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The Mystic Light

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A Cosmic Event of Mystic Significance

Were we to attend an Orthodox Church on Easter Sunday we should probably hear the story of Jesus the Son of God who had been immaculately conceived and who at the age of about thirty years took up a ministry which lasted for three years and ter-

minated in crucifixion and death for us, that through his blood we might be saved. We should probably also be told that on Easter day he arose again from the dead and later ascended to the Father, where he is now seated at the right hand of the majesty of God; thence

he shall return to judge the living and the dead at the last resurrection.

But while we know, because of our ability to read the memory of nature, that Jesus did live and die, that he had a mystic mission of the very greatest importance to human evolution, and that the main events of that great life took place substantially as set forth in the gospel. We know also that the mission of the mystic Christ is something infinitely more glorious than has ever entered into the hearts of those who know only the orthodox interpretation of the gospels.

The feast of the resurrection, which we call Easter, is, in the first place, not simply the resurrection of an individual, but a Cosmic event. It would be foolish in the extreme to celebrate the death and resurrection of an individual, which must have taken place on a certain day of the year, by a feast that is movable, and determined by the position of the Sun and Moon in the zodiacal sign Aries, the ram or lamb. Each year a spiritual wave of vitality enters the all but dead earth at the winter solstice, to impregnate the dormant seeds in the frozen ground, to give new life to the world whereon we live, and this work is done during the winter months, while the Sun is passing through the zodiacal signs Capricorn, Aquarius, and Pisces. Then it crosses the celestial equator from the southern signs, where it has been during the winter months, and this cross-over or crossification, or crucifixion, is now cosmically associated with the Sun's entrance into the sign Aries,

the ram or lamb. Then the Sun ascends into the signs of the northern heavens to foster with its warming rays the growth of the seed in the soil which has been revitalized by the Christic life-wave during the winter months. Without that annual mystic wave of vital energy from the Cosmic Christ, physical life would be an impossibility; without that there could be no physical bread and wine nor the transubstantiated spiritual tincture prepared by alchemy from the heart blood of the disciple.

The lamb was slain from the foundation of the Arian world epoch in which we now live. Its blood was the symbol that saved the God-chosen people from death when they left the mythical Egypt, the home of the worship of the bull Taurus or Apis. From that day it became idolatry for those who had been saved by the blood of the lamb to worship the golden calf, for the old religions of the bull Taurus, had been superceded by the religion of the Lamb, when the Sun by precession left the sign Taurus and entered the celestial sign Aries, the lamb or ram.

In the fullness of time, when the Sun by precession had reached seven degrees in the sign of the lamb, Christ came in the body of Jesus to make a new covenant under the seal and symbol of the mystic bread and water of life. The Lamb of God was about to pass away. It did so individually when Christ left the body of Jesus, and Cosmically when the Sun by precession left the sign Aries the lamb. A new symbol must then be given

those who were to be messengers during the coming Piscean age; hence He, himself, at that last supper, represented the sacrificial lamb. The bread of life and living water were given as symbols of his body and his blood to be used during the coming age in remembrance of Him. There is therefore a connection between the mystic wine and the blood, between the mystic bread and the body, which we must understand if we would know the true significance of the mystic death and resurrection.

We find in the world four kingdoms: mineral, plant, animal and man. It is commonly understood that the life wave which is now man has evolved by an orderly process of progression from mineral upward. The Esoteric teachings agree with this idea with certain qualifications. That which is now the earth has had three previous embodiments, which are called the Saturn, Sun and Moon periods, and evolution on earth is divided into two great stages; the Mars half of our earthly evolution is past, and we are entering the Mercury stage.

During the Saturn period we were like the mineral, for we possessed only the germ of that which has now evolved into our dense body. Then it was a thought form. In the Sun period we became plant-like, for we had an incipient physical body and the germ of a vital body; a vehicle of growth and propagation was then furnished us. Thus we had the same vehicles that the plant now has and a consciousness like dreamless sleep, which is also that of the present plant.

During the Moon period we went through an animal-like stage; a desire nature was added to the vehicles we previously possessed and a dream-like consciousness resulted, like that possessed by the lower animals, which see things but are unable to reason about them.

In the middle of the Earth period the mind was added, which makes man man. Though it took ages before the brain was so formed that it could be used as an instrument of reason, this organ we know is very far from perfection, for there is nothing more difficult, even today, than to control thought.

The day will come, however, when we shall be able to use our thoughts as we now use a hand or a foot and it will then be a much more powerful factor for accomplishing our desires and wishes than all other instruments which we now possess.

But even the possession of this complicated instrument would be of no more use to us than a network of telegraph wires without electricity flowing along its lines to operate the instruments and give the intelligent messages. The human spirit therefore heats the blood and uses this blood heat as its particular vehicle to generate thought and compel action. For proof, consider that we may amputate the arms and limbs of a man, we may cut out his tongue depriving him of the faculty of speech, we may puncture his tympanum and pierce his eyes so that he may not be able to see or hear; yet, in spite of this, he will be able to think as well as if his body were whole,

and his other faculties unimpaired. That is because he is able to breathe, and the blood can circulate in what is left of his body. But though the body were ever so strong, muscular, and healthy, if we make but one small incision, and allow the blood to flow from a vein or spurt from an artery, it will soon be evident that life is ebbing, the body will become weak and limp in a very short time, and if the process is allowed to go on uninterrupted, the body will soon die from loss of blood. The Ego can no longer function in it and use it as a vehicle because it lacks blood.

It is in recognition of this occult fact that the Masoretic text of the Bible states in Lev. 17:11 that **the soul** of the flesh is in the blood; therefore also **Mephisto** in the soul-myth of "**Faust**" is right when he describes blood as "a most peculiar essence." He wants Faust to sign the agreement with a drop of blood, for he knows that whoever has the blood has also control of the spirit that generated it. Therefore blood was, under the mosaic system of sacrifice, handled with the utmost reverence and the Israelites were prohibited from eating thereof.

It will be plain from what has been said that until blood was evolved, man, the spirit, could not dwell **within** the vehicles but brooded over or overshadowed his instruments then in the making, and it may also be said that as the path of evolution is spiral, the animals are a more finished product than we were at that stage, for the warm red blood is a comparatively recent acquisi-

tion. In the Moon period, when we were animal-like, we were still undifferentiated to a great extent and conditions in the world outside us were correspondingly strange.

During intrauterine life there are three principal parts: one is the placenta, filled with maternal blood, and the umbilical cord, which carries the vital stream to the third part—the foetus, which grows thereby to the point where it may be voided and live a separate existence in the outside world. Similarly, in the Moon period the firmament may be likened to a great placenta, with billions of umbilical cords descending from it. Each had its foetal appendage; but it was not blood that poured from the placenta of mother nature through the human family then in the making, it was currents of passion and desire generated by the fiery Lucifer spirits, and as that grade of Cosmic matter comprising the sac which had been molded by the lunar Angels, was, and is, peculiarly sensitive to emotions, the latent consciousness of all were stirred by the pictures thus generated, into a dreamlike state. Later, when the human spirit entered its vehicles, the leader of the Angels, Jehovah, blew the breath of life into their nostrils.

Therefore, while the **Ego lives in the heat** of the blood. The **race, group, and family spirits**, which are potent though unseen factors in our evolution, **live in the air we breathe**, and it is this which causes the difference in race, type, speech and the customs observed in the different nations. Each evolves under its

own race spirit and bears its racial stamp. This national spirit teaches them to love their compatriots and hate all others, for if the peculiarities which it infuses into the blood are not maintained, it would loose its hold on the race or tribe over which it presides. Therefore it tells its chosen people to look upon it as a jealous God and to refrain from marrying outside the clan or tribe, and in this respect it does not differ from the group spirit of the animals which also endeavor to maintain the purity of their tribe or species. If animals of different species mate, a partial destruction of the blood or hemolysis takes place, which makes the hybrid progeny unable to propagate.

So long as mankind married in the tribe or clan and these were small they retained a peculiar phase of the spiritual sight. The blood which had coursed in their family veins for generations carried with it the pictures of their ancestors' lives, and they saw themselves living in times long before they were actually born and taking part in events which happened before their present physical existence. Thus they identified themselves with their forebears, they lived their forefathers lives, and this phase of common inner life constituted a bond between the clansmen which is strong beyond all comparison. From that condition we have the present proverb that "blood is thicker than water."

The group spirit can and does exercise sexual control over its charges to prevent ramifications, because they have no

mind and no will; they have neither choice nor prerogative. But man is drawn back to rebirth under the irresistible law of consequence at stated periods; therefore, when international marriages were instituted, when, as the Bible says, "the sons of God married the daughters of men," the second sight, which had previously identified each tribesman with his own family, was in time replaced by a strictly individual consciousness. The more common international marriages become, the less hold the tribe or national spirit will have upon any individual, and it is absolutely essential that we be freed from this influence in order that humanity may become a universal brotherhood.

It was necessary for the ultimate good of the whole, that humanity should be separated into nations and tribes, each with its different ideals and ideas, but this has been subversive of universal amity, and before peace on earth and good will among men can be restored, the national and tribal spirits must be ousted. Man must gain full control of his vehicles, he must be free from all outside influences, and **nothing is so potent a factor in breaking down international prejudices as international marriage, which mixes the blood of the different races into one common essence** containing all of the ideals of all the races, but is free from the disruptive influence of the national, racial, or tribal spirits.

Peace on earth and good will among man is bound to come when the nations

of the earth have been thrown into the melting pot and amalgamated into one common type, and whether we know it or not, toward this end we are slowly but surely being guided.

To bring this about was and is the mission of Christ, and paradoxical as it may seem, even the wars which we so deplore are factors in forming the Brotherhood of Man.

But as the blood in which the spirit lives is itself an extract from our food, the food of mankind must be a vital factor in evolution. Different foods impart varying qualities to the blood, so in order to understand the true significance of the sacrament given by Christ at the last esoteric session with His disciples, we must study the food of mankind in previous stages of evolution.

In the beginning of this article we mentioned that several vehicles—dense, vital and desire bodies—have been acquired by man in the Sun, Saturn and Moon periods, but they were very primitive, and each of these vehicles has since undergone a process of evolution. At present only the dense body has become well organized and usable as an instrument of the spirit; the so-called higher vehicles are still in varying stages of incompleteness. Therefore there is in each creative day, as we may call the periods, a number of spirals; spirals within spirals, and in each of these the vehicles acquired receive additional attention and evolution.

During these earlier epochs, great creative hierarchies guided humanity's

every step; absolutely nothing was left to chance, even the food we ate was chosen for us so that we might obtain appropriate material wherewith to build the various vehicles of consciousness necessary to accomplish the task of soul growth. The Bible mentions the various races, though it misplaces Nimrod, the Atlantean King, who lived before the flood and not after.

In the first or **Polarian Epoch**, when that which is now the earth had just emerged from chaos, pure mineral was used to build the body of man. As it is said in the Bible, "**Adam** was made of earth"; that is true so far as his dense body is concerned. In the second age called the Hypoborean Epoch, the vital body was reconstructed and man became plant-like; therefore **Cain**, the man of that time, lived upon the fruit of the soil.

In the third or Lemurian Epoch, a new phase in the evolution of the desire body was undertaken, which made man like the present animal in constitution, and at that time, milk, the product of **living animals**, was added to the human diet. It is said that Abel was a shepherd but it is nowhere stated that he killed an animal.

During the earlier epochs the planet upon which we live had been in a heated condition, and "**Adm**," the Hebrew name of Humanity, really means "red earth," because the material mineral substance of the earth from which bodies were made was nearly fiery. Thus heat from this planet and the cold of space

produced a dense mist in which these first children of earth lived. Therefore the human race was called “**Niebelungen**” in the ancient folk story. They were unable to see one another in clear, sharp contours, as we do today, but they beheld each other soul to soul, and they looked upon themselves as children of the Great Father, who guided them upon the path of evolution.

