remember that some whose beginning was most unfavorable have startled the world with their achievements. We cannot afford to let a soul lose one opportunity for culture. We who have the care of them must labor incessantly. Few teachers sufficiently realize their responsibility, or their work would show better results."

"I suppose that teaching is merely a trade with many," Marozia replied, laying a caressing hand upon his head.

"It should be a religion!" he answered fervently.

Like every teacher who possesses marked ability combined with great originality, he held certain theories of his own regarding his profession, theories which he was formulating and applying daily—This should be put in the past tense however, for his work as teacher in the district school was over. Other theories, the common property of all sages and savants, had acquired a distinctive character, a touch of his striking individuality as they were worked out in detail by his eager, unresting mind. He attributed much of the present apathy toward the finer and higher things of life to the false principles embraced during the early period of mental development.

"Once lay the foundation properly, my Child, and the mind as it progresses will naturally appropriate to itself its selective materials for growth."

"But what about the responsibility of the Ego in this matter, dear Father? Will it not develop its powers under any and all circumstances? Lincoln's early environment was a great handicap, yet he developed, and accomplished his masterful work in spite of it."

"Lincoln's was a great spirit—one strong enough to work out its destiny against all opposing forces. Not all souls are equal to this task. Some have their powers held in latency and need assistance in order to unfold and use them to the utmost. It is the part of the teachers of the race to provide the opportunity."

"Yes, I see," Marozia assented. "Their part is to lay the foundation and the Ego will respond according to his status and development."

"And the foundation must be broad," he said in conclusion. Broad enough to permit any height to be reached in after years without impairing its symmetry."

These ideas were enunciated from time to time as he conversed with Marozia regarding his work. Always they were uttered in that quaint, earnest, forensic manner which had a charm of its own, so in keeping was it with his gentle dignity and lofty character. He felt his present

humiliation keenly, but his sorrow in being forced to relinquish his beloved work was keener.

Subtle forces of evil now seemed at work against him. This fact first dawned upon him when averted faces and constrained greetings met him at every turn. Some met him with an apparently open friendliness, yet betrayed through the gauzy tissue of assumed interest a suspicious dislike or jealous animosity. This is the most despicable of all ill usage to a noble nature. It was ever transparent to his quick, sensitive intelligence and evoked, with the silent dismay of his great soul, a sublime scorn. He scorned all underhanded work, all meanness. It was impossible for him to understand the sudden withdrawal of esteem and honor. He knew that he was as worthy as heretofore. His innocence took no cognizance of secretly distilled poison. Some enemies never work openly. They have a way of appearing to be friendly while winding their coils more tightly about the unsuspecting victim. Horace Rathburn would say with a smile intended to be convincing: "O yes, poor Ralph, he never could seem to get along. Everything has slipped through his fingers, just plain mismanagement and—dreams! I really feel sorry for him and would like to help him still more, but it's like throwing your money into the street. He never can redeem his notes and—well, you know the old saying, 'Charity begins at home.' I have carried him about as long as I can!"

Thus he posed as the kindly interested friend while scattering the impression abroad, where it would do the most harm, that Ralph Remington was little less than a pauper dependent upon his charity. After another interview between Marozia and his son Claude he doubled his diligence to render him one in reality. He had his own private way of doing this.

As Claude stood high in favor with Mrs. Remington, it had been policy on his part to bide his time for the culminating blow. For Claude's sake he would relent even now if Marozia could be persuaded to yield without the inquisitorial methods. It began to look hopeless since her last unwilling *tete a tete* with Claude. In the meantime he would gradually tighten the coils around his unsuspecting victim. It was easy for him to accomplish his ends for he was a man of affairs in the village as well as in the outside world.

"I will force their hand yet!" he muttered in his gambling phraseology.

It was well for Ralph Remington's proud sensitive soul that he was ignorant of the full extent of the calumnies in circulation. He did not dream that he was regarded as impecunious and dishonorable. He did not dream that his high and lofty friendship for Mrs. Morton was construed evilly. Some of these cruel calumnies originated with the woman who bore his name. Her jealousy,

later her spite at her husband's refusal to coerce Marozia into accepting Claude Rathburn, were the underlying motives in her underhanded work.

When a soul stands out from its compeers through an inner greatness, it is besieged by the powers of evil. Its strength and fibre are tested at every point. It is necessary for the dark forces to get out of the way every lofty intelligence consecrated to the highest ends—if they would succeed in their fiendish purposes. Every radiant soul and every strong and noble one is a barrier to their evil work in pulling humanity downward. Thus every great soul imbued with noble ideals, with a lofty purpose is a target for their open attack, or a mark for their secret and deadly cunning. They work in many ways—sometimes through a beloved work undertaken in service for humanity—some times through weak and negative people who are easily influenced by outside forces. A woman who stands as wife may be the most cruel, the most relentless enemy to a great-souled man. It was thus in Ralph Remington's case. As they walked far apart, he with his lofty ideals, she with her base and sordid mind fixed wholly on material possessions, on selfish aims and ends, she became his most subtle foe. She co-operated with Horace Rathburn in her own wily way without in the least realizing the full results of her action upon herself and others. Like many another mind bent on revenge and spite, she sent out a boomerang which eventually recoiled upon herself. Undeveloped souls reckon without the Law which operates surely and unalterably unless one is great enough and good enough to transcend it. To do that the Christ-consciousness must be awakened.

Mrs. Morton saw and heard many things with the indignant horror which true friendship feels for a friend who is being maligned. She did all that she could to frustrate the evil designs of Horace Rathburn and his dupe, Mrs. Remington, but evil is subtle and deadly while goodness is open and unsuspecting.

Ralph Remington gradually withdrew from his fellow-men and lived apart in communion with the great of all ages and with their God. Many deep experiences came to him as he lived thus in the silence. He was daily proving the truth of his inner convictions, realizing what had been a life-long intuition. His etheric sight was developing and he could hear the most wonderful music upon awakening in the morning, when fresh from the inner worlds. He sensed rather than saw the presence of high Intelligences and the silent communion with them inspired him for the daily toil and suffering. He now worked incessantly on his book which dealt with deep, psychological problems and which he designed as a supplementary aid to students of this science. He had such an illuminated vision of its usefulness to teacher and student, especially since he could correlate it with the won

derful teaching which had come to him through Marozia's sojourn in Utica, that he grew eager, almost childishly eager, to complete it. This absorption in lofty

effort was a beneficent thing for him now in this impending crisis.

(To be continued.)

## “Thoughts That Wander in My Garden”

Corinne S. Dunklee

My garden is divided into communities of flower-souls that give to us many beautiful lessons if we will but heed them.

The morning-glories that so quickly cover all the rough, unsightly places, all the earth-wounds with soft, green tendrils of leaves, are hopes and aspirations that, undaunted by obstacles, only climb higher and higher to attainments in flowers of wondrous beauty and coloring.

Then there is the “colony of nasturtiums” that closely resemble our human neighborhoods. Some grow strong and sturdy with bright, honest faces. Others are clinging, delicate, and dainty; hiding behind their stronger companions from every wind that blows. Many are content to stay where they are planted. But among them are brave flower-souls that ever reach out and up, as though striving to climb heights undreamed by their fellows.

The violets tell of an infinite love and of faith in abundance. For they symbolize the Domain of Childhood. Souls just beginning anew their journey through this garden of Life. Children live so close to the Infinite Heart that they can only express Love and Faith, the attributes of the Infinite. So violets, the symbols of Childhood, give to us the color-tones of the Highest Realms.

The blue of Unity, of Oneness, the all-embracing love of the Father. The white of the Beginning. The Completion. The Perfected Circle of Manifestation.

In the white violets too, blossom the tender, living memories of the little souls who only come to brighten our earth-lives for a while. They do not linger long enough to contact any stain from the world, and leave with us fragrant hopes of Heaven that grow fairer with the passing of the years.

The lilies are sisters of mercy in their soft, white robes, with hearts that through service have been steeped in gold. A sweet “God bless you” is the message of their perfume to the world.

Myriads of Angels keep vigil over little children while they sleep. Weaving fragrant petals around their tender love-thoughts in the watches of the night, and so the pansies come to us as sweet reminders of their loving eyes.

Wonderful dreams of earth-children are woven in the golden poppies that ever dance to fairy music, and brighten even the grey days of the garden.

With the setting sun, the soul of them slips away into the land where dreams come true. There the realization of a dream is breathed into each fluttering petal; and these golden secrets are showered upon the garden day by day.

Toward the upper end of the garden is where the roses grow. The roses that are the highest product of the flower-world. They typify wandering souls in their eternal quest for Truth. That now, though reveling in the colors and perfume of the sense-life, are ever hearing the silent voice that bids: “Come up higher.” So half-unconsciously the roses are lifting their heads toward the upper terrace. The air is softer there, the perfume sweeter.

For it is there the white roses grow. And the path that leads to that upper terrace takes the form of a cross bordered all along the way with vivid passion flowers.

Little buds are enclosed so tightly in green calyxes that even their color is not visible. Others half-blown are fragrant with rare promise.

While the roses in full bloom make all the garden fairer by their radiant beauty, so in the garden of Life the unopened buds are the young souls just beginning life's journey; and we should be patient if they do not always give forth the beauty and fragrance of the full-blown rose; who has had many re-births to bring his rose-soul to its present blossoming.

The poppies are cup-bearers of sleep to the flowers. When the Day begins the singing of its swan-song to the night they scatter the fragrance of golden sleep over all the garden.

Soon the violets are tucked in their cozy beds of green and the roses bend low in drowsing dreams of perfume. As the shadows fall, and the stars begin to shine, the breath of prayer hovers white above the lilies. For the prayers of Saints take form on earth in lily-blossoms.

The night slips down with velvet fingers that caress and hide all the rough, unsightly places, the scars on Nature's face, and covers them with a soft dusk of dreams.

So in the garden of Life, compassion soothes and hides all the mistakes and rough hurts made in a human

(Continued on Page 191)

# Question Department

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## Where is Christian Rosenkreuz?

**Q**UESTION: Can you tell us anything about Christian Rosenkreuz, his person habitat, and environment, what part of the world is he in? It has been said that he is on the western coast. Please tell me if it is permissible to know.

*Answer:*

No, it is not permissible to know. The whereabouts and the movements of the august Head of the Rosicrucian Order are always shrouded in mystery. If you have read the Rosicrucian Initiation as explained in the *Cosmo*, you will remember that he does not even appear in the body at the Temple services, so far as the lay brothers are able to determine, for though the Temple is built of ether and the Twelve Elder Brothers together with the lay brothers function in their soul-bodies during the Temple service, the majority among us are able to see a body built of even so tenuous a substance as mind-stuff. Hence it is evident that the presence of the Head of the Order is altogether spiritual and it is said that he manifests only to the twelve who, like him, are able to function in their highest vehicles.

Nevertheless, as has also been explained in the *Cosmo*, the Head of our august Order is always active in the affairs of the world, working with the governments of the nations in the western world to guide them along the appropriate path of their evolution. To this end he appears in a physical embodiment, at least part of the time, and if memory serves the Editor right a lay sister ventured to put a question concerning this matter to one of the Elder Brothers shortly after the outbreak of the war. The rest of us held our breath, amazed at her indiscretion. She wanted to know if Christian Rosenkreuz was on the throne of one of the warring nations. The Elder Brother appeared considerably taken aback at the question, but told her that such matters could not be discussed as the slightest inkling of his identity might destroy his usefulness, but he answered the question so far as to say that Christian Rosenkreuz was not to be found on the throne of any nation and at the same time he intimated that he was the power behind the throne, but gave us no clue that could lead us to look anywhere in particular. Besides, to do so would be impertinent in the highest degree. We were, however, left free to indulge in our own speculations and the Editor's pointed to Russia where an obscure monk seemed to exercise a strange

influence that commenced about the latter part of 1905 when Saturn and Mars were in conjunction in the sign Aquarius which rules Russia. Since the time of those great riots this monk has had a strange influence in the Empire. We have never spoken of this to anyone before now that we learn from a newspaper clipping that that career has ended, so it will probably do no harm if our conjecture is correct, but in that case we predict that there are still further developments to be expected and that the monk from Tomsk will be heard from again. If we are mistaken, the speculation can hurt no one and we give it and the newspaper account only for what they are worth.

This monk was maligned in the highest degree and accused of all the crimes on the calendar, a fact which may make it difficult to believe that he was indeed our holy Father Brother C. R. C., but a little reflection soon shows that a bad reputation may be borne by the most spiritual. Was not Christ called a winebibber? Was it not said "He hath a devil," and was He not crucified as a criminal? What wonder then that the monk from Tomsk was accused of being drunken and dissolute. What wonder that he was assassinated for the supposed reason that he was winning the Czar over to a scheme for the conclusion of a separate peace with Germany?

There are millions in Russia who mourn him as a saint, he was the poor man's friend; there are others who seek to brand him as a sychophant, a hypocrite, and an impostor, but one thing is absolutely certain, he was a man possessed of an unusual power or they would not have feared him.

The following clipping from a newspaper sent by a correspondent is one of a number of accounts which have appeared in various places:

"An incredible reign has just ended at Petrograd. It was the reign of a monk. A simple peasant was Grigori Rasputin when he first appeared in the Russian capital a half score years ago. He came from Eastern Russia—the Russia that merges into Asia and shares its mysticism. This monk trod a path of victory to power. How great this power was over the lives of 180,000,000 people will never be known.

"It is known, however, that Grigori Rasputin—'Saint Grigori' they called him toward the last—sent explicit orders to ministers, and these orders were obeyed. It is known that his levees in the palace once occupied by

Grand Duke Alexis were attended by the nobility of Russia—by high-born ladies of the palace, by generals in glittering uniforms, by all the high and the mighty of the empire. The poorest also came with prayers and petitions, which were granted with the initialed order of Rasputin to heads of government.

“It is also said that this saint who came from Asia exercised a mysterious power over the conscience of the Czar; that the Czarina bowed her imperial head to his decrees; that rulers were elevated to the skies or humbled to the dust at his word.

“And the strange story of this monk who brought the darkness of the Middle Ages with him is not based upon hearsay. Since 1912 the representatives of the Russian people have been struggling to free Russia from the grasp of this Richelieu who could barely read and write.

“Again and again has the Duma denounced the ‘dark forces’ which dominated the palace. Yet so powerful was this exalted peasant from Tomsk that he could defy the unanimous vote of the Duma demanding his elimination from the life of Russia. So strongly was he entrenched in the seat of the mighty that he could issue a decree commanding the Russian press to cease its clamor—and he could enforce his command.

“There is no parallel to the twilight rule of this monk except in the Middle Ages or in the ‘Forbidden City’ of Peking. In the Forbidden City, the walled stronghold of the Manchus, a concubine in our time rose to be empress dowager of 400,000,000 yellow persons. Her rule was absolute. The shadowy figure of the nominally-reigning emperor was blotted out by the empress dowager’s actual power. Tzu-His, with her enameled face and her gorgeous finery, uttered the words that meant life or death to courtiers, governors, and viceroys.

“What went on behind the walls of the Forbidden City none knew. One or two European women were admitted to that domain of slaves and eunuchs. What they reported was exceedingly interesting. It afforded a glimpse into a world which the Europeans believed to have passed forever with the advent of gunpowder, and the railroad and the telegraph. But the machinery that moved that government by women and by slaves remained a mystery. The power that controlled the lives of 400,000,000 people remained a shadow.

“The story of Rasputin is more amazing than the story of the dowager empress, Tzu-His. The holy man from Tomsk dominated, not a scheduled oriental harem surrounded by high walls of brick and tradition, but one of the most brilliant courts of Europe—the Europe of today, the Europe that is dealing with tragic facts. The empire that Rasputin swayed with his strange pretensions to a divine mission and divine powers is one of the deciding factors of a decisive period in the history of civiliza-

tion. The anachronism might well be regarded as incredible.

“And yet this man undoubtedly played, or tried to play, a master’s part in the affairs, not only of Russia, but of Europe. All Russia believes that eight years ago Rasputin, by his mysterious powers prevented the outbreak of war between Russia and Austria-Hungary at the moment when the Bosnia-Herzegovina question stirred the fires of international hatred and suspicion to a fresh blaze.

“In the present crisis, amid the solemn surroundings of the Russian Parliament, Rasputin has been accused of seeking to sell his country to the enemy by trying to bring about a separate peace on humiliating terms between Russia and the Central Powers. The crime that brought an end to his mystic overlordship of the imperial mind and conscience has been greeted in the Duma and by the Russian press as an act of national deliverance.”

*Question:* You sometimes speak of *young* souls and *old* souls. Were we not all started in this earth-life at the same time, or did some come on a previous life-wave? Are not all the white people of the same soul-age?

*Answer:*

Yes we were started at the same time as Virgin Spirits on our pilgrimage of evolution, but from the very start there were some who were more adaptable to their environment than others, and therefore from the very beginning there have been some who have straggled behind in life’s school, just the same as we find children in our schools at the present day. Some are more precocious than others and these precocious ones in life’s school were naturally able to pass into phases of evolution carrying with them a higher degree of consciousness than others. Thus the life-wave which is now human has been automatically divided into a number of classes which we now see as white and black, red and yellow people and the lowest of the school are now the anthropoid apes. On the other hand, there are also some who have been particularly precocious and who have taken higher steps in evolution than the majority of mankind. They are, comparatively speaking, very few, however, and we find them as initiates, adepts, and Elder Brothers of humanity, who stand at the top of the ladder of the human life-wave. Therefore it is true that we have all been on the road of evolution the same length of time but some have been more adaptable, more diligent, and therefore they have gathered for themselves a greater amount of experience. That is what really makes the soul-age, so that those who have attained the highest amount of knowledge may probably be called “*old* souls,” while those who are behind them are, comparatively speaking, “*young* souls” and those spirits who inhabit the anthropoids we may say are “*soul-less*.”



# The Astral Ray

\* \* \* \* \*

## Premature Birth

**W**E HAVE received the following letter of inquiry from a student; and have paragraphed it in order to facilitate answering the questions:  
Editor "Rays for the Rose Cross,"

Dear Sir:

(1) Will you kindly explain in the Astral Ray, this apparent discrepancy of statement: In the current number of the *Rays*, page 110, last lines of first paragraph, it is stated, "...and that when we seem to delay or accelerate birth *we really are aiding nature* to take its predetermined course..." Whereas in your article on the Triplets last year it was written: "...it would be absolutely wrong if a physician hurried someone across the threshold when he was about to die...it is in no way different from what the physician does when he hurries the birth of a child... then we may see a reason for the fact that certain people do not seem to fit into their environment. They were hurried into the world under a planetary vibration that was not at all intended for them." I had fixed firmly in my mind the admonition contained in the "Triplet" article, but these later remarks seem to modify it.

There are two other points on which I am seeking light.

(2) In this same article in the February number it is said: "...it is better to be born when the Moon is increasing in light...the growing Moon always increases vitality and furthers our affairs." But in several past Readings it has been pointed out that the *conjunction* of the Moon with the Sun is one of the best auguries for health and general prosperity?

(3) In a recent Vocational Reading, writing of the square of Saturn and Mercury, it is said: "This makes you critical and sarcastic, particularly to those you work with." Saturn is, however, the planet of diplomacy, and in former Readings it was stated: "...while if Mercury is in the saturnine signs Capricorn and Aquarius, or Saturn

is in the mercurial signs Gemini and Virgo, *or Saturn and Mercury are configured*, it gives the person caution, *tact*, and diplomacy."

Yours very sincerely,

E. G. B.

*Answer:*

The article on the tardy triplets appeared in the Feb. 1916 issue and for the benefit of those who have not read it we may say that the lady who gave birth to these triplets had no regular obstetrician in attendance but was looked after by her aunt *who allowed nature to take its course*. The first of the triplets was born on September 22<sup>nd</sup>, 1915 at 1:50 a.m. Triplet No. 2 was born September 24<sup>th</sup> 1915 at 1:15 a.m., and triplet No. 3 was born ten minutes later. Thus there was an interval of forty-eight hours between the birth of the first and the last one. This is an abnormal case which comes near being in the same category as a seven month's birth and we have never seen the horoscope of a seven month's child that fitted, neither have we seen a seven month's child who fitted into his environment. There is always something wrong in the life when the period of gestation has been interfered with and the person has received his planetary baptism at a time when the stellar configurations were unsuited to his case and condition. Therefore we said and think that it is criminal to bring a child to birth under such conditions. In the case of these triplets the mother did not have labor pains from the time the first one was born until the second one was nearly ready to enter the world. Had an obstetrician brought them to birth in spite of this, two days before the appointed time, he would, in our opinion, have caused trouble for the two last ones, and although we did not express it in the article on the triplets, it has always been our opinion that just on that account the lady was left without a professional attendant and given a nurse who would not take drastic measures. We think that it is sometimes possible for an

astrologer to give advice which may interfere with the ripe destiny of someone else and we may cite in illustration of this the case mentioned in the *Cosmo* where the Editor warned a man of an accident on a railway which would happen on a certain day. The man went on the railway however, and was hurt according to the prediction. He thought that the twenty-eighth was the twenty-ninth and we believe, to counteract the prediction of the Editor, the Lords of Destiny or their agents made the man forget. Thus we believe that they interfere in all things which are not to be altered by human interference and on that account we think the mother of the triplets was provided with someone who would allow nature to take its course. Special cases are taken care of in a special manner and there is probably a reason for the untimely births, but we have never had the time or the opportunity to investigate that.

With respect to the point brought up in the second paragraph, it is perfectly true that we have said all these things and there is no reason to modify any of them. The conjunction of the Sun and Moon is one of the best auguries for health and general success. At the conjunction the Moon begins to increase in light and continues to do so until the time of the full Moon. Truly it is better to be born while the Moon is increasing in light than from the full Moon to the next conjunction when the light of the Moon is on the wane.