But in the fourth epoch, called Atlantis, when mind was given, conditions became different. Thought activity breaks down tissues and desires and emotions waste the body. The lower and more material the thought, the greater the havoc and the more pressing the need for more albumen than that contained in the former diet. Thus necessity, the mother of invention, forced adoption of the loathsome practice of flesh eating, and so long as we continue to think along purely material lines, flesh foods are a necessity.

The lower mind is cunning, rather than reasonable, and this faculty requires abundance of flesh for its expression. The American Indians, who lived almost entirely on a diet of flesh, are a good example of this connection between flesh eating and extreme cunning in creatures having mind. Therefore when the mind was given to man, flesh eating was also inaugurated to feed the mind and foster cunning, so we read in the bible that **Nimrod was a mighty hunter.**

At that time the fogs of Atlantis were fast condensing into rain, which

descended upon the valleys and drove man to the hill tops. Then a great physiological change took place in man that he might be adapted to the new atmospheric conditions. The gill clefts which had enabled him to breathe in the dense water-laden air of Atlantis, gill clefts which we see in the human foetus to this day, gradually disappeared and their function was taken over by the lungs. The pure air passing to and from them through the larynx allowed the hitherto speechless spirit within the fleshly prison to express itself in word as well as in action.

Then man saw himself for the first time as a separate entity; then also the rainbow stood for the first time upon the horizon in the rain cloud and a covenant was made with man for the rainbow age. He was given a certain measure of free will and prerogative, but he was made morally responsible for his acts under the law of cause and effect, so that as he sows so shall he also reap. Then his spiritual sight had almost faded, the Guardian Angels whom he trusted were obscured from sight by the veil of flesh; he saw only the forms of animals and men, each seeking something for self. Therefore he feared, and it was necessary to give him a new food, to brace him for the battle with the world and stir him to self-assertion.

Appropriate food had been given to aid each of the other vehicles in its evolution. A vehicle such as our physical body composed of chemical compounds can be nourished only on chemical sub-

stance, likewise, by analogy, only spirit can act upon spirit, and therefore wine was added to the diet of man to aid him to break up the heavy molecules of flesh and stimulate him in the battle of existence. This is told in the story of Noah (Genesis 9:1-29), who, with his followers, represents humanity in the rainbow age where a so-called "mixed diet" and wine furnish the nourishment needed for the present phase of evolution.

Fortified by the flesh-fed mind and the spirit of alcohol, man has wandered further and further away from the path of brotherhood, for while he feeds upon the food of the carnivora, he necessarily becomes ferocious as a beast of prey, and preys upon all his fellow men by instinct. While the system of inbreeding and marriage in the clan tied him very firmly to his fellow tribesmen, he did at least show love for them, but since international marriages have come in vogue and he is becoming emancipated from the race spirit in a measure, he preys upon all men, even upon his own family. There are no bounds to selfishness, nothing is sacred from greed, and each human being lives in economic fear of all others.

Moreover, the cup that cheers does so only at times, there is no rest, no lasting peace or happiness on the path of passion and self-gratification; therefore there comes a time when man desires lasting surcease from sorrow more than anything else and commences to seek the path of peace, which is also the path of purity and self-abnegation. Then he

is instructed in the Mystery of Golgotha, of the Grail, of the Cleansing Blood and the Rose Cross, as follows:

Beneath you in the scale of evolution are the plants and animals, above you are the gods. Anatomically you belong to the animals and in your past life you have lived beneath your status. Like the animals you have gratified your sex and your appetite, but while they were held in restraint by a wise group spirit, you have exercised no control over your appetite, hence sickness, sorrow, and suffering have become your portion, now you aspire to tread the path of peace to the serene bliss of the Gods, to attain that you must become like the plants, which are pure and passionless. Consider now, the Ancient Atlantean Mystery temple also called the "**tabernacle of the wilderness.**"

When, under that by-gone dispensation, flesh offered for sin was burned on the altar of sacrifice the stench rose to heaven attesting the nauseating nature of transgression, of passion, and impurity. But within the tabernacle itself stood the seven branched candlestick, where the essence of olives burned without disagreeable odor. All flesh has been conceived in passion and sin, but the generation of the plant is pure and immaculate. Therefore the fragrant flower, particularly the red rose, stands in direct symbolical opposition to tainted flesh.

The flower is the generative organ of the plant and it tells us that the immaculate conception in love and purity is the path to peace and progress; therefore

also Christ in the final session with his disciples took the cup as the symbol of the new covenant, gave them the bread to eat, which symbolized His body and the cup symbolizing His blood. But this was no ordinary cup in which any liquid might be poured, nor was it the liquid alone which had the potency necessary to ratify the new covenant. **The mystery lies in the fact that the cup and its contents were integral and necessary parts of one sublime whole** and the latin name of this mystic cup was "Calix;" in Greek it was called "Poterion."

Under the ancient dispensation water alone was used in the temple service, but in time wine became a factor in human evolution. A God of Wine, Bacchus, was worshiped and orgies of the wildest nature were held in order to drown the aspiring spirit, that it might apply itself to conquer the physical world. Even under the Mosaic dispensation the priests had been strictly forbidden to use wine while officiating in the temple, but Christ on his first public appearance **changed water to wine**, ratifying its use in the order of things then existent. Note, however, that **this was done in public**, and that it was **His first act** as a public minister, **but at the last esoteric session of the Christ with his disciples, where the new covenant was given**, there was no flesh of a lamb (Aries), as required under the Mosaic order, neither was there the wine, but only the bread, a vegetable product and **the cup** of which we shall presently speak when we have

noted His words at the time: "I will no more drink of the fruit of the vine until I drink it with you **new** in the Kingdom of Heaven." The newly expressed juice of the grape does not contain a spirit of fermentation and decay, but is a pure nutritious plant food and thus the followers of the esoteric doctrine have been instructed by Christ to use a non-flesh, non-alcoholic diet.

It has generally been supposed that the cup used by Christ at the Last Supper contained wine, though as a matter of fact there is no Biblical foundation for that supposition. Three accounts are given of the preparation for this Passover. While Mark and Luke state that the messengers were told to go into a certain city and look for a man who carried **a pitcher of water**, none of the Evangelists say that the cup contained **wine**.

Furthermore, research of the memory of nature shows water was used, and that so far as the esotericism was concerned, wine had had its day. From that act dates also the inauguration of the temperance movement, for these cosmic changes involve long preparation in the inner worlds before they become manifest in society outwardly. Thousands of years are as nothing in such processes.

The use of water at the last supper also harmonizes with the astrological and ethical requirements. The Sun was leaving Aries, the sign of the Lamb, for Pisces, the sign of the Fishes, **a watery sign**. A new note of aspiration was to be sounded, a new phase of human uplift-

ment was to be entered upon during the Piscean Age then approaching. Self-indulgence was to be superseded by self-denial.

Bread, the staff of life, which is made from immaculately generated grain, does not feed the passions like flesh; neither does our blood when diluted with **water** surge so passionately as when wine is imbibed. Therefore bread and water are fit foods and symbols of ideals during the Pisces-Virgo Age. They represent purity, and the Catholic Church has given to its followers the **Piscean water at the door** of the temple, and the **Virginal bread at the altar**, denying them the wine cup at the service. But even the foregoing consideration does not bring us to the heart of the mystery hidden in the "Cup of the New Covenant."

The **old-wine-cup** given to us when we entered Aryana, the land of generation, was filled with destruction, death, and poison, and **the word** which we then learned to speak is dead and powerless.

The **new-wine-cup**, mentioned as an ideal for the future epoch, the New Galilee (which is not to be confused with the Aquarian Age), is an etheric organ built within the head and the throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or **seed-cup**, is truly a creative organ, **capable of speaking the word life and power**.

The present word is generated by

clumsy muscular motion which adjusts the larynx, tongue, and lips so that the air passing from the lungs makes certain sounds. But air is a heavy medium, difficult to move in comparison with Nature's finer forces, like electricity, which move in the ether, and when this organ has been evolved, it will have the power to speak the word of life, to infuse vitality in substances that were hitherto inert. **This organ we are now building by service.**

You will remember that Christ gave not the cup to the multitude but to his disciples, who were His messengers and servants of the Cross. At the present time those who drink from the cup of self-abnegation, that they may use the force in the service of others, are building that organ together with the soul body, which is the wedding garment. They are learning to use it in a small way as Invisible Helpers when they are out of their body at night, for then they are forced to speak the word of power which removes disease and builds in healthy tissues.

When the Atlantean Age was drawing to a close and mankind left its childhood's home where it had been under the direct guidance of the Divine Teachers, the old covenant was made, giving them flesh and wine, and these two, together with the unrestrained use of the sex force, has made the Aryan Age an age of death and destruction. We are now drawing to the end of that era; we are looking for the Kingdom of Heaven,

the New Galilee, and in order to prepare us for that time Christ has given the bread and the water of life, bidding us at the same time not to lust. Having given this new covenant He went to the Cross of liberation, leaving behind Him the body of death, to soar away in a vehicle of life, the vital body. He gave His followers the assurance that though they could not then follow where He went, they should follow later. Everyone is a Christ in the making and some day will be "Easter" for each of us.

SIDELIGHTS AND VIEWPOINTS

(IV)

By "Vita"

Each unfoldment of truth or beauty must have its preceding chaotic disturbance. This is an era of unrest, mental and physical. Fads abound in bewildering multiplicity and the true life—the simple life—seems shadowy and vague. It is covered up by theoretical debris. People are crazed by the stress of modern civilization. It is really ultra-civilization made barbaric by its false splendor—its mad whirl of excitement. A trifle more of what we might call primitive simplicity would work wonders.

Minds as well as bodies become diseased by over-feeding. They clog with useless material—material which has not been fully oxidized and transmuted. So does the desire nature—the emotional part. Careful selection, thoughtful discrimination, wise rejection of the

superfluous, leads more swiftly to the desired end—if the true life be sought.

Happiness may not be included in the process of evolution. It is the perfect flower which crowns life harmonized. It is the finished product—the glorious light which shines over a fair creation. The process itself may be full of wild pain and deep unrest. Peace is the crowning glory. It does not lay its benedictory calm over unfinished work.

Deep down in the heart of the most frivolous there is at times something akin to divine hunger for goodness and truth. Possibly it may be only a faint little protest against the false life followed like a will-o'-th'-wisp. Yet it is a protest and as such reveals the faint stirring of life. When the hunger becomes consuming, the soul awakens. However, the lotus leaves of pleasure are always at hand and the little twinges of pain are easily stilled. The false teachers of so-called truth are greatly to blame for the nepenthe—stilled soul which indulges its idle dreams and loses the lessons of this life. Yet they too are deserving of pity, for they are blinded. The blurred and imperfect vision of truth which they have caught plunges them more deeply into error.

The soul of humanity is awakening to find itself manacled. The frenzy and fever are its efforts to free itself. It longs to live yet it finds itself among the dead. Mania is everywhere—in consequence. It prevails among all classes. It has many manifestations, but a skilled

observer can detect the same malady of the soul in the upper strata of so-called life as in the lower. Is it any wonder that the thoughtful mind awakening to its possibilities asks in vain the question: "What shall I believe—what shall I choose?"

The world of science is discovering many great truths. The principal one is the continuity of life and its ceaseless unfoldment.

Science has discovered that a few great underlying principles furnish the simple basis for manifold objectivity. There is grouping, classifying, systematizing. Some of the principles to life upon our other planes of being—in all its varying states of vibration. Chaotic confusion seems at present to prevail in the mental and moral world. In the realm of letters the outlook is particularly depressing. Sometimes the Idealist feels that primitive barbarism would be preferable. It is barbarism without its attendant compensations!

Yet we deem ourselves wise and self-sufficient! We fancy that our age is rich in culture and attainments. Fatuous blindness! We need another sense or a wider vision that we may see how little we know and how crude we are. We need to discern the signs of the times and grow truly wise—wise in beautiful simplicity and truth.