With respect to the matter mentioned in the last paragraph, the student should realize that the virtues conveyed by a planet are brought out by sextile or trine in particular, while the vices of a planet are inculcated by the square or opposition, which are bad aspects. If now we set some of the virtues of Saturn down as tact and diplomacy, then we could not expect to find them under a square of Saturn and Mercury but we would look for the vices of Saturn and conclude that a person with that configuration must be cynical, critical, and sarcastic. We do not recollect where the reading is in which we said that if Mercury is in the saturnine sign Capricorn or Aquarius, or Saturn is in the Mercurial sign Gemini or Virgo, or Saturn and Mercury are configurated it gives the person caution, tact, and diplomacy. That is true if they are configurated *by good aspects*, for then the virtues of Saturn are brought out, but if the configuration is by adverse aspects, as the square and opposition, it brings out the vices. We may have been speaking of a good aspect in that case and had forgotten to mention also the modifying effect of a bad aspect. If so we trust that the foregoing will make it clear.

In conclusion, we may say that we are very glad to have the students bring up any points where they think there is a discrepancy or where we have not made our-

selves clear. In that way we shall get the most benefit out of these studies.

#### WHY MERCURY IS COLORLESS AND NEUTRAL

##### Question:

You say that Mercury is colorless and neutral in its influence. Would not that indicate that the humanity of Mercury is at a very low stage of development, and if so how can they have an influence upon the mind of humanity in such a manner that it promotes reason?

##### Answer:

During the first three and a half revolutions of the Earth Period the influence of Mars had been paramount to galvanize humanity into action, but since the middle of the Atlantean Epoch when mind had been given to all, *evolution* and *epigenesis*, the exercise of man's own original creative talent, are gradually bringing us Godward. While the influence of Mars was paramount as said, the Mercurial influence was almost nil, for the planet Mercury had been in obscurity undergoing one of the periodical planetary rests, from which it began to emerge during the Atlantean Epoch, when the Lords of Mercury were called upon by Jehovah to aid Him in counterbalancing the influence of the Lucifer Spirits upon humanity. Since that time the influence of Mercury has been constantly increasing, but it will probably take many millennia before its full influence is felt because there are no sudden processes in nature and it takes a long time for a planet to go to rest or come out from a period of obscurity. It must not be forgotten either that we are not mentally qualified to take full advantage of the Mercurial vibrations as they exist at the present time, for the humanity of Mercury is far beyond our stage of development, though they, as well as all the other planets, are following different lines of evolution from that which is going on upon the earth.

With respect to the *color* of Mercury, we may say that when one is in the physical body and focuses his sight upon the world of concrete thought, the first color we see is blue-black or indigo, something like the intensified color of the blue core of a gas flame. At times it appears darker than others, though probably that may be due to conditions in the observer, but it seems entirely vacuous. The feeling and the sensation is something similar to that which one has after being out in a very bright sunlight when one suddenly enters a house. The sight has to be adjusted to conditions there and until that time all appears black or dark, then gradually one perceives a white light in and through everything. The whole region of Concrete Thought is basically a dazzling, brilliant white, or perhaps colorless and in that the different things take unto themselves a color which stands out all the

more sharply and brilliantly because of the absolutely colorless light which pervades the whole region, and it is probably because of that absolute crystal clearness that there is no space perception possible. The mind is formed of this colorless mind-stuff and because it is perfectly neutral it is able to show other things in their true colors. Perhaps the whole matter can be best explained by the illustration of a field-glass. If we take one that is of poor quality we shall find that the glass is not quite clear and that it shows a number of colors in the lenses. Thus the objects upon which this glass is focused are seen but indistinctly and their colors are not shown up true, but when we obtain a first-class instrument it is as we say, "*achromatic*," it will not show any colors in the glass and therefore it can properly transmit the true colors of objects upon which it is focused. Being perfectly clear and absolutely neutral it may be focused upon distant objects. The Mercurial rays are singularly well-adapted to express the mental faculty for the similar reason that they are colorless themselves.

*CHILDREN OF "AIRES"*  
Born: March 21 to April 20  
Agnes Cook

*Is it the tender star of love,  
The star of love and dreams?  
Oh no! From that blue tent above  
A hero's armor gleams.*

—Longfellow

It is the sign Aries which provides humanity with the heroic spirit, and persons who are ready to risk life and property for the upholding of a principle, the exploration of new territories, or pioneer work of any kind, have either the Sun in Aries, being born during the period above mentioned, or they have other planets in the Sign on another day of the year.

The type varies from the pioneer in thought, the student or scientist who perhaps risks his life to bring some blessing to others, as Sir James Simpson did during his efforts to obtain a safe anesthetic for child bearing women, to the hero of today leading his men on the field of battle, to glory or annihilation; others are explorers, big game hunters, empire builders, for the children of Aries have great intuition and plenty of imagination. They see new worlds by inner vision before they set out to conquer them, and as Mars is the planet which rules Aries, a good aspect is necessary in any horoscope to produce pluck, resolution, and self-reliance. Persons devoid of martial influence are mean-spirited, dejected, helpless creatures.

Do not worry therefore, mothers when your children appear boisterous and full of energy, when your boys are

perhaps rough, it is only the effect of Mars the Energizer, and the remedy lies in your hands—give them plenty to do, and plenty to think about. Aries children should have access to books, particularly those of adventure, and they should also be provided each one with some hobby or art to work off their superfluous emotions in a useful way. Some day you will be proud of your son or daughter, who is now such a "handful." As Aries children are born to take the lead wherever they may be placed, parents should see to it that they acquire habits of self-control, because we all know that self-government should precede the ruling of others. They are usually generous, and passionate in love, loyal in friendship. It does not matter to your Aries friend how peculiar, or wicked even you may be, he loves you just the same, and will defend you against all criticism. They are very lovable themselves, and highly magnetic, consequently sometimes attract weaklings into their sphere of friendship. In most cases the life is full of changes, and unusual episodes, perhaps because the son of "Aires" is a born adventurer, and loves a Quest of any kind. Under Aries we find surgeons, dentists, military men, workers in metals, religious leaders (Mahomet was an "Aries" man), and those who are employed in mining, exploration, and research work.

We find General Booth, Emil Zola, Don Carlos, the Duke of Cambridge, late King of Rumania, Mrs. Besant, General Gordon, W. Q. Judge, Tom Mann, and Carmen Sylva, and George V. of England, all have the sign Aries strongly marked.

#### **NEW PREMIUM OFFERS**

In order to further stimulate subscription effort, we will give the following premiums for NEW subscriptions, (not renewals or people who are already on our list as past, present or prospective students, but *strangers*):

The *Rosicrucian Cosmo-Conception* for 5 yearly subscriptions.

The *Rosicrucian Philosophy* for 4 yearly subscriptions.

The *Rosicrucian Mysteries* for 3 yearly subscriptions.

The *Message of the Stars* for 2 yearly subscribers.

When sending in subscriptions be sure to state what book you want; cash must accompany order, but if you cannot at once get the required number to secure the book, send them one at a time, and when you have done your part we will send you the premium.

*Let the road be rough and dreary,  
And its end far out of sight,  
Foot it bravely, strong or weary,  
"Trust in God, and do the right."*

—Selected

*Our Motto: A Sane Mind, A Soft Heart, A Sound Body*

## Our Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. Please note that we do not promise anyone a reading to get them to subscribe. We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your luck, if it does not, you have no cause for anger at us.

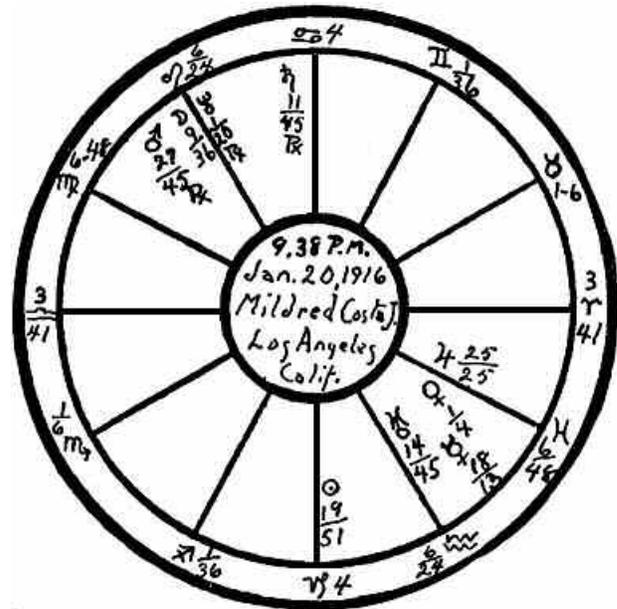
### We Do Not Cast Horoscopes

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 trouble of returning their money. Please do not thus annoy us; it will avail you nothing.

**M**ILDRED Costa I., born Jan. 20<sup>th</sup>, 1916, 9:38 p. m.,  
Los Angeles, Calif.

Four cardinal signs were on the angles at the time of Mildred's birth, giving her an inherently active and restless disposition. Uranus, the intuitional, spasmodic planet, is in conjunction with Mercury in the intellectual sign Aquarius. This gives her an original, intuitive, quick, and alert mind with a tendency, however, to be very independent and resentful of every restraint and restriction; she will want her way regardless of the conventionalities. The Moon, which is the other significator of mind, is in opposition to Uranus. This will further strengthen the imagination and make it exceedingly fertile so that we have before us a very unusual character which the parents will find it very difficult if not impossible to train, for most of the planets are in fixed signs and the saying "If she will she will and you can depend upon it, if she won't she won't and that's the end on it," applies with particular force to Mildred. However, you have seven years at least before you in which much good work may be done and you have some unusually promising material to work with before the vital body, which is the vehicle of habit, has set and the undesirable tendencies have become ingrained. She is very much in need of poise and self-control to guide her unusual ability into the proper channels, and now is the time for her to learn it, if ever. Be sure that you use moderation. Mildred has Saturn, the planet of obstruction, in Cancer, the fourth sign signifying the home. This shows the restraining hand of the parents, but it should be laid on as lightly as possible however, for there is nothing that kills ambition and breaks the progressive spirit in a child as much as the parental "Don't, don't, don't," which comes from Saturn in the fourth sign or the fourth House.

Financially, Mildred will be well taken care of, for the Sun, which infuses life into all things it touches and that come in contact with its rays, is sextile to Jupiter, the planet of opulence, Jupiter being in the sixth house which governs service, shows that she will always be very popular with employers and other employees. She will indeed be so well liked that people in high and fixed positions, signified by the Sun, will by their influence secure her pro-



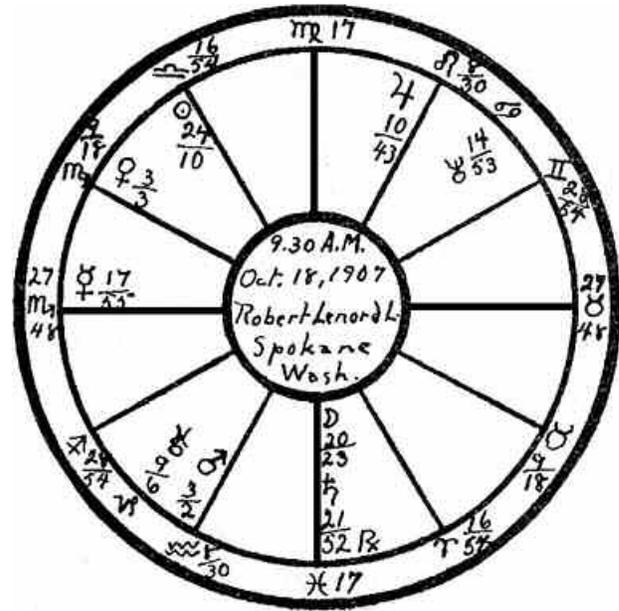
motion to a place of prominence. Should she become an employer herself or have charge over other employees, she will be very successful and popular in the management of them and gain much through them, but not so with respect to friends, for in the eleventh House we find the Moon in opposition to Uranus, and Mars in opposition to Venus. This shows that her friends will always seek to use her for their own benefit and then slander her behind her back. Therefore, Mildred would better be very careful in the selection of her friends. People who have such original dispositions are always liable to be misunderstood and therefore the subject of slander.

With respect to health we find Uranus in conjunction with Mercury and in opposition to the Moon from the signs Leo and Aquarius, which govern the spinal column, and Neptune is in opposition to the Sun, which is also on the cusp of Aquarius. This will give Mildred a supersensitive nervous disposition which should not be unduly taxed. It is like a fine watch or chronometer which needs to be in a balanced frame. It is much more valuable than a cheap alarm clock but cannot stand the same rough treatment. So it is with Mildred. She is too sensitive to withstand severe nervous strain and during the school period it

is best for her not to study too hard for she will learn far more intuitively than her school mates by the hardest kind of a grind. You need not be afraid of her in a general way, however. The Moon, which governs the female functions, is in opposition to Uranus, the spasmodic planet, and therefore you may find her irregular in her menses, but the life-giving Sun is sextile to Jupiter, the planet of plenty. This gives good fortune and good measure in health as in wealth and happiness according to the position wherein it is placed. This will counter-balance all the minor tendencies so that on the whole Mildred will enjoy good health through life.

**R**obert Leonard L., born October 18<sup>th</sup>, 1907, 9:30 a. m., Spokane, Wash.

One glance at this horoscope is sufficient to show us that Robert will be a very versatile character for the planets are scattered over the greater part of the horoscope and we find Mercury, the planet of reason, in the martial sign Scorpio, showing that he is mentally energetic, quick, and alert, but he is not impulsive, for Mercury is singularly well-aspected. It has a trine to Saturn, the planet of obstruction, which gives caution, tact, diplomacy, forethought, and the ability to concentrate deeply upon any subject so that he may know what he is going into before actually taking the venture. Mercury is also trine to the Moon, which is co-significator with him of the mind. This helps to strengthen the imagination and gives the ability to visualize the thoughts and ideas conceived by him, and finally, Mercury is trine to its higher octave Neptune, which is placed in the psychic sign Cancer. This will have a tendency to bring Robert in touch with occultism, for the configuration occurs from the eight and twelfth Houses. It will make him sensitive to the vibrations from the invisible worlds and may be the means of giving him psychic experience of a nature that will benefit him spiritually. We also find Jupiter, the planet of religion and philosophy, in the ninth House governing the mind. This will make the nature of Robert benevolent, helpful, and sympathetic. It will give him high aspirations and bring him much esteem in the community in connection with social and religious work. The Sun and Venus placed in the eleventh House, the House of friends, hopes, and aspirations is a good omen in that respect. Robert will meet with many friends, people higher in the social scale who will help him advance in life. He will also find many friends among the opposite sex, but as Venus is sextile to Uranus, the planet of originality and independence, we may judge that his relations with them will be rather too unconventional. Venus in Scorpio square Mars the ruler of Scorpio will give him unusually strong sexual tendencies and there are indications that this will bring him into trouble besides sapping his vitality. As this is not exactly



a medical journal we dare not express ourselves quite freely but we would advise that you take Robert to a physician that it may be determined whether circumcision is advisable. Where there is a superfluity of flesh there is also an irritation which additionally excites an already abnormal tendency and the removal thereof does much to relieve the person afflicted with an intense passional nature. Saturn in Pisces which governs the feet shows that Robert will have a poor circulation in the extremities which may react in the intestines governed by the opposite sign Virgo, but as Saturn is unafflicted there will probably be no serious inconvenience. Had this been a female horoscope the conjunction with the Moon would have affected the health much more seriously by obstruction of the female functions. As it is the effect will probably be confined to cold feet.

In respect to finances we see Uranus in the second House and sextile to Venus and Mars, also in the second square to Venus. This shows that Robert will always have considerable money, he has an excellent earning power, but we also find that there will be a tendency to squander his substance on the opposite sex. He has already passed the plastic age and unfortunately the indications occur from fixed signs, so that you will probably find it difficult to change him now, however, it is better to make the attempt late than not at all. We would advise that when you give him an allowance you should require him to give an account of how he has spent it and advise him what is right and wrong in that respect. There is one blessing, he has a reasonable mind and you may be able to show him logically which is the best course for him to pursue. We would also advise that you teach him the functions and the sacredness of sex together with the dreadful consequences attendant upon the abuse thereof. He has a very strong

will power and if you can convince him of these matters it is quite possible that he may be able to rule his stars in that respect. At least he will not go blindly into something with which he is unacquainted. His eyes will be opened and there is the possibility that he may catch himself up sooner than if he is not warned at all.

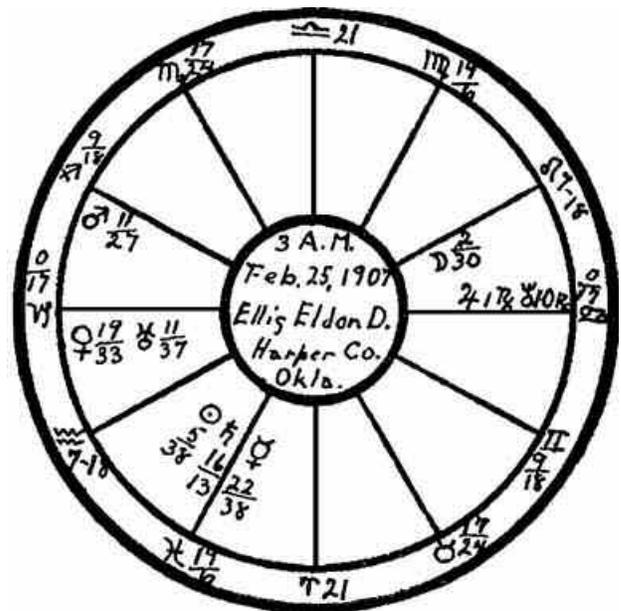
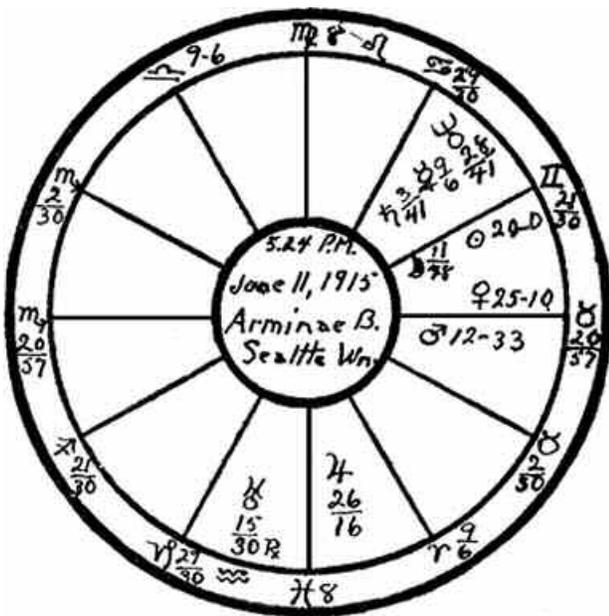
**A**rminae B., born June 11<sup>th</sup>, 1915, 5:24 p. m., Seattle, Wash. At the time of Arminae's birth we find the energetic sign Scorpio rising and Mars the ruler sextile to Mercury. This gives her a quick and alert mind, able to grasp an idea the moment it is presented. At the same time she is not impulsive for Mercury, the planet of reason, is in conjunction with Saturn, the planet of obstruction. This acts as a brake upon impulse and gives her the ability to concentrate upon whatever subject comes under her notice, but unfortunately this position also carries with it the tendency to blues and evil forebodings, specially when placed in the lunar sign Cancer. The Moon, the planet of imagination, is in the mercurial sign Gemini trine to Uranus, the planet of intuition placed in the intellectual sign Aquarius. This further sharpens the intellectual faculties so that it will not be necessary for her to reason upon things in order to arrive at a correct conclusion, but she will gain the solution to her problems mostly by intuition. This configuration will also give her originality and independence of thought.

With respect to marriage we find that Venus, the planet of love, is essentially dignified in her own sign Taurus, sextile to Jupiter, the planet of benevolence, also essentially dignified in the sign Pisces. Venus is placed in the seventh House indicating the condition of marriage, sextile to Neptune in the fourth sign Cancer, and Jupiter is in the fourth House. Thus conditions are extremely favor-

able for a happy marriage and a contented home life. But the Sun, which indicates the marriage partner in a woman's horoscope, is on the cusp of the eighth House, indicating his financial condition, and square to Jupiter, the planet of opulence in the fourth House. This shows that here is a liability to financial difficulties and loss, but there are no indications of poverty. Quite the contrary, there does not seem to be any particular or glaring fault in Arminae and the general state of the health is also good. Saturn in Cancer always gives a tendency toward some peculiarity in the choice of food and if this is indulged his conjunction with Mercury will cause nervous indigestion. But even this will probably not be of a very aggravated nature in her case as the planets are full six degrees apart and therefore weak in their operation. So that to sum up, the life is shown to be a quiet and contented one passed mostly in the home and filled with the cares and pleasures of a family.

**E**llis Eldon D., born Feb. 25<sup>th</sup>, 1907, 3 a. m., Harper Co., Oklahoma.

This is a strong horoscope, strong for good and for bad. There are four cardinal signs rising, giving Ellis an active, energetic nature. Saturn, the ruler of the Ascendant, is in conjunction with Mercury. This deepens the mind and gives him power of concentration, but also the tendency to look upon the dark side of things. This however, is considerably modified by a sextile to Venus, the planet of love, light, and cheerfulness, so that probably the gloom will not be as deep as otherwise. Furthermore, the life-giving Sun is trine to Jupiter, the planet of optimism, also to Neptune and sextile with Uranus, the planet of intuition. These are all influences which brighten the disposition and throw sunshine into the life. But Mars, the plan-



et of dynamic energy, is in the twelfth House indicating sorrow and self-undoing, square to Saturn, the planet of obstruction. This indicates that Ellis will have an unusually quick and violent temper, which is apt to bring him into trouble. It makes the nature cruel, selfish, and deceptive and on that account it breeds enmity with those about him. It even indicates a liability to imprisonment. Unfortunately he is already ten years of age and the best period for work with him is therefore past. But nevertheless, the affliction occurs from common or flexible signs and there are so many other good traits in this horoscope that it seems that even now you should be able to mould his character in such a manner that you will at least minimize the tendency. Probably you have already noticed these characteristics in embryonic manifestation and have already battled with them. In that case it should be possible to help him overcome. Above all things try to teach him how to curb his temper, for without doubt whatever trouble comes to him will be because at the time he loses control of himself and acts rashly on the impulse of the moment.