Power, strength, mastery is what we need to-day in our higher teaching—in our higher living. They belong to the deeper phases of the inner life, but have

not been emphasized to the fullest extent as factors in religious development. Religion has too long been deemed an experience for women and children. It has been degraded to a sentiment, and a rather weak sentiment at that. Sentiment is ever a poor foundation to build upon, though it has its place in the superstructure. It furnishes the arabesques upon graceful columns, the exquisite filigree work, the inlaying in scintillating colors—in other words the ornamentation. In the religious organizations of the recent past the feminine side has been overdeveloped—the masculine or positive, under-developed. It should have both aspects expressed in a full rounded development. It loses in power when either part is sacrificed to the other. Love, tenderness, compassion, patience, gentleness, meekness are very necessary virtues, but there must be the correlative forces of strength, energy, power dominated by unselfish will. This fusion and correlation of powers rounds out and finishes the character. They cannot be separated in the perfect character—one supplements the other.

It is a fatal mistake—fatal to all true progress—to divide the masculine and feminine elements in character. All the present-age discussion regarding the rights and claims of the sexes—seeking to exalt one at the expense of the other, is the veriest nonsense. It is not a product of clear thought but a vapor of vanity from the cauldron of self-love. Seething with its confused desire to

express itself, it bubbles in little separate interests—and effervesces. It accomplishes nothing but really adds to the hazy vapors that veil the true light. When men and women come to realize that each one is both masculine and feminine in intellect and soul—that the line of demarcation is drawn at the physical body—for a time only to serve a definite purpose, and that each Ego expresses at times in both sexes, there will be less confusion and more effective work.

In every truly developed woman's soul strength and power shine forth through love and sweet tenderness. In every fully organized masculine intelligence woman's gentleness and compassion blend with the force of will and mastery of conditions. The union is a perfect life. Too long in religious teaching the dominant note has been feminine. The time is ripe for the fusion of all the virtues. Strength and sweetness, power and patience, energy and gentleness should ever go hand in hand.

At a certain stage of development religious experience expresses through the emotions and feelings. Emotion, however, at its highest and best, is merely negative without the energizing force of a controlled, directed will. That is what is needed today in the battle of life. It is what the Christ possessed in such marvelous power that the impetus received from Him is still potent in this age of crass materialism and money madness. Everywhere we behold signs of awakening to His purposes for humanity. The

framework of His purpose is true brotherhood, true development of all the latent powers of human intelligence directed by a consecrated will. To fill in this design needs the united effort of men and women working in harmony, in divine unity of aim and purpose. In His plan there is no "I and mine" nor "thou and thine." A divine unity binds us all together as one—and in that one are all the noble qualities fused and amalgamated.

THE CALL

A Talk in the Pro-Ecclesia

An Arabian legend relates that the good and wise Pasha Suleiman, having shown great zeal in the spread of Islam, was one night visited by God in a dream and he was then given his choice of any favor he might ask. Then Suleiman, ever humble and fearful, lest pride and arrogance enter into his heart and turn his face away from God, asked that every day the Angel of Death might visit him to impress upon him the fleeting and evanescent nature of power and glory, and the fact that at the end of a short life, man must face the portal of death to meet his God and give an account of his stewardship upon earth.

And one day as the Angel of Death was walking through the court of Pasha Suleiman, he looked in astonishment at one of the courtiers, a man very close to the wise Suleiman's heart. And this

nobleman was so distracted and disturbed by the attention bestowed upon him by the Angel of Death that he went to the Pasha for help and comfort, for he feared that the Angel of Death would come for him that very day. He had but one thought, to flee from death.

The wise Pasha Suleiman endeavored to comfort him as best he could, but without success. The man pleaded that there was only one avenue of escape, he must flee as fast as possible, and to this end he begged the Pasha that he lend him his horse, Abdullah, a famous Arab stallion of the finest breed, so swift that no creature had ever been known to overtake him. After much vain effort to comfort and compose his friend, the Pasha finally agreed, and gave his friend the famous stallion.

And he rode, and rode, all day and all night, with the speed of the wind, until at last the noble stallion dropped dead in the sand. Then he fell on his face, weeping bitterly at the thought that he could go no further, when presently the Angel of Death appeared and beckoned him. Knowing that there was no avenue of escape he made himself ready to obey the summons, but before leaving the earth he asked the Angel of Death. "Why did you look at me so strangely yesterday in Pasha Suleiman's court?" To which the Angel of Death answered:

"I had been ordered by Allah, to meet you at this place this morning, and when I saw you yesterday morning in the court of the Pasha Suleiman I was astonished,

for I could not see how it would be possible for you to arrive at this distant place in so short a time, and had you not had the noble steed of Pasha Suleiman, it would have been an impossibility."

Thus, in endeavoring to escape from the fate which awaited him, he had actually ridden hard to meet it, he had expended his whole energy in meeting his fate at the appointed time.

When we look about us, we find there are marching orbs circling in their course around the Sun, year after year, century after century, with unvarying precision; but they have some latitude—within the prescribed course they may vary a certain number of degrees of space, and it is the same in the life of man: the great events, birth and death, are unavoidable incidents in the life of the spirit, which is never ending, never beginning, as Sir Edwin Arnold says:

*Never the Spirit was born,
The Spirit shall cease to be never.
Never was time it was not
End and beginnings are dreams
Birthless and deathless remained
the Spirit forever,
Death has not touched it at all,
Dead though the house of it seems.*

*Nay, but as one layeth his worn-out
robe away,
And taking another saying, this will I
wear today,
So putteth by the Spirit, lightly its
garment of flesh,*

*And passeth on to inherit, a residence
afresh.*

But although certain events are bound to befall every man, there is a certain latitude in life, a free will that we may exercise in order to shape our lives as we desire and work out a destiny for ourselves in our own way. Ella Wheeler Wilcox has put this well in a little poem which is as follows:

*One ship sails east, and another sails
west,
With the self-same winds that blow.
'Tis the set of the sail, and not the gale,
That determines the way they go.*

*As the winds of the sea are the ways of
fate,
As we voyage along through life,
'Tis the act of the soul that determines
the goal
And not the calm or the strife.*

Thus there is a general purpose in life, and we are guided along a certain broad way, called the pathway of evolution, by divine hierarchies, but we have the liberty in choosing our individual courses upon that broad stream, and it is therefore not by a fortuitous circumstance that we have come to Mt. Ecclesia, the headquarters of the Rosicrucian Fellowship. The Sun by precession is now nearing the cusp of Aquarius and a New Age is to be ushered in, New People are to be born.

It is our mission to guide the world's work along new and higher paths, to foster **new ideals**, that we may enter upon the next spiral of the pathway of evolution.

In ancient Atlantis, when the new Aryan Epoch was to be ushered in, God, by His prophets, spoke to the people in whom He saw certain qualities that might be used, and He called them by means of His prophets: **"Come ye out from among them, and be my people, and I will be your God, and I will give you a land overflowing with milk and honey, and your seed shall be multitudinous as the sands upon the sea shores."**

The call sounds again today, but it sounds within the breast of each one. While the world is working out its destiny, as desired by the divine invisible Hierarchies, under the lure and illusion of gold, which they conceive to be a reward for their labor, there is an increasing number of people whose inner discernment has made it clear to them that the world's work for a material reward in the shape of gold which they must relinquish when the Angel of Death meets them, is folly. These people now hear the call within their hearts, "come ye out from among them and be ye my people, and I will be your God." Though they may still continue to perform their duties in the world, from thenceforth it will not be for the sake of material gold, which they know to be truly worthless, but everything they do

will be done as unto God, regardless of whether it brings a material reward, save the very necessities wherewith to keep body and soul together so that they may continue to serve in the master's vineyard, and thus they will lay up, whether they think thereof or not, a spiritual reward, a treasure in heaven, which is more than earthly gold.

It is for this purpose we have come together on Mt. Ecclesia. We are not here to live a life of idleness, dreaming dreams, but **we are here to prepare the way and make straight the path of the Aquarian age**, which is dawning upon the world, and in order to do this efficiently, we must work as a unit in peace and harmony. Did you ever see the crucible wherein a plumber melts the metal wherewith he is going to make a joint, a number of pieces of lead are put in the melting pot, but gradually each piece loses the distinctive and separate form and melts to unison with the rest until all become one. But there is in each piece some dross which will not melt and incorporate with the metal; it is thrown to the top by the heat and the plumber skims this dross off until the metal is clear, **so clear that he can see his own face therein**. Similarly, in the Rosicrucian Fellowship, we are so many distinct and separate forms, each with his own characteristics and idiosyncrasies. We have been thrown into the melting pot; **everybody must sink his personality in the common cause**, if we are to secure success in our work of

spreading the teachings of the Elder Brothers, and preparing the way of the new age and the new reign. It may not be an easy matter for any of us to thus forget ourselves, but by the heat and friction that is generated in this process of amalgamation, the sharp corners of our characters are rounded out, melted down, so that they fit in with our brothers and sisters. **Adaptability** is the great watchword, without that we can never amalgamate, but must expect to be thrown out as the dross from the melting pot, for until our hearts have been perfectly purified that God's face is seen therein, He cannot make the highest use of us in His work.

Let us therefore strive day by day to work earnestly and honestly in the Master's vineyard wherever we may be placed, remembering the great and glorious destiny that is before us. Let us count all present tribulations as unworthy of being mentioned. Though we may be misunderstood by those near and dear to us, though we may be despised by the people of the whole world, who think only of having a good time and accumulating gold that they must leave behind at the door of death, let us set our faces towards the goal of our calling and work faithfully for the spiritual treasures which endure forever.

Send us the names of your Friends who might be interested in the work this magazine is trying to do and thus help to spread these glad tidings.

Question Department

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A DREAM PROBLEM

From the Editor of *Practical
Medicine*, an East Indian Publication

We received the following query with the request that it be answered in our columns and a copy sent to the editor so that he may reprint it for the benefit of his readers.

“A gentleman in sound physical and mental health had a dream almost every night for some time, and in the dream state he addresses an assembly composed mainly of his friends and acquaintances. In the course of his speech he explains that he is dreaming and that all the people before him are creatures of his dream. Some one in the audience asks him what proof he has to give that he is right in his assertion, and to this he replies that he will think over the question when he wakes and states that he will explain his reasons when he meets them in dreamland the next time. They all laugh at him and call him a lunatic. This dream puzzles him considerably and he is anxious to know how he may convince those dream creatures that the experience is really a dream.”

Answer: In order to be able to judge intelligently concerning the various states of consciousness of man—waking, dream sleep, etc.—it is necessary to know the constitution and the function of various finer vehicles which, with the dense body, make up that complex being which we call man.

We find in the world four kingdoms; the mineral, which is practically devoid of feeling, though it may respond to and react to stimuli, can feel neither love nor hate. Under the steam hammer or in the furnace its form and composition may be changed, but it gives no sign of emotion whatever. Its consciousness is like that of the human being in the deepest trance or in death, when only the physical body is present.

The plant is different, it lives and breathes, it inhales carbon dioxide which forms a large part of its body; it exhales the life-giving oxygen, the sap flows in its stem and leaves. In short, it exhibits the same phenomena of life as we do in dreamless sleep, because in that state our dense body is interpenetrated by a vital body composed of ether, and a similar vehicle interpenetrates the physical stem, leaves and branches of the plant. But the plant knows no emotions either; love or hate, joy or sorrow are foreign to

it, for it has no desire body such as that possessed by animal or man.

Because of the possession of these vehicles, animal and man are also able to move about and to aim to gratify their desires. To this end man uses mind, a vehicle not possessed by the animals, and in the waking state all his vehicles are concentric, interpenetrating one another, enabling him to live, move and reason. But the very act of going to sleep means a reversion to the consciousness of the plant and therefore it necessarily involves a separation of the higher and lower vehicles. The Ego, clothed in the mind and the desire body withdraws, leaving the physical body, interpenetrated by the vital body, upon the bed.

There are times, however, when we have become so absorbed in our daily affairs, or when we have been tired out, that the Ego cannot accomplish a complete separation of the higher vehicles from the lower. Then the desire body still interpenetrates the brain centers of the dense physical and etheric bodies, but it is unable to convey correct impressions to the brain centers, because the relative position of the various vehicles is, so to speak, askew.

In that condition reason is out of the question and the human consciousness is similar to that of the animal which has no mind and is therefore constitutionally incapable of logic. That is why even the most grotesque and absurd things seem perfectly natural to the dreamer who

accepts them without question, just as the animal does, and dreams experienced in that relative condition of man's vehicles are usually absurd in the extreme. But as civilization progresses and egoism is being superseded by altruism, a different division of the vehicles is being made. A part of the vital body, composed of the two higher ethers, which are vehicles of sense perception and memory, is taken along during the night. Then the illusory stage of dreamland ceases, and man becomes, as it were, a creature of two existences; one lived out of the body in dreamland, where he comports himself in a reasonable manner, using judgment concerning his own actions, and those of other people whom he may meet. As he has not learned to focus his consciousness when leaving or entering the body, he is not able at all times to accomplish the proper separation of the vehicles, nor to bring back a reliable memory picture of what has occurred. Initiation into the inner spheres alone supplies the necessary knowledge.

Evidently, the gentleman in question has his reasoning faculties with him in dreamland, but is not yet aware of the facts concerning that world.

He is mistaken in supposing that the audience which he addresses is simply a "creature of his dreams," and it is not at all impossible, if he were to gather courage and ask some of those whom he has seen in his dreams, if they attended such and such a gathering, the answer

would be in the affirmative. Moreover, if at the time this reply reaches him it is still possible for him to get together with the people whom he saw in his dreams and prepare them for the question before he puts it to them in the daytime, he will almost certainly find someone who will remember and who has carried through this identical experience of which he has been writing.

Seeing then that dream life is not an illusory existence but a reality, there is no way of proving to the people of dreamland that it is an illusion.

Question: My only brother died last November and must now find himself in one of the lowest regions of the desire world. Would you advise me to let him know that by a simple effort of the will he can prevent the matter of the desire body from forming itself into concentric layers, as it were, the coarser matter on the outside and the finer within. I mean to say that by an effort of will he could make matter of the seven regions of the desire world, which form his desire body, come to the surface of the said desire body and by this means he would be able to contact at once all the seven regions of the desire world instead of only the lowest, or lower regions. There is, I believe, no serious objection to this use of the will power?

Answer: This question refers to the fact that when death has taken place and man finds himself in the desire world,

the magnetic powers of the seed atom are spent, the archetype is dissolving, and therefore the centrifugal force of Repulsion forces the desire stuff outward toward the periphery of the desire body. The matter belonging to the lowest regions is thrown off first by the process of purgation, which cleanses the man from all evil acts of his life. This, by the same natural law working in the higher realms of morality, as that which in the physical world causes a sun to throw off matter which then becomes planets, and to interfere with that law would be disastrous to any human being, even supposing that it were possible, which it is not.

It is different with the Initiate, who goes there during life. Then the seed atom of the desire body forms a natural centre of attraction, or gravitation, which holds the desire stuff in his vehicle to the accustomed lines.

Moreover, everyone who performs the scientific exercises given in the Mystery Schools is constantly purging his desire body of the coarser matter, so that even at death he is not amenable in the same degree to the actions of the centrifugal force of Repulsion as those who have not had this training. So it is useless to attempt to help your brother in that manner.

But there is another way in which we may help someone near and dear to us, provided we have his cooperation, and to make it clear it is necessary to mention first that the coarser the desire stuff,

the more tenacious is its hold upon man, therefore expurgation by the force of Repulsion causes great pain, and that is what we feel in the purgatorial experience. If we were perfectly willing to let go and acknowledge our faults when the pictures of them appeared in the life panorama, instead of trying to make excuses for ourselves, or to be stirred anew by the anger and hate of the past, then it would involve much less pain to eradicate it from our desire body. If this fact can be impressed on one whom we are anxious to help, if we can get him or her in the state of mind where they are

willing to acknowledge the wrongs and mistakes from the very bottom of their hearts, then the process of purgation will be both shorter and less painful; consequently, they will rise to the higher regions where the forces of attraction hold sway in a much shorter time than otherwise.

The same result can also be accomplished by prayer, for kind thoughts, thoughts of upliftment and helpfulness have the same effect upon those who are out of the body as kind words and helpful acts have on those who live in this world.

The Astral Ray

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OUR FATHER'S HOUSE

(Continued)

By Gamma Beta

This valuable article began in March. Back numbers may be had at 10¢ each.

In Far Distant Spaces

The solar system is itself enough to declare the glory of God, and quicken our sluggish thoughts to contemplate His omnipotent power and wisdom. But no boundary can be set to our Father's

house: the awful grandeur, the amazing aggregations of thousands and thousands and millions of suns (**for each star is a sun**), arranged in pairs, groups, and clusters, held in place by God's great laws, all moving in the most perfect harmony, all in their appointed places, not in a state of rest, of stagnation, for all nature is at work—for the stars are flying in their appointed paths with a velocity that is startling. Our own star, the sun, is moving about twelve miles a second toward a certain point in the sky, while others are known to have velocities as high as two hundred and even more miles in a single second.

Some are approaching, some receding, and some are moving in other directions; yet so vast is the gulf between us that hundreds, maybe many thousands, of years must elapse before we could detect the slightest increase or decrease of their light by the unaided eye.

The naked eye, under the most favorable conditions, can not see over five thousand stars in all the sky; but we can **never** see more than half the sky at one time, and never see the faint stars near the horizon, so that we perhaps never see two thousand at one time. A good opera glass will increase this number to an astonishing degree, while a good telescope—say of a diameter of five inches or more—will bring forth **millions** from the depths of space.

In the constellation Hercules there is a little spot of light, barely visible to the sharpest eye, apparently only a tenth part as large as the moon, and yet this little speck is a cluster estimated by Keeler to contain forty thousand **suns!** These suns may be smaller or dimmer than your own sun, but they may surpass him in size and splendor. The astronomers can not tell anything about it in this case, but there are stars that are known to be **immensely** superior to ours, while others are not nearly so great. It is believed that our sun is not less than the average of the stars in size and brightness.

Astronomers are wont to deal with incomprehensible distances by comparing the speed of railroad trains, cannon-balls, and the like; but while these are

capable of giving us some idea of the solar system, they are useless when we deal with stellar space.

A Comparison

I will endeavor to give a comparison that may clearly bring to our minds one of these vast intervals between the stars—that separating **our** star, the sun, and **our next-door neighbor**, Alpha Centauri. This star, though the very nearest of them all, is about twenty-five millions of miles away. Imagine a railway reaching from the earth to this star. The *World Almanac* gives the total gold and silver money of all the world at less than eleven billion dollars. At the rate of **twenty miles** for a cent, this amount would not take us within thousands of millions of millions of miles of this star. This is absolutely meaningless to the mind of either the layman or the astronomer. The human mind breaks down at this point as completely as if the distance were a thousand times as great. We can **understand** it, but we can not **comprehend** it.

For illustration, let us imagine our sun reduced from a vast globe eight hundred and sixty-six thousand miles in diameter to a ball nine **feet** in diameter. Next, let us imagine that all the planets and **all space** should dwindle down to just the same proportions; then would our earth be less than a thousand feet from the sun, and it would be only **one inch in diameter**, while our near neighbor,

Alpha Centauri, would, on this same scale, be nearly **fifty thousand miles** away!

Another way of expressing the same thought would be to say that the distance from our sun (or earth) to the nearest star is just as many times fifty thousand miles away as our earth is larger than a good sized marble; or, for every marble that it would take to make a world as large as ours, Alpha Centauri is fifty thousand miles away. Do the heavens begin to show the glory of God as we look into His treasure-house.

We will continue our journey now, and again on the wings of light we are speeding away at the rate of six hundred and sixty-nine million six hundred thousand miles an hour. A few hours, and the last planet of the solar system has passed from sight. We see only our sun, and at this point it outshines every other body in all the visible universe. In about two and one-quarter years we will be at the half-way point, and then, if our sun and Alpha Centauri are of equal size and brightness, both will appear the same. The bright star Sirius, and all the rest of the stars, would appear about as they do from the earth. In a little over four years (late measures make the distance somewhat greater than this) we would be in the midst of the system of Alpha Centauri.

We would see our sun as a first magnitude star, but the planets would be entirely invisible, even in the most powerful telescope man has yet constructed.

According to Young, it would require a telescope **twenty-four feet** in diameter (and it would be about five hundred feet long) to show even the giant Jupiter from such a distance. This being the case, we can readily understand just why we cannot **actually see** the planets circling round their central suns.

Should the question be asked, how then do astronomers tell of other worlds around other suns? I can not enter into an explanation here, but they **know** it without seeing them! Indeed, the companions to Sirius and Procyon were **discovered** years before they were **seen**, by the motions (perturbations, astronomers call them) of their brilliant primaries, and even the positions of these hitherto invisible companions were correctly calculated!

Were we to continue our journey, we would see our sun dwindle away into a mere glimmering point of light, and finally it would vanish altogether.

Differing Stars

Only about two hundred stars give anything like fairly satisfactory evidence of their distance, and not more than forty furnish measures that place the question beyond dispute. All the remaining millions are plunged into the vast eternity of space we call the universe, to a distance that the astronomer has as yet been unable to penetrate with anything approaching certainty. The best that can be said is that the distance is very

great—even astronomically great, and anything beyond that is not science.

Here one is tempted to dwell upon how greatly the stars differ among themselves in size and brightness. Saint Paul says that “one star differs from another star in glory.” I do not know whether he said this as an astronomer, or not; but if he did, he was right. The nearest star to us is one of the very brightest, not exceeded in brightness by more than three or four; while the **next** nearest can not be seen without a telescope. The fifth in distance is the brilliant Sirius, the brightest star in all the sky; while the next brightest, Canopus, is so far away that it has completely baffled every attempt, by the most skillful astronomers, to measure its distance. We do not know, actually, how big it is, how bright it is, nor how far away it is. Some stars are certainly millions of times larger and brighter than others. Saint Paul expressed the truth beautifully. He also said (and with evident pride), “I am. . . a citizen of no mean city!” So we can say of our sun, that it is not **least** among its fellows; but we can not afford to be very boastful about it.

Great Arcturus

There is no star that is more impressive to the writer than the superb Arcturus—one of the three brightest stars north of the celestial equator. He is not actually nearly so bright as Canopus, and it is at least possible that the faintest

star we can see may be larger than either or both of them.

While engaged in writing this article, the writer received from Dr. Elkin, of Yale University, a letter, giving the results of his latest measures of the distance of Arcturus. For many years Dr. Elkin has stood at the very head of astronomers for his exquisitely delicate measures in this most intricate and difficult branch of the science—finding the distance of the stars. He gives his distance as forty-four light years (the time it would require light, traveling 186,337 miles each second, to pass from the star to us), his brightness as being 139 times as great as that of our sun, and his speed in his course as ninety-two miles a second.

This high velocity places Arcturus in that very small class of stars that, apparently, are a law unto themselves. If so, he is an outsider, a visitor, “a stranger within the gate.” To speak plainly, **Arcturus is a runaway!** How can this be?—It is simple. Newcomb gives the velocity of a star under control as not more than twenty-five miles a second, and Arcturus is going **ninety-two**; therefore the combined attraction of all the stars we know can not stop him or even turn him in his path, so he is passing through our universe, probably for the first and the only time, and is completely beyond control.

He is moving at an angle nearly perpendicular—that is, nearly squarely across our line of sight—while he is at

the same time approaching us about five miles a second. From this we know he must be nearer to us today than he was yesterday, and will be yet nearer tomorrow than he is today; hence we know he must appear brighter now than when the patriarch Job wrote of him in ancient time.

His distance, however, is so very great that a few miles a second, toward or from us, for a few thousand years, would make no perceptible difference in his brightness to the eye. And should the old patriarch rise from his sleep, he would see him and all the other stars as he saw them thousands of years ago.