So far as the financial fortunes go Ellis will have many ups and downs in life. The Sun is trine to Jupiter, the

planet of opulence, so that at times fortune will smile upon him and give him abundantly of the world's goods, often in the most sudden and unexpected manner, as indicated by the sextile of the Sun and Uranus. But then the square of Mars from the twelfth House, the House of sorrow will bring losses and financial difficulties. He will have a considerable amount of money but will not be able to keep it and it will be something similar in the matter of health. The constitution is physically strong but the square of Mars to the Sun and Saturn shows a liability to colds and fevers, inflammatory diseases, and accidents, a sensual nature which will sap his vitality; in short as we said in the beginning of the horoscope reading, it is a strong nature divided between good and bad and according to whatever he chooses the life will be happy or unhappy. But there is one blessing, that this horoscope shows a considerable amount of latitude of free will so that *he will have a chance to choose for himself* without being very seriously handicapped and if you can only aid him in the matter of self-control you will minimize the tendencies to trouble wonderfully and enhance his chances for a successful and happy life in the same degree.

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## Vocational Readings for Young Men and Women

Vocational indications of the horoscope are outlined for the benefit of young men and women between 14 and 25 under the same conditions as those governing childrens' horoscopes; which see.

MARGARET Elsie P., born October 20<sup>th</sup>, 1903, at 3:30 a. m., Baltimore, Md.

At your birth there were four common signs on the angles. This gives an indication of a mental rather than a physical occupation. We also find that Mercury, the planet of reason, who rules the Ascendant, is trine with Saturn, the planet of patient persistence and diplomacy, and the configuration is from intellectual signs, Libra and Aquarius. This shows a strong mentality able to grapple with serious problems and to succeed in any line of work where such matters are to be solved. The Moon, which governs the imaginative faculties, is conjoined with the Sun in the scientific sign Libra, sextile with Mars, the planet of dynamic energy and Uranus, the planet of intuition. This gives you a very vivid imagination and an unusual intuitional ability. We also find the airy intellectual signs Gemini, Libra, and Aquarius on your tenth, second, and sixth Houses, which indicate the service to be rendered in life, the financial reward resulting therefrom, and the social standing attained thereby. All these things show that you will succeed best in a mental career, scientific or literary, or perhaps a blending of both. You have the ability to weave plots in your mind, deep plots and curious ones. Probably that may indicate fiction or it may be philosophy. It is certain, at any rate, that you will be

interested in the deeper problems of life and it is quite likely that they will find a place in your writings.

Winston M., born July 30<sup>th</sup>, 1902, at 6:48 a. m., Evanston, Wyoming.

At the time of your birth four common signs were rising, as in the previous horoscope, and the indications point, of course, to a career having to do with mental rather than physical work, but what that will be is not so very clearly outlined in your case, for Mercury, the planet of reason, is opposition to Saturn, the planet of obstruction. This gives you a great ambition but involves troubles, delays, and disappointments in the realization of them. You don't understand yourself and you are of course misunderstood by others also. Musical ability of an inspirational nature is shown by the conjunction of Venus with Neptune in the psychic, emotional sign Cancer. Mars is also there lending energy and the ability to prosecute that line of endeavor and if you did you would attain success in it. But there is something better in store for you if you can find it and the following indications are the pointers which will show you the way. The three scientific airy signs Gemini, Libra, and Aquarius are on the tenth, second, and sixth Houses pointing in a

Continued on page 192

# Studies in The Rosicrucian Cosmo Conception

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## The Earth Period

LEMURIA AND THE LEMURIANS

By Kittie Skidmore Cowen

**I**T WAS not until the latter part of the Lemurian Epoch that the human life wave reached the stage of development where it could properly be called a Race. At this time the atmosphere was still very dense, something similar to the fire-fog of the Moon Period—but denser. The Earth's crust had become quite hard and solid in places, while in others it was still fiery, and between the islands that had formed, the water surged, a boiling, seething sea. Volcanic outbursts and terrifying cataclysms were very frequent, for the nether fires struggled fiercely against the formation of the encircling crust which was to imprison them.

On page 275 of the *Cosmo* we are given a very clear idea of conditions as they then existed. Here we read: "Upon the harder and comparatively cool spots man lived surrounded by giant fern-forests and animals of enormous size. The forms of both man and animal were yet quite plastic. The skeleton had formed, but man himself had great power in molding the flesh of his own body and that of the animals about him.

"When he was born he could hear and feel, but his perception of light came later. The Lemurian had no eyes. He had two sensitive spots which were affected by the light of the Sun as it shone dimly through the fiery atmosphere of ancient Lemuria, but it was not until nearly the close of the Atlantean Epoch that he had sight as we have today. Up to that time the building of the eye was in progress. While the Sun was within—while the Earth formed part of the light-giving mass—man needed no external illuminant; he was luminous himself. But when the dark Earth was separated from the Sun, it became necessary that the light should be perceived, therefore, as the light-rays impinged upon man, he perceived them. Nature built the eye as a light-perceiver, in response to the demand of the already-existing function,

which is invariably the case. The amoeba has no stomach, yet it digests. It is all stomach. The necessity for digesting food built the stomach in the course of time, but digestion took place before the alimentary canal was formed. In an analogous manner, the perception of light called forth the eye. The light itself built the eye and maintains it. Where there is no light there can be no eye. In cases where animals have withdrawn and dwelt in dark caves—keeping away from the light—the eyes have degenerated and atrophied because there were no light rays to maintain them and no eyes were needed in the dark caves. The Lemurian needed eyes; he had a perception of light, and the light was commencing to build the eye in response to his demand."

At this stage of his development the Lemurian was also unconscious of the birth of his body. He could not see it, nor could he see anything else, but he did *perceive* his fellow-beings. This, however, was an inner perception like our perception of persons and things in dreams; but there was one very important difference—his dream perception was clear and rational.

Pain was the means of making the Lemurian aware of his body, as well as of the world without. On page 277 of the *Cosmo*, we learn the following: "Thus he knew nothing at all about his body, in fact, he did not even know he had a body, any more than we know we have a stomach, when that organ is in good health. We remember its existence only when our abuse of it causes us to feel pain there. Under normal conditions we are entirely unconscious of its processes. Similarly did the body of the Lemurian serve him excellently, although he was unaware of its existence. Pain was the means of making him aware of his body and of the world without."

"Everything in connection with the propagation of the race and the bringing to birth, was done by the direction

of the Angels under the leadership of Jehovah, the Regent of the Moon. The propagative function was performed at stated times of the year when the lines of force, running from planet to planet, were focused at proper angles. Thus the creative force encountered no obstruction and parturition was painless. Man was unaware of birth, because at that time he was as unconscious of the physical world as he now is during sleep. It was only in the intimate contact of sex relation that the spirit became aware of the flesh and the man *knew* his wife. This is shown in such passages of the Bible as "Adam *knew* Eve and she bore Seth." It is also the key to the meaning of the "*Tree of Knowledge*," the fruit of which opened the eyes of Adam and Eve, so that they came to know both good and evil. Previously, they had known only good, but when they began to exercise the creative function independently, they were ignorant of stellar influences, as are their descendants, and Jehovah's supposed curse was not a curse at all, but a simple statement of the result which must inevitably follow use of the generative force which failed to take into consideration the effect of the stellar rays on childbirth.

"Thus the ignorant use of the generative force is primarily responsible for pain, sickness, and sorrow."

"The Lemurian knew no death because when, in the course of long ages, his body dropped away, he entered another, quite unconscious of the change. His consciousness was not focused in the physical world, therefore the laying aside of one body and the taking of another was no more to him than a leaf or a twig drying and falling away from the tree and being replaced by a new growth."

The language used by the Lemurian Race was very different from the one used at the present time. Turning to the *Cosmo*, page 276, we are told: "His language consisted of sounds like those of Nature. The sighing of the wind in the immense forests which grew in great luxuriance in that semi-tropical climate, the rippling of the brook, the howling of the tempest—for Lemuria was storm-swept—the thunder of the waterfall, the roar of the volcano—all these were to him voices of the Gods from whom he knew himself to have descended."

And again on page 278: "Their language was to the Lemurians something holy. It was not a dead language like ours—a mere orderly arrangement of sounds. Each sound uttered by the Lemurian had power over his fellow-beings, over the animals, and even over nature around him. Therefore, under the guidance of the Lords of Venus, who were the messengers of God—the emissaries of the creative hierarchies—the power of speech was used with great reverence, as something most holy."

And quite as different as the language was the mode of education. Page 278 of the *Cosmo* tells us: "The education of the boys differed greatly from that of the girls.

The Lemurian methods of education may seem shocking to our more refined sensibilities. In order to spare the reader's feelings, only the least cruel of them will be touched upon. Strenuous in the extreme as they may seem, it must be remembered that the Lemurian's body was not nearly so high-strung as the human bodies of the present day; also that it was only by the very harshest of measures that the exceedingly dim consciousness could be touched at all. As time went on and the consciousness became more and more awakened, such extreme measures as those used then became unnecessary and have passed away, but at that time they were indispensable to arouse the slumbering forces of the spirit to a consciousness of the outside world."

"The education of the boys was designed especially to develop the quality of *Will*. They were made to fight one another, and these fights were extremely brutal. They were impaled on spits, with full power to release themselves, but by exercising the will-power they were to remain there in spite of the pain. They learned to make their muscles tense, and to carry immense burdens by exercise of the will."

"The education of the girls was intended to promote the development of *the imaginative faculty*. They also were subjected to strenuous and severe treatment. They were put out in the great forests, to let the sound of the wind in the tree-tops speak to them and to listen to the furious outbursts of flood and tempest. They thus learned to have no fear of those paroxysms of nature and to perceive only the grandeur of the warring elements. The frequent volcanic outbursts were greatly valued as a means of education, being particularly conducive to the awakening of the faculty of memory."

Such educational methods would be entirely out of the question at the present day, but they did not make the Lemurian morbid, because he had no memory. No matter what painful or terrifying experience he endured, everything was forgotten as soon as past. The above-mentioned strenuous experiences were for the purpose of developing memory, to imprint these violent and constantly-repeated impacts from without upon the brain, because memory is necessary that the experiences of the past may be used as guides to Action.

The education of the girls developed the first germinal, flickering memory. The first idea of Good and Evil was formulated by them because of their experiences, which worked chiefly upon the imagination. Those experiences most likely to leave a recollection were thought "Good"; those which did not produce that much-desired result were considered "Evil."

And thus, it was through the manner of her education, that woman became the pioneer of culture and the first to develop the power of discrimination between "Good"

and "Evil." But, be it remembered that this seeming pre-eminence is in reality only seeming, for the Ego takes birth alternately as male and female, giving to each an equal opportunity. It is the fact that the male dense body has a negative vital body, while the female dense body has a positive vital body, that makes the Ego, when embodied in a female dense body, more susceptible to spiritual impacts.