At a certain time, that could be calculated, Arcturus will reach his nearest point from us, and, of course, his greatest brilliancy. Then he will begin to fade, and in time he will pass from a first to a second magnitude star, to a third, a sixth, when he will be no longer visible without a telescope; and after ages and ages, and yet more ages, he will pass beyond even the power of the telescope! And then?

Whence came this splendid sun? Why is he here, and where will he go? What if he should plunge into a closely packed cluster of apparently small stars, such as we find in Hercules and Pegasus? It is useless to ask these questions of astronomers; they do not know. But does this not add a new meaning to the challenge of the Almighty to Job, when He asks, "Canst thou guide Arcturus with his sons?" (Job 38:32)

Only a Beginning

We have scarce begun our journey, reader; but if we have learned anything, it is that only in an eternity of time can we pass through an eternity of space; only with infinite time can we comprehend infinite works; and at the snail's pace of 186,000 miles a second, it would require from tens of years to centuries to visit our near neighbors of the star depths, while it would require thousands and thousands of years to reach the stars that lie at the limit of vision of our greatest visual and photographic telescopes. And is this the universe? Is this our Father's house? Are the stars barely visible in our great telescopes on the outskirts? Every increase of telescopic power has increased our power of penetration, and every thinker finally reaches the unphilosophical and incomprehensible conclusion that there is no end—no bounds, no center, no circumference!

To show that our journey, even though it could be carried on under the conditions we have imagined, would end in comparative failure, let me give a few brief results of recent work in astronomical photography, which has revolutionized the study of the star depths. A photograph in my possession of the central parts of the great constellation of Orion shows thousands of stars where only eight are visible to the unaided eye. In the square formed by the three stars in the belt, the star Mu, and the upper star in the sword, where the naked eye sees

nothing but blank space, are an incredible number of stars. I have estimated them at 1680. This photograph would be counted as only fair work compared with some of the marvelous productions.

Professor Barnard, at the Lick Observatory, photographed, with only a six-inch lens, that portion of the constellation of Andromeda in which is situated the great nebula. The space in the sky covered by the photographic plate was about ten degrees square. To the ordinary observer **two** stars are visible (Mu and Nu Andromeda); while the photographic plate shows **sixty-four thousand** running together in one unbroken blaze.

Other plates exposed to the richer portions of the Milky Way show so many stars that it is **impossible to count them**. The plates may show five hundred thousand or a million and five hundred thousand. There are simply **clouds** of stars, each one of which would be invisible, even on the photographic plate, unless it were a sun, **for they are photographed by their own light!**

It is greatly to be regretted that not all the stars shown by the negatives can be reproduced, but they never have been. It is safe to say that not one in five of the minute stars in the Milky Way can be shown in an ordinary cut.

This article was first written and printed about twenty years ago in the **Signs of the Times**, and our editor has asked me to bring it "up to date." I find a number of minor corrections to make, on

account of later discoveries, but only in such details as we must expect in a science that is in the hands of tireless workers with highest intellectual attainments. Nothing that is fundamental has been changed, so far; but I wish to introduce here a new theory that may be considered of prime importance.

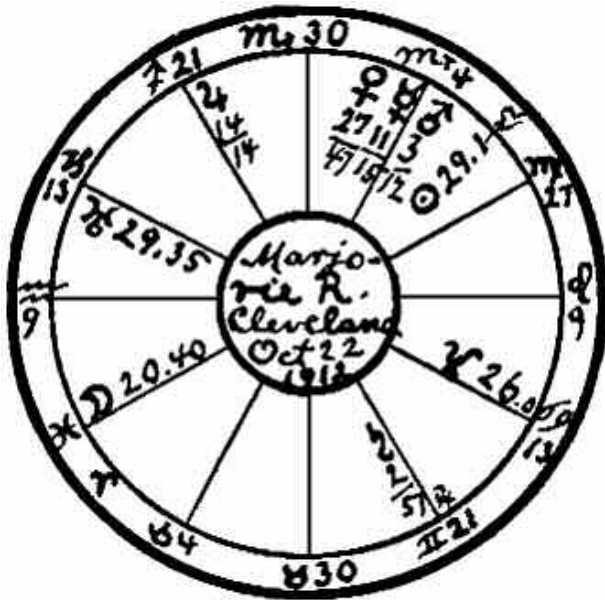
(To be concluded)

YOUR CHILD'S HOROSCOPE

Marjorie R., born October 22, 1912, Cleveland, Ohio.

The Moon in the first house in Pisces and trine Neptune in Cancer gives Marjorie a very restless nature and she is sure to do considerable traveling in her life. She will change from place to place and long voyages are particularly shown, but this desire to wander is not dictated by a habit of shiftlessness. She will be very practical, hardworking, and intensely ambitious to accomplish whatever she sets out to do.

Fixed signs on the angles, and the Sun conjunction Mars in Scorpio indicate that she will have the energy and perseverance to work until she achieves. Jupiter is in his essential dignity in Sagittarius. This shows that Marjorie has a noble heart and a humanitarian instinct and the Sun in Libra also tells of her kindly inner nature. But Mars and Mercury are in the sign Scorpio, which is probably the most belligerent sign among the twelve, and this shows us that



her tongue can bite like a scorpion's sting when she shows the other side.

Under ordinary conditions Uranus in the Saturnine sign Capricorn gives her a certain reserve and dignity of nature, but when Marjorie is swayed by the aforementioned configuration, Sun conjunction Mars and square Uranus, it is like a bolt from the blue which transforms her for the time being to a fury. At least, that is the tendency, and the square of Mars to Uranus, which makes her impatient of every restraint, will generally be found to be the key to the trouble. If this tendency to completely lose her temper is allowed free rein, Marjorie will have a very unhappy life and be shunned by all despite the many good qualities which she otherwise possesses.

But this is just where the parents may do a great good for this soul. You have here a very difficult child whom you will find a great responsibility, but also a great opportunity for service whereby

you may lay up a wonderful treasure in heaven. Be sure that **you start right away and be sure that you start right.** Above everything, do not endeavor to break her spirit or curb her by harsh measures, but **endeavor to teach her self-restraint.** You will find this a difficult problem, but study it. She is worth all you can do for her, for she is a strong soul. There is no doubt that she will often have reason for being provoked, for the Sun square Neptune shows that treachery may be expected frequently in her life, but tell her never under any circumstances to go to law, as Saturn in Gemini opposition to Venus tells her that she should be careful in the selection of her friends, for she may expect them to prove false. The Sun, Mars, and Mercury in Scorpio will give her a very magnetic personality.

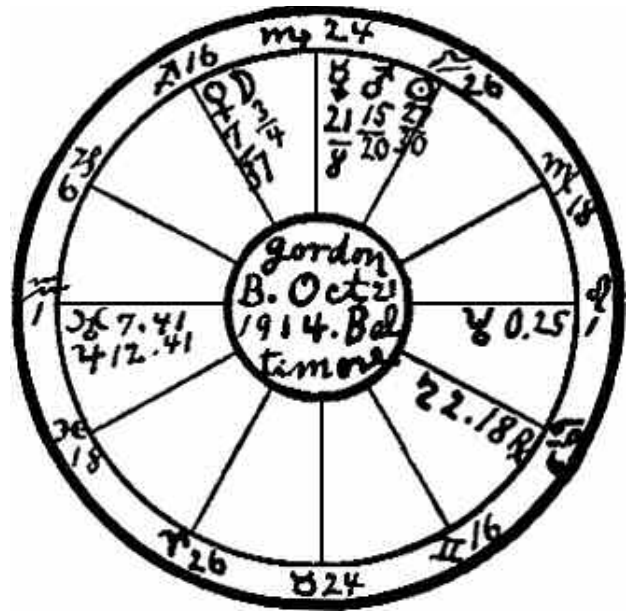
She will have a wonderful healing power and, if possible, you should let her take up this art. Saturn in Gemini and trine to Uranus will also make her very scientific and give her ability much above the ordinary and she will also have great foresight and considerable executive ability. The Moon trine Neptune will give her a love of Occultism and considerable talent as an astrologer. It will also develop the imagination wonderfully and she will have a number of psychic experiences. Saturn in opposition to Venus will make courtship difficult and cause considerable jealousy. It would be better in one sense if she did not marry for the Sun

square to Uranus shows that the marriage will be very unhappy; but there will be no separation, the husband will die, as attested by the Sun conjunction Mars in Scorpio in the eighth house, and she will gain financially by this marriage for the husband will leave her in comfortable circumstances.

With regard to health, you will find that the end of October and the beginning of November each year will always be a rather critical time for Marjorie and she will be most liable to the so-called female troubles. There are, however, certain exercises which may be used in early life to promote the general health in such a manner that these tendencies will not work themselves out. But above all, Marjorie should be told the truth about life as soon as it is possible. Whenever she can understand sufficiently to ask a question, be sure that it is truthfully answered so that she may know, be properly informed, and be able to take care of herself when the strong feelings shown by the Sun and Mars conjunction in Scorpio come to her at the time of adolescence.

Gordon B., born Oct. 21, 1914, 1:30 p.m., Baltimore.

Jupiter and Uranus were rising in the intellectual and scientific sign Aquarius when Gordon was born. This shows that he has an unusually original nature which puts him in a class separate and apart from the average. Venus is in



favorable aspect from Sagittarius, the sign of the higher aspirations, and from the tenth house, which governs the social standing. This shows that he will have a good life before him; many friends, a high position, and social distinction await him, for the Sun is in the ninth house trine to Saturn. This will give him the tact, diplomacy, and a love of justice and fair play which will win the esteem and respect of all with whom he will come in contact. You will also find that he will become a hard, energetic, and ambitious worker, for this is the influence of Mars in Scorpio, and from that configuration he will also gain executive ability.

Sagittarius is the ninth sign and therefore in a certain respect connected with travel. The Moon is the wandering planet, and when the Moon is in Sagittarius at the time of birth it always makes the person fond of change and travel. And as the Sun is in the ninth house, which

particularly denotes travel, the dignified position of which we spoke in the preceding paragraph, may be in the consular or diplomatic service, for it is certain that Gordon will be very fond of travel and take a number of long voyages. The sextile of Venus to Uranus gives him an unusual musical ability which will aid the popularity previously spoken of and make him a success with the ladies. Furthermore, as Venus is in the tenth house, it is probable that he will marry one in a high station of life and thereby secure added social distinction and social benefit, for Venus is also sextile to Jupiter the giver of great favors.

But the Moon is changeable, and the fortune given by her position in the tenth house is not stable. The favors of potentates and politicians are taken away as easily as they are given. Some time Gordon will feel the treachery denoted by the Sun square to Neptune, the latter planet being in the sixth house and the Sun denoting those in authority. Usually he will be self-possessed, but under severe strain, the love of justice and fair play, which are indicated in the figure, will cause him to feel a high degree of righteous indignation and respond to Mercury conjunction Mars in Scorpio and Mercury square Jupiter. Then there will be a scandal, and pity those whom he will flay with his pen and tongue, when under those configurations, for they will indeed feel the sting of the scorpion when he lets loose his right-

eous wrath in defense of an ideal, religious, political, or moral.

But let him beware of going to law, for Mars in the ninth house is not favorable for success in litigation. Let him also beware of partnerships for the Sun is ruler of the seventh house and square to Neptune which is there on the cusp; hence, the partner will be treacherous, and even his marriage is bound to be unhappy. But taken as a whole his life will give him success and satisfaction.

With respect to health, we find that the Moon is in conjunction with the nebulous point in Sagittarius, Antares. The Sun is also afflicted by a square to Neptune, the latter being close to the Ascelli, another nebulous spot in 6 degrees of Leo; therefore you should be very careful of Gordon's eyes from infancy. The moment you notice that he begins to squint or strain, be sure to have it looked after, for it is always easier to use the ounce of prevention than to take the pound of cure. Jupiter denotes the jovial good fellow, and Venus also indicates pleasure, therefore we may be sure that Gordon will be very fond of good food. But indulgence of the appetite is always sure to bring trouble, and as Saturn is in Cancer, the sign of the stomach, his digestive powers will not be very good, and he ought to be taught from babyhood that he must be careful in the selection of his food, and gratification of his appetites or neglect of proper care will cause him much misery in life. The Sun rules Leo, the sign of the

heart, and there we find Neptune square to the Sun. The heart action is therefore liable to impairment, but with proper care almost all tendencies may be thwarted.

Studies
in
The Rosicrucian
Cosmo Conception

* * * * *

**THE SEED ATOMS AND
THE SILVER CORD**

From our previous studies in the *Cosmo* we have learned that the Virgin Spirits, which are differentiated in the beginning of our present creative age, have undergone three great periods of involution in matter, that they have lost the cosmic consciousness wherewith they are endowed when they are still in the bosom of the Father, and are now enveloped in various vehicles so that each has become conscious of itself. Therefore the *Cosmo* defines the Ego as a Virgin Spirit involved in a threefold veil of matter which obliterates its original Divine Consciousness and engenders the delusion of a separate self (page 575).

To understand this mystery more thoroughly, let us take the illustration of an arc lamp. When you look at the arc from a distance, so that it does not blind you,

you will see a great number of separate rays proceeding from the center of the flame and gradually losing themselves in the surrounding darkness. Each ray is a vibratory force of high potential power, but as it worms its way through the surrounding darkness, endeavoring to stir the ether into a rate of vibration such as we may recognize by means of our eyes, the vibrations become slower and slower until finally the light-ray is swallowed up of the darkness. The resistance of the air has become greater than the light-ray's powers of endurance. Nevertheless, force is continually pouring outward from that central arc, and though the ray is lost to our sight in darkness, there is still a line of communication between it and the central source—the arc.

The Virgin Spirits may also be likened to rays of light which, in the dawn of Being, emanated from the great Divine Flame. Each has been gradually

enveloped by the various bodies of which we have spoken in our preceding lessons, but the ray of Divine Life still connects each and every one of us with the Divine Source of our Being, so that, in spite of the seeming illusory separateness of each from all others, **we are actually and de facto one in God**, who is the source and goal of our Being, “in whom we live and move.”

Continuing the illustration of the arc lamp and bearing in mind the laws of conservation of force and matter, which are thoroughly established, let us also remember that though the electrical energy is dissipated in the arc and thrown outward into the darkness as light-giving rays, which then gradually lose themselves because unable to keep up their initial high rate of vibratory power against the resistance of the surrounding atmosphere, they are not really lost, as we shall see presently when we go back to the power house where the so-called electric “**generators**” are found.

We say, so-called, for as a matter of fact these machines do not **generate** electricity any more than a pump generates water. Electricity exists everywhere in the Universe, in fact we might say that it is God’s life which pervades every atom, so that all the generator does is to gather up this free electricity (as the pump draws water), and puts it into the wires under pressure which we then call voltage. Under this pressure it speeds along the wires towards the arc lamp,

and is again dissipated in light rays to shatter the darkness.

Similarly, the Virgin Spirits which radiated from the Supreme Being at the dawn of this Creative Age, and plunged into the sea of matter, have been repeatedly gathered up anew in the Father’s bosom, each time gaining new strength and added power for another cyclic journey into the promised land which they have set forth to conquer. Each life, like prodigal sons, they waste the substance and power given by the Divine Father; in every cyclic journey, when they have reached the farthest limits, they cry, consciously or unconsciously, “we will return to our Father’s house where there is enough and to spare,” for their strength is gone, their substance is spent, and it is absolutely necessary for them to replenish this in order that they may obtain renewed strength required to conquer the world.

It is just as necessary to remove the Spirit from the concrete existence and allow it to gather momentum for another plunge into matter, as it is to withdraw the steam drill that has lost its momentum from the hole it has been drilling in the solid rock, and therefore there are Cosmic Days, or periods of evolution, and Cosmic Nights, or periods of rest and recuperation.

Just as we, when night comes, divest ourselves of our clothing that we may rest unhampered, so also when the spirit enters upon a period of rest are its vehicles resolved into their original ele-

ments, and each grade of matter naturally gravitates to the cosmic vehicle whence it was originally taken; or, to be more specific, when an individual's desire body has disintegrated, it coalesces with the sea of planetary desire matter surrounding the earth, the mind gravitates toward the region of planetary mind stuff, the ether of the vital body becomes a part of the planetary ether, and the dust of the dense body returns to the solid earth whence it was taken.

But it should be borne in mind that matter which has once composed the body of an individual, or any other living thing, is not just the same after it has been thrown off as it was before being assimilated. During the interval between assimilation and elimination it forms a part of an evolving being, it has vibrated to its vibrations, and it was in a measure altered thereby.

Thus there is not only an evolution of spirit, but also an evolution of matter, just as the electric energy radiated into the air returns to the generator for added pressure, so also matter takes a cyclic journey from and to God. Its vibratory powers are periodically raised to a high pitch and then dissipated to a low ebb. Thus, and this is the important point, when matter reaches its maximum vibration it is not matter at all, it is spirit, for spirit and matter are one. As the *Cosmo* informs us, "**Space is crystallized Spirit.**" On pages 120 and 121 we find a good illustration to make this clear. We read there "**Matter** is crystallized

Spirit. **Force** is the same spirit not yet crystallized." This has been said before, but it cannot be too strongly impressed upon the mind.

In this connection the illustration of the snail is very helpful. Matter, which is crystallized spirit, corresponds to the snail's house, which is crystallized snail. The chemical force which moves matter, makes it available for the building of forms, and the snail which moves its house are also good correspondences. That which is now the moving snail will in time become the inert house and that which is now a propelling force will in time become inert matter when it has crystallized further.

The reverse process of resolving matter into spirit is also going on continually. The coarser phase of this process we see as decay when a man is leaving his vehicles behind and at that time the spirit of an atom is easily detachable from the coarser spirit which has been manifesting as matter.

This last remark brings us to the point in our lesson, **that all we learn in all our various lives is stored up as vibratory power in a few little atoms, which in the Rosicrucian Philosophy are called "seed atoms."** However, and this distinction should be made very clear by the student, the vibratory powers spoken of are not stored in the material part of these atoms, but in the spiritual part or the force which is in each of them. These seed atoms were originally given by the great Creative Hierarchies who

guided us upon the path of evolution; they have formed part of all the vehicles which we have ever occupied since that time, and since we have evolved, so have they.

Therefore the task of building a vehicle from a seed atom is accomplished with greater facility in the case of the dense body than with any of the other vehicles, for the seed atom of the dense body has now served as a nucleus for such vehicles for three and one-half periods. Hence the physical body is brought to its present stage of completion and efficiency in the short space of nine months.

The seed atom of the vital body has only undergone an evolutionary process of two and one-half periods; therefore it takes seven years longer to complete the gestation of the vital body, which is at that time almost a replica of the dense body.

The seed atom of the desire body has only been in evolution one and one-half periods, and therefore it requires fourteen years longer than the dense body to complete its organization, and then it is not really an organized vehicle in the same sense as the physical and vital bodies, for it has only a number of vortices which are centers of desire, feeling, and emotion.

So far as the mind is concerned, we might almost say that the seed atom is all there is of it; that is not quite correct, for we are gradually gathering mind stuff in storing up vibratory powers in this seed

atom, but anyone who has studied man knows that it is no mere phrase when we say that **“it hurts to think.”** The mass of humanity at the present stage of its evolution likes to drift along established ruts and falls into habits due to the activities of the vital body, and the only way to move them at the present time seems to be through sensation and emotion, which are generated by the desire body. It is a matter of fact and observation that they are very slow to obey the voice of reason and apply forethought to the problems of life.

There is, of course, a growing class which is learning to respond to the dictates of mind, which is ruled by reason rather than by emotion, but it is in a pitiable minority to the masses who respond only to the emotions, impulses, and sensations.

During antenatal life the foramen ovale, which connects the right and left auricles of the heart, is open, and the maternal blood stream passes directly from one to the other, then to the forming head, with the pituitary body and the pineal gland, and then to the lower extremities. Then the Ego sees the outside world by the vibration of the ductless glands mentioned, but the blood stream does not touch the seed atom of the dense body, which is located in the left ventricle of the heart.

At the time of birth, however, and by birth we mean the first complete inhalation of air, the foramen ovale closes, the blood stream passes into the lungs,

returning to the heart through the pulmonary artery, passing in its course to the left ventricle of the heart where the seed atom is. Mark this, now, that initial inhalation of air carries with it a picture of the outside world and so does every subsequent inhalation until the last dying breath. Moreover this photograph is taken absolutely without volition upon our part; it is independent of whether we observe details around us or not, just as the picture that a photographer obtains through a photographic lens shows everything within the angle of vision of the camera, and the ether which carries such details to a camera when it filters in through the lens, also carries them when it is inspired by a human being.

When the blood stream, charged with air and ether, passes the seed atom in the ventricle of the heart, this atom is like a sensitized film upon which the panorama of life is photographed to the minutest details, in order that it may serve as a basis of soul growth in the post-mortem existence when man ruminates over the experiences of the life just ended. Then they are graven upon the seed atom of the desire body, which is the seat of conscience.

The desire, vital and dense bodies are connected during life by a slender glistening thread which is called the silver cord, and on page 98 of the *Cosmo* you will find a picture of it. One-half of it is composed of ether and the other part of desire stuff. Where these two parts unite is the seed atom of the vital body, which

during the day time when all man's vehicles are concentric, is located in the solar plexus. The etheric part of this cord runs from the seed atom in the vital body, located at the solar plexus, to the seed atom of the dense body located in the left ventricle of the heart near the apex. The other half of the silver cord which is composed of desire stuff, runs from the seed atom of the vital body in the solar plexus, to the seed atom of the desire body which is located in the liver.

There is a point between the eyebrows, about one-half inch below the surface of the skin, which looks like the core of a blue gas flame, and seemingly transparent, although it is not, is the nucleus of the mind. There the Ego uses the seed atom as a focus through which it beholds the other worlds and silently watches the panorama of life enacted under its guidance, in so far as that is possible, for the personality, composed of the three vehicles, has a certain life of its own; it composes what we know as "**the lower self**", and it is at the best a willful instrument.

That is why Paul, speaking of himself as an Ego, says: "When I would do good, then I find in my members, another law, a law of the flesh which is prone to evil and therefore difficult to curb." Moreover, the seed atom of the mind is not solely a focus of the spirit, it has been partially subjugated by the desire body and by this conquest the faculty of low cunning, which often takes the place of reason, was developed.

Nutrition and Health

* * * * *

THE HEALTH VALUE OF INDIGESTIBLE FOODS

It may seem absurd, at the first blush, to say that the more indigestible our foods are, the better the health will be; nevertheless, when the statement is slightly qualified, it is true; for foods which are usually regarded as indigestible, because we feel distress after eating them, really cause trouble because they have been too thoroughly digested, while other foods which are nearly totally indigestible, and therefore in a sense not foods at all, leave us with all the feelings of health and well-being.

Lack of proper appreciation of these essential facts is at the bottom of the difficulties which many people experience when they adopt what they are pleased to call a vegetarian diet. They have, in most cases, suffered from digestive troubles before ceasing to eat flesh, and have in many cases adopted a fleshless diet with the expectation that that would work a miracle in restoring their health. They are therefore often bitterly disappointed that they feel no better; nay, in a number of cases they may even feel worse, because they continue their dietetic errors in all other respects, so

that in many cases their reformed diet is, from the standpoint of health, a thousand times worse than the usual mixed diet of the average person, and goodness knows that that is bad enough.

In fact, instead of wondering that the body breaks down under the strain of dietetic indiscretion, it is really wonderful that it can stand up as well as it does in spite of the abuse and ill treatment to which it is subjected.

It happens not infrequently that people who apply to us for healing admit unblushingly the most atrocious dietetic blunders, perfectly oblivious of the fact that they are doing wrong. The following is a representative diet of a very large class of people who suffer from digestive disorders:

7 a. m.—Two cups of coffee.