The reason for the education of the Lemurian along these purely physical lines at this stage in the development of the Ego is explained in the *Cosmo* on page 280. Here we are told: "The Lemurian was a born Magician. He felt himself a descendant of the Gods, a spiritual being; therefore his line of advancement was by gaining not spiritual, but *material* knowledge. The Temples of Initiation for the most advanced did not need to reveal to man his high origin; to educate him to perform feats of magic; to instruct him how to function in the desire world and the higher realms. Such instruction is necessary today because now the average man has no knowledge of the spiritual world, nor can he function in super-physical realms.

"The Lemurian, however, in his own way, did possess that knowledge and could exercise those faculties; but on the other hand, he was ignorant of the Laws of the Cosmos and of facts regarding the physical world which are matters of common, everyday knowledge to us. Therefore, at the School of Initiation, he was taught art, the laws of Nature and facts relating to the physical universe. His will was strengthened and his imagination and memory wakened so that he could correlate experiences and devise ways and means of action when his past experiences did not serve to indicate a proper course of procedure. Thus the Temples of Initiation in the Lemurian times were High Schools for the cultivation of Will-power and Imagination, with 'post-graduate courses' in Art and Science.

"Yet, though the Lemurian was a born magician, he never misused his powers because he felt himself related to the Gods. Under the direction of the Messengers of the Gods, already spoken of, his forces were directed toward the molding of forms in the animal and plant worlds. It may be hard for the materialist to understand how he could do such work if he could not see the world about him. It is true man could not 'see' as we understand the term and as he now sees objects outside in space with his physical eyes. Still, as the purest of our children are clairvoyant to this day, while they remain in a state of sinless innocence, so the Lemurians, who were yet pure and innocent, possessed an internal perception which gave them only a dim idea of the *outward* shape of any object, but illumined so much the brighter its inner nature, its soul quality, by spiritual apperception born of

innocent purity.

"Innocence, however, is not synonymous with Virtue. Innocence is the child of Ignorance, and could not be maintained in a universe where the purpose of evolution is the acquisition of Wisdom. To attain that end, a knowledge of good and evil, right and wrong, is essential, also choice of action.

"If, having knowledge and choice, man ranges himself on the side of Good and Right, he cultivates Virtue and Wisdom. If he succumbs to temptation and does wrong knowingly, he fosters vice.

"God's plan is not to be brought to naught, however. Every act is a seed-ground for the law of Consequence. We reap what we sow. The weeds of wrong action bear flowers of sorrow and suffering, and when the seeds from them have fallen into a chastened heart, when they have been watered by the tears of repentance, Virtue will eventually blossom forth. What blessed assurance, that out of every evil we do, Good will eventually accrue, for in our Father's Kingdom naught but Good can endure."

This brings us to "The Fall of Man," which will be discussed from the Rosicrucian viewpoint in our next article.

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### **CHRISTIAN MYSTICISM BY CORRESPONDENCE**

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

### **ASTROLOGY BY CORRESPONDENCE**

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

#### ***How to Apply for Admission***

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

#### ***The Cost of the Courses***

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

# Nutrition and Health

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## Why Do Middle-aged Men Break Down?

IT IS customary with the majority of male mankind to call themselves the “lords of creation” and look upon womankind with patronizing eye as the *weaker sex*, to be cherished and protected; but it begins to dawn upon the world that the masculine claim of superior strength is largely based upon a fallacy. The feminine frame may seem more fragile, but according to an ever-accumulating array of testimonials it has a power of endurance and the spirit within the feminine body is dauntless to a degree far above that of the masculine. Men may face the bullets from a battery in a crowd, there is always the chance that they may not be hurt and there is such a thing as *collective courage*. But according to the testimonies of dentists they dread taking a male patient, for the larger percentage of men tremble and even shriek at the thought of having a tooth extracted while women bear the torture for hours with patient stoicism and one can only conjecture what would happen were men called upon to bear the pains of parturition before, during, and after the event. Statistics seem to prove that in spite of all apparent handicaps women live longer than men and it also seems that there are a great many more invalid men than women.

As we have often said, this can only be accounted for by the fact that *woman has a positively polarized vital body*. On that account she needs less clothing, she can endure much greater hardship than men and still survive. The following article by a member of the New York Board of Health takes cognizance of these facts and accounts for them on a physical basis. He thinks that more men die at forty than formerly because modern methods of hygiene are saving the lives of many children who would otherwise have died in infancy because of an inherently weak constitution, also because men indulge in bad habits, such as the use of liquor, tobacco, and over-eating. But while allowing for all these factors in shortening the years of the male contingent, the real, true underlying cause is to be found in the fact as already stated that woman has a strong, positive vital body which in the first place absorbs an enormous amount of solar force that sweeps through her body with the irresistible force of a Niagara, cleansing it from deleterious organisms and expelling them in radiant streams of energy which pour out through every pore in her body. There is an enormous difference between that and the comparatively weak vital body of the man. Take

this in connection with the fact of his numerous indulgences and one ceases to wonder why men die at forty. The real wonder is that he can abuse his body to that extent and still live to so ripe an age.

“That men just past the prime of life—say, just over forty—are very much more apt to succumb to disease than they were immediately before, and that this likelihood is greater now than it was a dozen years ago, is shown by a comparative table compiled by Dr. Chas. F. Bolduan, of the New York City Health Department, to serve as the text of an article on this subject contributed by him to *The Scientific American* (New York, July 17). The numerical evidence furnished by the table is hardly necessary, he thinks, for this modern tendency to go to pieces on the part of our middle-aged men seems to be universally admitted by physician and layman alike. It is only when we begin to inquire into causes that we meet with differences of opinion. The prohibitionist reformer, says Dr. Bolduan, is sure that it is all due to alcohol. The food-faddist attributes it to denatured foods. Others still are certain that immorality is the cause; the legislators of several of our Western States even lay the blame on the ‘deadly cigaret.’ And the harassed business man sitting in his club with a high-ball beside him and puffing at a black cigar assures you most emphatically that the rush of modern business life supplies the correct answer. Dr. Bolduan’s own answer is refreshingly short and sweet. ‘Why do men over forty break down?’ he asks. ‘Indulging their appetites!’ When one has reached the age indicated he should apparently ask himself seriously, ‘What do I want to do?’—and then not do it. Says Dr. Bolduan:

“We see that men past the prime of life do not live as long now as they did some years ago....Surprising... when we recall how generally death-rates have been falling during the past twenty years. Have, then, our statisticians erred? Not so. A little study of the table will show that there has been an enormous saving of life in infancy and childhood....

“This at once supplies a clue to the cause of the increased mortality at the higher age groups—many of the children’s lives we are saving lack vital resistance; they constitute the weaker members of society, and readily succumb to the diseases common in middle life....One of the reasons why men over forty break down is because they

recovered, in childhood, of marasmus, or scarlet fever, or measles, or diphtheria, or some of the common diseases of that period.

"We can gain further insight into the reasons why men over forty break down by examining into the prominent causes of death which carry them off at that time. Without citing the figures, I may say that this reveals a marked increase, in recent years, of deaths from heart-disease, arteriosclerosis, Bright's disease, and certain diseases of the nervous system.

"These diseases are intimately related to one another, and have many causative factors in common. Among these the most important are over indulgence in alcohol and tobacco, the poisons of syphilis, gout, rheumatism, and certain other diseases, overeating, especially overeating of meat, lead-poisoning, muscular overwork, exposure to cold and wet, and exposure to great heat.

"Various factors combine, Dr. Bolduan says, to prevent health-administrators from making headway against these diseases. In the first place, the onset is insidious, so that the disease becomes established before it is recognized. In the second place, it is not easy to prove to the patient the causal relationship of the inciting factor. Thirdly, most of the cases above enumerated are associated with some form of indulgence of the appetites, and these are difficult to control. He goes on:

"At present time the average death-rate in the United States is about 14, i.e., fourteen out of every 1,000 persons die annually. The writer is convinced that if syphilis and alcohol could be entirely eliminated, the rate would at once fall to 12 or under....

"I have already mentioned that the diseases playing so prominent a part in the mortality of men over forty, namely, heart-disease, arteriosclerosis, and Bright's disease, begin insidiously. It is important to remember, however, that a competent physician is able to recognize the signs long before your own attention may be aroused by the symptoms.

"In this connection, the results recently obtained in the routine examination of the Department of Health of the City of New York may be of interest, especially since the average age of these employees, namely, 33 1/2 years for men and 32 years for the women, represents the period when preventive measures should be begun. Of the 700 employees, 20, or 2.8 per cent., were overweight to such a degree as to menace their health; an abnormally high blood-pressure, with some albumen in the urine, was found in 25 cases, or 3.5 per cent.; some derangement of the heart of varying degrees of severity was found in 92 instances, or 13.2 per cent. Altogether the number of persons who needed either advice or treatment, or both, was 327, that is to say, 44 in every 100 had, without their knowledge, some vital physical defect which might have

shortened their life, by a number of years, if it had remained undetected.

"In conclusion, let me warn you of the dangers of overeating. Most of us eat too much. We would do well to follow the advice of the great English physician, George Cheyne: 'Every wise man, after fifty ought to begin to lessen at least the quantity of his aliment, and if he would continue free of great and dangerous distempers and preserve his senses and faculties clear to the last, he ought every seven years to go on abating gradually and sensibly, and at last descend out of life as he ascended into it, even into the child's diet.' In short, why do men over forty break down? Indulging their appetites!"

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#### *KINDNESS THAT KILLS*

Dr. Thomas J. Allen

"Mother love kills more babies than any other single cause," says Dr. Harvey W. Wiley, a statement with which we can fully agree—unintelligent love.

"The little one relishes cake and candy, so why not let him have it? No reason, except that it is unwholesome food for the child and tends to ruin his digestion. Children are too much allowed to prescribe their own diet, accepting this and rejecting that, as if they were the best judges as to what is good for them."

"A child's food should be extremely simple," says Dr. Wiley. "My two little boys usually have for their dinner brown bread and butter and milk—that is all. They are healthy and happy. Whole cereal (from the entire grain), toast, an orange or an apple, are suitable for little folks. Most children eat too much and too often, chiefly through the mistaken indulgence of mothers, aunts, and other female relatives," he says.

The reader of these Hints should fully understand that children should be fed regularly and given nothing between meals, and that, as I have explained, fruit should be given at a separate meal, instead of candy, no cake or pie being allowed under any circumstances. And this is especially important now, in view of the danger of infantile paralysis, the fundamental cause of which lies, undoubtedly, in the derangement of digestion.

A parent who has been endeavoring to follow these suggestions, writes me that the chief difficulty is in making the children understand that they should not have these things that are liable to lay the foundation for whatever infection may be prevalent. Of course, it must be admitted that tea and coffee and cake are not good for us, and if we indulge ourselves it is hard to do what is best—to do our plain duty—for the children. All considered, it is always best that children be fed at a separate table, first receiving the mother's undivided attention, so that the forbidden things can be as carefully excluded as wine would

be, if that were unfortunately used at the meals.

Dr. Wiley's authority on the feeding of children is good, and the fact that he emphasizes the importance of an "extremely simple" diet for children, following the rule for his own, should be sufficient to remove any lingering doubt that the parents may have on this most important matter. It is established beyond question that the funda-

mental factor in the causation of all children's diseases, is bad feeding, variation chiefly, and the parents who wish to give their children the best foundation for life, aside from the importance of avoiding the trouble and expense of sickness, should follow this advice in regard to diet and that already given in regard to exercise and clothing.