10 a. m.—Hot cakes with three eggs, coffee, beefsteak with fried potatoes, white bread, butter and more coffee.

Noon—Meat and potatoes. Bread and butter. Pie and coffee.

3 p. m.—Beer and a sandwich, or in the case of ladies, tea and some buns.

6 p. m.—A full course dinner, including soup, meat, a spoonful of mashed potatoes and vegetables, cooked in an

indifferent, insipid manner, two or three kinds of dessert and coffee.

10 p. m.—Coffee, cheese, sausage, pigs feet, or other so-called delicacies.

And then they honestly wonder why they do not feel well. This class of people will claim that they have no bad habits. They smoke a few cigars, drink a few glasses of beer, or perhaps they take a cocktail or two. They live on what they call “a natural diet,” go to bed at ten or eleven, and pat themselves on the back with a feeling that they are models.

As a rule, when it is first brought to their attention that they are committing serious blunders, they stare in utter amazement and incredulity; they seem to doubt their senses when told that they are killing themselves with food, actually, and in truth digging their graves with their teeth. Can such remarks have been addressed to them? Pshaw! The man must be mad.

Nevertheless, that is absolutely true, and it is not so much because their food is indigestible either, as because of the lack of indigestible materials to mix among the highly concentrated foods which form the chief elements of such a diet. But in that respect, that class of people are no worse than people who live on the following diet:

7 a. m.—Prunes

10 a. m.—Nuts and raisins

Noon—More nuts and raisins

3 p. m.—Nuts and raisins

6 p. m.—Nuts and raisins

9 p. m.—Nuts and raisins

They also eat highly concentrated food. They get both protein from the nuts and carbohydrates from the raisins, but lack the indispensable, though indigestible, cellulose, to give the necessary amount of bulk and cause irritation in the digestive tract which is absolutely essential to induce peristalsis and secretion of the necessary digestive ferments.

There is no question that whole wheat is much more nutritious, palatable, and healthy than white flour, which is composed only of the starchy portions of the grain; but its health value is not particularly great, because it is more easily digested than white bread, for as a matter of fact it is not, nor is the great benefit derived from whole wheat bread due to the mineral salts necessary to body building, which it contains and which are absent in white bread. For it should be remembered that just as a portion of the protein contained in meat and the phosphorous contained in fish remain undigested, so also with the protein and phosphorus which abound in the whole-meal bread.

We do not assimilate all the protein and mineral salts which are contained in the coarsest portions of the whole wheat. But while the white bread is almost entirely digested and leaves but little ash, provided of course that it is well made, the coarser particles of whole wheat flour pass through the intestinal tract undigested, and in so doing they sweep and clean the walls of the

intestines. They massage them, so to speak, irritate them, and induce a flow of blood which keeps the intestines sweet and healthy. They do not pack as closely as the little residue left from highly concentrated foods, and therefore they take with them in the air spaces noxious gases, leaving the digestive tract pure and clean.

Compare the action on the bowels of such foods as eggs, and meat and cheese, which are almost totally assimilated and leave no coarse bulk to cleanse the bowels after a meal has been digested, with such vegetables as legumes, (used sparingly), turnips, carrots, celery, onions, etc., which contain every element found in flesh and, in addition, the indispensable bulk composed of coarse fibrous matter, which alone can sweep the intestinal tract, clear off all deleterious products of waste, and leave the system in a healthy condition.

Nor is this theory, for we have proved it in practice for several years on a large number of people. Many who have come here, broken down in health because of their dietetic mistakes, have regained perfect health in a short time, often in spite of themselves, for as there is no restaurant within a mile and a half of Mt. Ecclesia, they could not go elsewhere to obtain the poison they wanted and therefore had to content themselves with the health-giving food served in our dining room.

Even people employed by us from the ordinary market of the world to do phys-

ical labor as gardeners and dairymen, take to the vegetarian diet very readily, as a rule. Many of them have later confessed that they have had a great deal of trouble with their digestion, some were taking medicine before they came to Mt. Ecclesia, but every one of them attests that after a while he became perfectly healthy. They all, as a rule, gain in weight. It is not unusual, it is, in fact, a common experience, that a person who has been run down gains about 30 pounds in two months. Moreover (this may sound like the usual advertising charlatan's story, but it is a fact that), those who have too much flesh reduce their weight in about the same ratio that the other class take on flesh. The explanation is simple. The archetype determines the form and figure of a person, and this will be his normal stature in health; but by our dietetic disorder we often change this, so that either the energy of the body is used in the process of eliminating an enormous amount of food which we cannot assimilate and therefore we grow thinner. The reverse happens when the eliminative powers are poor, then surplus flesh, or adipose tissue, is put on because of an unnatural diet. When a scientifically prepared diet, such as we have here on Mt. Ecclesia, is adopted, the people who have been too thin, because of a previous wrong diet, take on flesh until the normal stature is reached; conversely, those who have put on unnatural flesh cease to do so and therefore their weight

is reduced.

Another fruitful cause of digestive disorders, is the habit of eating every few hours. The sample menus given in the foregoing part of this article show that the people who sent them were in the habit of eating five or six times a day, and when one remonstrates with them on that score, they usually assert that they are hungry and must have the food at short intervals or they feel sick. When told that that habit is absolutely subversive of good digestion, some of those who endeavored to comply with our instructions, and do with three meals a day found that they became sick **from hunger**, as they said, and we have at times detected a triumphant note in the letters informing us of this supposed fact, for the sickness seemed to prove to these people that they were right in eating and we were wrong in saying that they could live on three meals, or less, a day. But they saw only the symptoms and failed to see the cause which produced both the fancied hunger and the relief when food was given. As a matter of fact, the craving is due to a diseased condition of the stomach. We would not think of giving a man who is suffering from poison more of the same kind to keep him still.

We call it criminal to give to a person addicted to the morphine habit more just because he craves it, and it would give temporary relief from suffering. We should apply the same logic and philosophy to people who are poisoned by an

excess of food. This is not theory either, but the result of investigation which cannot be matched by experiments on animals or even human beings, where the suffering incident to tabulating the results of investigations cause an unnatural digestive condition. But there are no such barriers to one whose spiritual sight is opened and who can see the peristaltic action of the stomach and intestines when the system has been burdened, as in the cases mentioned. Then there exudes from the food a black poisonous gas which is thrown outward through the periphery of the aura by the man's vital body so long as he is in good health. But when his vitality becomes enfeebled and the flow of the solar force through the spleen is not as strong as usual, this poison gas remains around the abdominal region as a broad black band which poisons all organic activities of the body while it is there. When a person eats three meals a day there is a slight chance for the dissolution of the poison band generated by one meal before the next meal is taken. But where meals are eaten at intervals of only a few hours, there is absolutely no chance for the person to rid himself of this poison cloud, and as a consequence he grows worse and worse, shortening the span of his natural life in a manner that would be a shocking surprise to most of these people, could they realize it.

For these reasons anyone who wishes to obtain and maintain health should make it a point to eat only two or three

times a day and sparingly, taking care to secure an abundance of bulk rather than nutriment, for it is an actual fact that many, many more people die of too much nourishment than of too little. Most of us are really and truly digging our graves with our teeth.

MENU FROM MT. ECCLESIA

Breakfast 7:30 a. m.

Stewed Blackberries
 Corn and Graham Gems
 Rice and Egg Omelet
 Coffee or Milk

Dinner 12 Noon

Leek and Potato Soup
 Pimento Potatoes
 Creamed Brussels Sprouts
 Bread, Butter and Honey
 Milk

Supper 5:30 p. m.

Nut and Dandelion Salad
 Rhubarb Pie Hot Corn Bread
 Honey
 Tea Milk

Corn and Graham Gems

One cup each of white flour, graham flour, and corn meal, mix with salt, rub 1 tablespoon of cooking oil into the flour until all lumps have disappeared, add two eggs and enough milk to make a batter that will pile while pouring into hot buttered gem pans. Bake in a quick oven.

Rice and Egg Omelet

For each omelet use one egg, tablespoon of cold boiled rice, one tablespoon milk, and salt. Beat the egg, salt, and milk slowly, adding the rice, until it is light. Pour into a hot oiled omelet pan, cook on hot stove until browned on under side, lift the edges of the omelet so that the uncooked part can run under the part left on the bottom of the skillet. When light brown, turn and cook on other side until browned. Serve at once on hot plate.

Leek and Potato Soup

Cut one bunch of leeks, one cup of celery, and two medium sized potatoes into small pieces, boil in enough water to cover until soft. Prepare in another frying pan two tablespoons butter, two tablespoons flour; brown until a rich brown, add slowly one and one-half pints milk, add this to the vegetable allowing to boil for five minutes adding salt and a little grated nutmeg.

Pimento Potatoes

Boil, cool and slice six medium sized potatoes, add one-half can of chopped pimentos, one-half cup grated cheese, and salt. Turn into a buttered baking dish, pour over this enough cream sauce to cover the top, sprinkle with bread crumbs, dot with butter and bake for twenty minutes.

Nut and Dandelion Salad

Take two cups of blanched, crisp dandelion cut fine, one cup chopped walnuts, mix and place on plate garnished with lettuce leaf, pour over same enough French dressing to taste.

Hints to the Housewife

Place glasses on their sides before scalding with hot water, and there will be less danger of breaking.

Should you forget to soak the dried beans or fruit at night, pour boiling

water over them in the morning and cover. Allow to cool before putting them on to boil, they will cook quickly.

If potatoes are of an inferior grade, place an onion in the water in which you boil them, this will keep them white, while the onion gets very dark, this also flavors the potato.

To remove the odor of onions from the breath eat parsley. To take it off the hands rub them with the rind of a lemon. It is well to save all lemon rinds in the kitchen for bleaching and cleaning purposes, they are invaluable.

Healing Department

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THE ROSY CROSS HEALING CIRCLE

The Rosy Cross Healing Circle meets in the Pro Ecclesia at Headquarters every time the Moon enters a Cardinal sign. Only a few are present in the body, but thousands from all over the globe join us in spirit when we meditate upon the symbol of the Invisible Helper placed on the west wall.

The pure white cross shows us that he must be without stain of sin, the seven red roses tell their story of the cleansing

blood, and the central white rose is a still higher symbol of purity of heart and mind. This lofty ideal we aspire to reach that we may radiate the Christ-force of Healing represented by the golden star behind the Rose Cross.

If you are not already one of us you may join us in spirit between 6 and 7 on the following nights:

April 1—8—16—22—29

May 6—13—19—26

June 2—9—16—22—29

We append a few letters from people who have been helped.

Mountain Home, Idaho

Dear Sir:

Yours of the 8th at hand and instructions noted. I am gaining much by your instructions and my cough is all gone. The rupture is not paining me. I am satisfied with your treatments, I feel I will soon be well.

I am respectfully
R. L.

London, England

Dear Mr. Heindel:

Just a few lines to let you know how I am progressing. Every day I feel

stronger and more able to control my nerves. I cannot explain it, I can only marvel; perhaps you, dear friend, would understand. But whenever I feel unduly excited, a strange calm seems to come over me and subdue that inclination. My relatives sometimes regard me anxiously and say "you seem so quiet, do you not feel well?" As a matter of fact I am feeling very well, only this wonderful peaceful sensation steals over me and seems to check my nervous excitement. I am sure you will be interested after all your great kindness to me, and I shall forever feel grateful and wish you every blessing possible.

Yours,
E. K. H.

Echoes from Mt. Ecclesia

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THE VALUE OF A GOOD FOUNDATION

"He builded his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, **and it fell not for it was founded upon a rock.**"

Many solicitous inquiries have come to headquarters from students who have heard of the flood that has caused such damage in Southern California, and are naturally concerned to know how head-

quarters weathered the storm. We are thankful to say that, as Mt. Ecclesia is located on a high tableland, about two hundred and twenty-five feet above the river and valley, no damage was done, save that the wind blew over a nice eucalyptus tree which we have raised again, and we hope that it will grow. One corner of our grounds, however, is down in the valley and our pumping plant is located there. The water inundated the engine house, submerged the engine, even the batteries, yes, worst of all, it

floated the distillate out of our fuel tank and now we will have to pay for fifty gallons of engine distillate which was thus lost at the high prices now prevailing. But let us be thankful that our loss is poor Mr. Rockefeller's gain; he may even be able to clip an extra dividend coupon on the strength of it.