## Menu from Mt. Ecclesia

### *Breakfast 7:30 a.m.*

Stewed Peaches  
Whole Wheat Muffins with Dates  
Cream of Wheat  
Coffee or Milk

### *Dinner 12 Noon*

Cream of Asparagus Soup,  
Danish Potato Loaf, Wild Mustard Greens,  
Whole Wheat Bread, Honey,  
Milk.

### *Supper 5:30 p.m.*

Dandelion Salad  
Nut-Olive Sandwiches, Young Radishes  
Bread, Butter, Honey  
Tea or Milk

## Recipes

### *Whole Wheat Muffins with Dates*

Mix two cups of whole wheat flour with two teaspoonfuls baking powder and one-half teaspoonful salt, rub in with spoon two tablespoonfuls butter and one egg, gradually add enough milk to make a batter that can be taken up in a spoon, add one half pound chopped dates. Oil and heat the muffin pans, drop spoonful of batter into hot pans, bake in quick oven for twenty-five minutes.

### *Cream of Asparagus Soup*

Pour the juice from one can of Asparagus, cut fine, return to juice and boil for ten minutes, gradually add one cup milk. Heat two tablespoonfuls butter and one of flour in separate pan, allowing to fry until turned a light yellow, add this with salt to the soup while boiling.

### *Wild Mustard Greens*

Wash and boil in salted water wild mustard greens for twenty minutes, or in the eastern countries dandelion may be used, be sure to use only the young and tender leaves, drain well. Heat frying pan with oil or butter to cover bottom, turn greens into pan, allowing to heat through, serve with lemon.

### *Danish Potato Loaf*

Chop two large onions fine, fry to a light brown in oil or butter. Spread mashed potatoes one inch thick in buttered baking pan, spread the fried onions on top, again a

layer of mashed potatoes, pour over one-half cup of milk and bake in oven until well browned.

### *Nut-Olive Sandwiches*

Pit one cup ripe olives, grind in vegetable grinder, mix with one-half cup peanut butter, spread between two thin slices of thin white or whole wheat bread. Cut diagonally and serve with salad.

### **John Wesley's Rule**

Do all the good you can,  
By all the means you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.

We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs.  
He most lives who thinks most, feels the noblest, acts the best.—*Selected*

March together toward His triumph,  
Do the tasks His hands prepare,  
Honest toil is holy service;  
Faithful work is praise and prayer.—*Henry Van Dyke*

## The Rosy Cross Healing Circle

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour being between 6 and 7 p. m. The virtue of the Cardinal Signs is dynamic energy which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6 p. m., meditate on Health, and pray to the Great Physician: Our Father in Heaven for the restoration

to health of all who suffer, particularly for those who have applied to Headquarters for relief.

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

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

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April 6—13—19—26

May 3—10—16—23—30

June 6—12—19—27

### “As a Little Child

Wordsworth said in his beautiful “Ode To Immortality”

Our birth is but a sleep and a forgetting:  
 The Soul that rises with us, our life's Star,  
     Hath had elsewhere its setting,  
     And cometh from afar:  
 Not in entire forgetfulness,  
     And not in utter nakedness,  
 But trailing clouds of glory do we come  
     From God, who is our home:  
 Heaven lies about us in our infancy!  
 Shades of the prison-house begin to close  
     Upon the growing Boy,  
 But he beholds the light, and whence it flows,  
     He sees it in his joy;  
 The Youth, who daily farther from the east  
     Must travel, still is Nature's priest,  
     And by the vision splendid  
     Is on his way attended;  
 At length the Man perceives it die away,  
 And fade into the light of common day.

Many of our children are clairvoyant during the earlier years of life, they often have invisible playmates who are not just “make-believe,” as we older and wiser (?) people believe but real and actual companions who are sojourning in the invisible world between earth-lives and sometimes they see other things too. In the incident we are about to relate two little sick children add their testimony to the reality of the work and personality of the Invisible Helpers. For two days the mother had struggled with them until she was exhausted and immediately after writing for help to the Elder Brothers while the ink was probably not dry on the paper the call was answered. As she

says in her letter:

Dear Friends:

I wrote the enclosed request for help as my little girls were choking with croup. For two days I had done all I could and last night the attack became so severe that I felt I must have help. Just after I had written my little girl five years old said: “I see men and women coming to me.” I asked her what they were doing and she said, “They are taking something black out of my throat and now they are working in my stomach.” (she called her abdomen her stomach). She said one man looked as tall as the room. Her throat was very sore but after that she said it was not sore at all and the next morning she was entirely well. The other little girl said also about the same thing. I did not pay any attention to that as I knew she had heard the other one. A short time ago the two little girls were going down the street and the oldest said she heard someone say, “danger,” and she turned right around and came home with her little sister. I said, “Who said it?” She said, “It was a voice from the other world and I do not want to talk about it. It scared me and no one was near,” and the tears ran down her cheeks while she said it so she seems to apply what she gets occultly as you wrote up in her horoscope that she would.

Thanking you for the help and the benefit.

Lovingly, B. C.

Norfolk, Va., Feb. 4<sup>th</sup>, 1917

Dear Friends:

I have enjoyed better health the past week than I have for many. I feel so grateful for relief from pain that I can scarcely find words to express myself. If I can only stay as free from pain as I am now, I will not complain. I know

(Continued on page 191)

# Echoes from Mt. Ecclesia

\* \* \* \* \*

## The New Administration Building

VISITORS to Mount Ecclesia during the past year or more have often sympathized with us on account of the crowded condition of the office and the print-shop. The prodigious amount of work we turn out has necessitated installation of one piece of machinery after another so that there is scarcely room to move about, but now we are rejoicing that the congestion is about to be relieved. On the 13<sup>th</sup> of March at two o'clock in the afternoon the brick layers will commence work on a new two-story administration building which will have 4800 feet of floor space. The print-shop will be located on the first floor and the general offices will occupy the entire second floor. This will give us room for all our present needs and provide for expansion which will evidently take place during the coming years. It is our intention to start a book-bindery on a small scale as soon as we get into our new quarters, for we have

two new books under way which we know the students will find very valuable and we want to bring them out in a handsome style.

So you see that the work is growing. It is only a little over five years since we bought this land. It was then a barren wilderness of sage brush and the reporter from the San Diego paper who witnessed the ground breaking for our present administration building and the planting of the cross said that it seemed to him at that time like planting a stick in the wilderness. But like the branch from the tree of life which, according to the old legends, became Aaron's rod that budded, so also the stick then planted has grown, budded, and the sweet scent of the Rose-Cross has spread to many thousand homes all over the world. May God bless the work that is begun in this building and may our field of usefulness increase to such proportions that we may soon outgrow the capacity of this building as we have outgrown the accommodations of the present one.

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## Good News of the Coming Year

THIS IS the last issue of our second year of publication. With the May number we shall enter upon our third year and we therefore take occasion to thank our readers for the enthusiastic support they have given us during the past twelve months which have indeed been a crisis and threatened even our existence. Many hundreds of publications have been discontinued during the past year on account of the unprecedented paper situation, but we were fortunate enough to have such a support as is not given to ordinary publications. Neither the writers nor the Editor are salaried and we have our own complete plant in which all the work is done at a comparatively small cost so that taking it all in all we may say that accounts have just about balanced despite the

extortionate paper prices. Then also we were able to make a contract for the coming year at two hundred and fifty dollars a ton for paper. This has been advanced so that it is now close to three hundred dollars a ton. We are therefore buying it fifty dollars a ton under the present market price and so we are able not only to announce that we will continue issuing the magazine during the coming year at the present price of one dollar per annum, but also to increase the size thereof twenty-five per cent. That is to say, instead of thirty-two pages as at present the magazine for the coming year will contain forty pages each month. This will give us more space for the many good articles we have waiting, and we will be pleased to have suggestions from our readers as to the use they would like

to have us make of the added space. While we are on this subject and making this announcement, however, we must not forget to say that *Uncle Sam is threatening to increase the postal charges for magazines about fifteen hundred percent and if he should do so it will be an absolute impossibility to issue any magazine for one dollar and we would then be compelled to raise the price to one dollar and fifty cents per annum in the United States*, but in the meantime, we will accept renewals or new subscriptions at the old rates of one dollar for the United States, a dollar and twenty-five for Canada, and a dollar and fifty foreign. So you would better hurry and renew if your subscription is about to expire.

You will also notice that this article is set in a different type from the rest of the magazine. This is done to show you the sample of a new font of type the same size and style as that used in the *Cosmo* and which we are going to use in the magazine during the coming year. This will make it much more readable, a feature which we are sure will be appreciated by most of our readers and we shall of course do everything in our power to keep up the standard of quality so that we may continue to merit the hearty cooperation of our readers and students. We also take this occasion to thank those who have so kindly contributed articles to the magazine during the past year and to bespeak future favors from them and others who may feel inclined to submit articles for publication.

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### ***EASTER MORN ON MOUNT ECCLESIA***

As usual there will be an early morning Easter service on Mount Ecclesia. Students and friends who are within visiting distance will be welcome. You cannot find a finer place to spend Easter, but if you cannot be with us in body please be with us in spirit and help us celebrate this sacred event. Thought knows of no distance and if you direct your prayers and aspirations toward this place when the sun is rising in your own home, then the accumulated spiritual influence will follow the sun and lend strength and power to the service held on Mount Ecclesia when the sun rises at that place.

### ***THE SUMMER SCHOOL***

On account of the building activities which will take place this summer on Mount Ecclesia and entail a lot of work incidental to the moving of the printing plant and office machinery, the workers on Mount Ecclesia will have to carry an extra load. Mr. Heindel himself will have to supervise the building operations and keep up with all the other work he has on hand. Therefore there will be no regular summer school this summer, but students who wish to spend their vacation with us may find accommodations as in former years and whenever it is possible to do so Mr. Heindel will hold classes at intermittent intervals. We reiterate however, that there will be no regular school session and students who come must be prepared to take their chances on what may be picked up in the way of classes, lectures, et cetera. For rates and reservations write the Esoteric Secretary.

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### **THE ROSICRUCIAN COSMO-CONCEPTION GIVEN AWAY!**

We are very desirous to carry the Rosicrucian Teachings into new fields, and have therefore decided that we will give one copy of the *Rosicrucian Cosmo-Conception* to anyone who sends in five dollars (\$5) for five yearly subscriptions, or ten half-yearly subscriptions to this magazine. Provided, however, that the said subscribers must be new, not now on our list as correspondents or subscribers.

If you cannot get them all at once, send one at a time, and when the number is complete we will send this valuable book.

Get three new subscribers, send us their names and three dollars, and we will give you a year's subscription gratis.

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### **YOUR CHILD'S HOROSCOPE FREE!**

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

MYSTIC LIGHT DEPARTMENT CONTINUED FROM PAGE 172

soul; covering them with the bright glory of love.

The night slips lower and lower, enfolding all the garden close in its shadowy heart.

The *White Roses* alone are visible, lifting their faces heaven-ward, as though already harbingers of the Dawn.

---

## The Celestial Bird

Blanche Cromarte

In her dream the Dreamer awoke and with this awakening the dream began.

She awoke to find herself lying on a big poorly-furnished bed which stood against the wall with its head to the window in an empty sordid-looking room.

As her eyes opened they rested on the dingy yellow wallpaper at the bedside, and thus, idly gazing, she became aware that a little insect was there, a creature so tiny that she could not see its form but only divined its presence because it moved.

It pleased the Dreamer that the thing was there for she loves her fellow creatures, the insects who, perhaps for this very reason, never do aught to annoy her, so she looked earnestly at the spot that she might descry the shape of her wee visitor and—as she looked, a strange thing happened. The wee creature, first rather guessed at than seen, became not merely visible, but began to increase in size so that, from seeming but the merest speck, it soon grew into a fair-sized insect, strange and beautiful to see, with a long rose-colored tail, and while the Dreamer stared in astonishment and delight, the wondrous insect spread its shining wings.

“Look! Look!” cried the dreamer, “It is growing bigger and bigger—and so beautiful!” This to an unseen friend whom she fancied was standing behind her but no one answered and, even as she spoke the glistening creature flew across the bed, increasing in size and beauty as it went.

Then the Dreamer perceived that it was no longer an insect, however beautiful, but was now transformed into a bird, and just as the insect had excelled in Beauty so now—the Bird. No gorgeous peacock, no paradise-bird in all her misty spray of gold and silver feathers could vie with this.

For they are of the earth and this, THIS was the bird Celestial, to which even the Coveted Bluebird is a thing of nought.

Feathered with rose and azure, radiant as a star, it circled round while the dreamer gazed on it with inexpressible joy.

Then suddenly she remembered that the window was only a small way open from the top, too narrow an opening for the bird to pass, thus the Celestial Thing was penned within her miserable room.

Swift as the thought she leaped from the bed and flung the window wide.

Out flew the Bird and vanished in a flash. In her mean room the Dreamer stood—alone. No: nevermore alone, for now her heart dilated with a rapture far excelling that joy she’d known in visioning the Bird, for she knew, knew with that fullness of knowledge that knows it knows, that had she sought to cage the Bird and keep it for her own she would have lost it, but now, now that she had gladly set it at liberty, freely sent it forth to gladden others, she, by that very act, had made it hers inalienably, hers for ever.

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### NUTRITION AND HEALTH CONTINUED FROM PAGE 188.

of no other blessing so great as health, and pray that I may continue to improve.

Respectfully yours,

Mrs. L. M. B.  
Seattle, Wash.

Esoteric Secretary:

I wish to thank you with all my heart for the help I have received at the time I needed it most. I did not write for help for a week or so, but I have been suffering with an infected tube in my side. I was in the greatest of pain, when to my surprise it stopped so that I could sleep. I had

not slept for nights and nights and in the day time I could not rest, as my six-weeks’ old baby needs my care—you see how much that rest meant to me. I am truly thankful.

Hoping that this great work is truly appreciated in the world, I am,

Yours in Fellowship,

M.W.H.

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### *Save Your Heart Beats*

To live long and well, save your heart by conserving your heart beats. This may be done by avoiding extreme

emotion and violent physical exertion and by sleeping long hours. The human heart beats from seventy to one hundred and fifty times a minute, and each beat means work equivalent to raising a two-pound weight 70 to 150 times a minute.

Anything that quickens the heart's action increases its labor. Accurate tests have shown that a man riding a bicycle up a 10 percent grade for 2904 feet in four minutes adds an amount of labor to his heart that would lift a ton and an eighth one foot.

Violent physical exertion of any kind quickens the heart beats. Strong emotion has the same effect. Intense anger may increase the heart's labor from 150 pounds per minute to 225 pounds. Under such a strain the heart of an animal has been known to literally break, causing almost instant death.

According to a heart specialist, he who retires to bed at 11 instead of 12 saves the heart 876,000 foot-pounds a year. Lying down one-half hour daily lessens its labors in the same period by 219,000 foot-pounds.

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### ASTRAL RAY CONTINUED FROM PAGE 181

scientific or literary direction rather than in the artistic. However, in your case Uranus and Jupiter are in mutual reception. That is to say, Uranus rules Aquarius and is placed in Sagittarius; Jupiter rules Sagittarius and is placed in Aquarius. Both of them are sextile. This shows an original independent and inventive turn of mind in the direction of air or electricity. The mechanical mind indicated by Mercury and Saturn must be brought to bear on the problems shown by Uranus and Jupiter. It will not be easy for you to find your place and to succeed in your work, for the Sun is also in opposition to Jupiter. But reading this configuration in another way we find that the Moon is sextile to the Sun and trine to Jupiter. The Moon is the most elevated planet, the vehicle of imagination so that if you persist and persevere success will finally crown your efforts and you will realize your fondest hopes and ambitions.

This is a vocational reading, but we have no apology to offer for including a hint on health as that is a very necessary factor in the success of life. We find that you have Saturn and Mercury in opposition from Capricorn and Cancer which rules the stomach. Mentally as we have already said, this gives a tendency to gloom and worry. That alone is sufficient to interfere with digestion, but when the planets are placed as here you should be very careful with regard to your food and take only a simple diet for over-indulgence of the appetite is sure to bring disaster. You should make Frugality and Cheerfulness your motto. Hold the idea in your mind that just as some people are liable to accidents so others are liable to delays, worries, and troubles. These things come to try you in order to give you mental balance and nothing in the world that you can do will help accelerate matters as much as if you can learn not to chafe because of delays and disappointments. When you have learned to hold yourself in check with regard to that matter you will find things go much more smoothly and you can apply the mental energy that is wasted in worry to a constructive

purpose and so achieve your end much quicker than otherwise.

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### *MARRIAGE, MOTHERHOOD & VOCATIONAL ADVICE GIVEN TO YOUNG MEN & WOMEN*

We are giving short readings for children under fourteen years of age, to help parents suppress faults and foster talents while the character is plastic. Life is still in the making for the young man or woman between fourteen and twenty-five years. They may also benefit by knowing what talents are latent, and what life work to select. We have therefore decided to give this advice so far as space permits. Each must wait his turn.

To obtain a vocational reading the parents, guardians or applicants must be *yearly* subscribers. Only one request from each subscriber will be entertained, and unless it contains the following data it will be thrown out, for without this a horoscope cannot be cast.

- (1) Birth-year, month, date and hour (as near as possible.)
- (2) Birth-place—city, state or country.

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### *THE QUIET ROOM*

And so I find it well to come  
For deeper rest to this still room,  
For here the habit of the soul  
Feels less the outer world's control,  
And from the silence multiplied  
By these still forms on every side,  
The world that time and sense has known  
Falls off, and leaves us God alone.

—Whittier

---

Help to spread these glad tidings by introducing this magazine among your friends.

the valley, carrying the water 225 feet up to the summit of Mount Ecclesia and have thus an unlimited supply of water for irrigation and ample fire protection. We have built a **sanctuary** devoted exclusively to the worship of God, an **administration building** wherein our general offices and **printing plant** are located, a commodious **dining hall** to accommodate all workers, patients and pupils; we have also built a number of **cottages** for the accommodation of visitors.

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

## THE CORRESPONDENCE SCHOOL

In addition to the publications of the Rosicrucian Fellowship, regularly advertised and before the public, there are two correspondence courses which furnish instruction to students all over the world, who are desirous of investigating the Rosicrucian Mysteries, and the Science of Astrology.

## WHY YOU OUGHT TO STUDY ASTROLOGY

There is a side of the moon that we never see, but that hidden half is as potent a factor in creating the ebb and flow as the part of the moon which is visible. Similarly, there is an invisible part of man which exerts a powerful influence in life, and as the tides are measured by the motion of sun and moon, so also the eventualities of existence are measured by the circling stars, which may therefore be called "the Clock of Destiny," and knowledge of their import is an immense power, for to the competent Astrologer a horoscope reveals every secret of life.

Thus, when you have given an astrologer the data of your birth, you have given him the key to your innermost soul, and there is no secret that he may not ferret out. This knowledge may be used for good or ill, to help or hurt, according to the nature of the man. Only a tried friend should be trusted with this key to your soul, and it should never be given to anyone base enough to prostitute a spiritual science for material gain.

To the medical man Astrology is invaluable in diagnosing diseases and prescribing a remedy, for it reveals

the hidden cause of all ailments.

If you are a parent, the horoscope will aid you to detect the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may make a better man or woman of the soul entrusted to your care. It will reveal systematic weakness and enable you to guard the health of your child; it will show what talents are there, and how the life may be lived to a maximum of usefulness. Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

In order to aid those who are willing to help themselves, we maintain a correspondence Class in Astrology, but make no mistake, we do not teach fortune telling; if that is what you are looking for, we have nothing for you.

## Our Lessons Are Sermons

They embody the highest moral and spiritual principles, together with the loftiest system of ethics, for Astrology is, to us, a phase of religion; we never look at a horoscope without feeling that we are in a holy presence, face to face with an immortal soul, and our attitude is one of prayer for light to guide that soul aright.

## 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 trouble of returning their money. Please do not thus annoy us; it will avail you nothing.

## THE COURSE IN CHRISTIAN MYSTICISM.

**Christ** taught the multitude in **parables**, but explained the **mysteries** to His disciples.

**Paul** gave **milk** to the babes, but **meat** to the strong.

**Max Heindel**, the founder and leader of the Rosicrucian Fellowship, endeavors to follow in their steps and give to interested and devoted students a **deeper teaching** than that promulgated in public.

For that purpose he conducts a correspondence course in **Christian Mysticism**. The General Secretary may admit applicants to the preliminary course, but **advancement** in the deeper degrees depends upon merit. It is for those alone who have been **tried**, and found true.

## How to Apply for Admission.

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

# How Shall We Know Christ

## WHEN HE COMES?

By Max Heindel  
30c post free

The title indicates sufficiently the scope of the book. It is direct and **to the point** like all the writings of this author.

## Foreign Translations

A number of books have been translated into different languages. The following may be obtained direct from Headquarters, post free.

### THE ROSICRUCIAN COSMO CONCEPTION

Spanish (3 vol).....\$3.00  
Dutch..... 2.50

### ROSICRUCIAN PHILOSOPHY

Spanish (3 vol).....\$3.00

### ROSICRUCIAN CHRISTIANITY

(20 lectures)

Spanish, each lecture.....10c

### SIMPLIFIED SCIENTIFIC ASTROLOGY

French edition.....50c

## Horoscope Blanks

Printed on good paper, letter size, 8 1/2 x 11 inches, with or without index or aspects, as ordered—10c per dozen; 35c per 50, or 65c per 100.

## Something for Nothing

This is not strictly true, but here are various *premium offers* and inducements to subscribers.

### WE WILL REFUND ALL YOU PAID FOR THIS MAGAZINE, OR MORE

Cut out the attached coupon, it is good for a 10c rebate on any 50c purchase of books. Thus, for one coupon and 40c you may get **The Message of the Stars**. Two coupons and 95c buy **The Rosicrucian Philosophy**. Three Coupons and \$1.20 buy **The Rosicrucian Cosmo-Conception**; in short, you save 20 per cent by using the coupons.

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