Some members who have been at headquarters write confidently that they have no fear of damage done to Mt. Ecclesia on account of its location so far above the floods, but they are afraid we may be marooned, and perhaps without the necessities of life. Yes, in a sense we are marooned. We did not receive mail for more than two weeks, and at this writing, (today is the 8th of February), it is sent to San Diego by boat, and forwarded from there in auto stages, supplemented by ferries, which take it across streams where bridges have been washed out. We have, however, plenty of provisions and are suffering no hardships in that respect. But according to reports it will be a number of weeks before railway communications are established between Los Angeles and here, and if you find that this magazine is printed on the same kind of paper as that of last month, and that it has a non-descript cover you will know that the editor and Roy have had to make another trip over the inland route (which we understand is still passable) to San Diego to get the stock and linotype wherewith to print the magazine.

According to the oldest inhabitants,

conditions such as we have this year have not been known since 1862. Then it is said to have rained thirty-two days in succession and in 1884 there was also a very severe rainfall of 36 inches in January and February, with washouts and loss of property. Usually our trouble in California is that we have not enough rain even in the winter months to give plant life a proper start and therefore people build houses and bridges in the most slipshod manner imaginable, **particularly the foundation**, without which nothing can stand. As a matter of fact, it rained only five or six days here. The reader will remember from last month's magazine how we stated that the editor and Roy went to San Diego in order to secure linotype and paper, and that it started to rain on the morning when they returned. Then, already, the small and unsubstantial culverts were unable to take care of the water, the road was being washed out in some places, barely enough was left to allow the passage of our car; we felt sure that an hour later no one would be able to pass those particular places. This was on Tuesday, and on Thursday the San Luis Rey River, which runs by Mt. Ecclesia, had already filled to such a depth and was running so swiftly that it washed out the abutments of the beautiful cement bridge which was on the north of Oceanside. It toppled over into the river, marooning the town, just because of poor foundations. Now let us hope, that this may teach people a lesson, for it is

much needed. Although we have sunshine in California all but a few days or weeks in the year, we need firm foundations for our bridges and buildings here, for we shall never know when "the rain may descend, the wind blow and the floods come to try our work, whether it be good or bad." The simile which Christ took from daily life contained an eternal truth which is applicable both in the physical and spiritual life. Let us be sure of our foundations, whether in one direction or the other.

**"IMITATION IS THE SINCEREST
FLATTERY"**

This brings to our mind another point. Since the Rosicrucian Fellowship work was started on the fourteenth of November, 1908, Rosicrucian Societies (?) have multiplied apace. There seems to be a perfect mania for annexing the word "Rosicrucian," but in order to assure distinction from the rest, some spell it with a "k"—**Rosikrucianism**. Others spell it with an "æ" instead of the "i"; e. g. "**Rosaecrucianism**." Some of them make great claims; one even professes to have six million members, among whom are the crowned heads of Europe and all the distinguished men of all ages, including Moses, Elijah, the Pharaohs of Egypt, and other great ones too numerous to mention. Nor is it to be wondered at that this dazzling fantasmagoria blinds some of our weaker members who scurry away to these orders in full faith that the Grand Master

so called or Emperor, or whatever else his fanciful name may be, will just wave a wand over them, and they will sprout wings immediately and become omniscient as the Gods. By and by they will know better: Advancement upon the path depends, as we have said a thousand times, upon soul-growth, and no one can assimilate our spiritual food for us, or do our growing for us, any more than they can eat our physical breakfast and hand us over the food value whereby we may grow physically stronger. Shakespeare asked the question: **What is in a name?** There may be very little, and there may be a great deal. We all know the business value of a good name to designate a brand of goods, but **no matter how good the name, unless the goods which it represents are of sterling quality, the name cannot alone make it a permanent success**, and it is the same with a spiritual movement; it must have a solid foundation, a sound philosophy. The Hindus were given the *Vedas*, to the Persians the *Zend Avesta*, to the Mohammedans the *Koran*, to the Christians the *Bible*, and **each great religion has had its own particular text book which is the foundation of its faith**, and this text book has three things: **An account of our origin, a statement of the future in store for us, and a code of ethics**. Even in modern times we find that the Christian Scientists have their text book *Science and Health* and the Theosophists have the *Secret Doctrine*. Before the Rosicrucian

Fellowship was started, the Elder Brothers of the Rose Cross gave to the writer the monumental teachings contained in *The Rosicrucian Cosmo-Conception*, which surpasses all previous philosophies. This is now the text book of the Rosicrucian Fellowship, and it is spreading over the whole world in the most wonderful manner, for it finds everywhere, among thinking people, an unqualified assent, because **it appeals to the inner forum of truth.**

The Rosicrucian Philosophy was first offered by the Elder Brothers to Mr. Heindel on condition that he would keep it secret and only reveal it to a few through the rite and mysteries of initiation, but being himself at that time a hungry soul searching for the solution of the mystery of life, he refused, though repeated overtures were made to have him recant. He thought that if this teaching was good for him it would be good for the thousands of other hungry souls in the world, and finally it was given to him on the reverse **condition**; namely, that he do everything in his power to promulgate this philosophy. He had been put through a test to see if he would use it selfishly or whether he would be firm in his purpose to give it to humanity; therefore the Rosicrucian Philosophy is being spread publicly through this text book so that every one that seeks may come and drink freely of this water of life.

Just think what would have happened if the apostles had conspired successful-

ly to keep the teachings of Christ away from the world, or if the first Sages of India or Persia who received the *Vedas* and the *Zend Avesta* had done this. Then all the world would have been ages without religious teaching and surely everyone will see that that would have been a great detriment. Bearing this in mind, it is only necessary to apply the same common sense arguments to the claims of so-called Masters who profess to initiate **anyone who has the price** into the mysteries of this, that, or the other so-called Order, but have nothing for the public. It is easy to take a name and make claims, but ask them to produce their text book and compare it with the *Bible* or with the *Rosicrucian Cosmo-Conception*; see if it covers the three essential points we mentioned, and no other test will be necessary to show their status.

The Rosicrucian Fellowship has no quarrel with these people, however, for as it is said that imitation is the sincerest form of flattery, we take it that they recognize its merit and the power of our movement or they would not seek to ape it.

A PEEP INTO THE NEXT MAGAZINE

This is the last issue of our first year of publication of this magazine, we hope that the readers have all been well pleased with it, that they will renew their own subscription, and maybe subscribe for a friend.

As we announced in the last magazine, we are going to enlarge the magazine, both in size and space, adding sixteen more pages of the present size. We have also decided that instead of delineating two children's horoscopes, we will in the future give four and maybe, when the size of the subscription list warrants us in again enlarging, we can even increase this number, for we feel that these horoscope delineations are a very important aid to parents, showing as they do the latent qualities of the child and enabling those who obtain these readings to bring up the child much more intelligently than could be otherwise done. **They are also a very thorough course of instructions for students as they show how to read the character from a horoscope.**

We shall also start, in the May issue, a serial article on the "**Ancient and Modern Symbols of Initiation,**" and when this is finished we shall take up "**Free-Masonry and Catholicism,**" which is being thoroughly rewritten, revised, and enlarged. The two articles—"Symbols of Ancient and Modern Initiation" and "Free-Masonry and Catholicism"—will form a whole of great value to all occult students, and we would advise those who do not want to be left in the lurch to renew their subscriptions promptly, for we are only going to print the usual number, and it is an almost foregone conclusion that the demand will exceed the supply, so that back numbers cannot be obtained to complete a broken series.

How do you like the Dream problem in this month's Question Department? This is a fascinating subject of study for many people and we have been making some new investigations of dream experiences which it is hoped will shed light on various other problems of life. As soon as we get them together, they also will be given in the magazine. They will be doubly interesting because they are **real experiences**, and not simply confused dreams, and they will also throw some light on the work of an Invisible Helper. In one case, one of the Probationers ran away to Europe one night, and it was necessary to go after him and bring him back. We did not know that he remembered the experience which happened long ago, until he related it at headquarters; and there are a number of others equally interesting.

TWICE AS NICE

That is what it will be if you stay at Headquarters while you visit the Exposition in San Diego. It only takes an hour to go or come on the fast trains, and then you are among congenial kindred spirits, which will make your stay in Southern California much more pleasant and profitable, besides giving us the pleasure of becoming personally acquainted.

It is also much more economical to make Headquarters your home while seeing the Fair than to stop at a hotel in San Diego. Write for rates, and make

your reservations early as accommodations are limited.

LIGHT

The *Cosmo* is now being translated in French, and is nearly ready for the press. We have also received a very good book on Astrology in German, which quotes largely from the *Message of the Stars* and *Simplified Scientific Astrology*, and the German publisher of the *Cosmo* has written for permission to publish *Simplified Scientific Astrology*. We also note that certain occult societies are buying these books in large quantities, and rejoice that the light is spreading.

ERRATA

Through a slip of the line-o'-type a paragraph was omitted from the article in the March number entitled "Transference of Consciousness to Higher Planes," by Eva G. Taylor. As the omission entirely altered the sense of the paragraph, we take pleasure in making the correction. The sentence in question (in the fifth paragraph) should read:

"But the transference of our consciousness to the spiritual part of ourselves is not a mere belief in, *or acceptance of the doctrine of the higher unfoldment. We may believe fully in the One manifested life—in the Christ principle ruling the human heart*—yet

utterly fail to realize unity."

PREACHING THE GOSPEL

Before an audience of 3000 persons at Riverside, Cal., Evangelist Fife, who was conducting a series of revival meetings, "brought down the house" with an imitation of an old fashioned hoe-down, by way of illustrating his address on "Amusements." The "Chicken Reel" was danced to the music from his own violin which he played while cavorting over the platform. The evangelist then laid down his fiddle and proceeded to imitate a modern dance, to the infinite delight of the audience, which applauded him to the echo.

WILL YOU HELP US?

How would you like to help work in the office of Mount Ecclesia? You may not be able to be there in person, but you can help if you want to, and this is the way: Every time you send in a lesson, letter, or communication of whatever kind, write your name very, very, very plainly, and your full and complete address on this paper, for every month our office force spends hours and hours walking many thousand steps to the card cases to hunt up the addresses of those to whom we write.

And in this manner, if you will only help them, you can save them all this unnecessary labor.

MYSTIC LIGHT CONTINUED

FRAGMENTARIANS

Blanche Cromartie

In these days of hurry and of miscellaneous periodicals, we are all apt to become fragmentarians, and while we laugh at the honest fellow who confessed that though he was very interested in Treitschke and Nietzsche, he never could find them on the map. We are often not much wiser ourselves.

I remember the start it gave me on a first visit to a certain church to read inscribed on the pulpit the words:

I preach not the Gospel

“True for you,” I thought after listening to the sermon. Of course, the opening words of the text quoted,

Woe to me if...

Were on the other side of the pulpit, but the designer certainly never anticipated the effect that would be produced.

I remember an even more odd instance of this decorative (?) fragmentarianism when visiting a church in Nottingham. On entering I knelt down without looking round and, as I rose, my eyes fell on these amazing words:

Hang all the Law and the Prophets.

I choked down the laugh which bubbled up at this unexpected exhortation, and looking higher found, separated by a

broad band of ornamentation,

On these two commandments...

Such beheaded statements are, to say the least, bewildering, but they made me think how misleading is the practice of singling out **isolated** phrases from speeches or writings, without any regard for their context.

The Baeotian, who went about displaying a single brick as a sample of the house he wanted to sell, would no doubt have treated the Bible in the same way and, if a nationalist, would perhaps have demonstrated from its pages that **there is no God**.

We laugh at these instances, but do not we do the same, and **worse?** To illustrate our common mode of procedure, let me instance Job 14th chapter, from which our Anglican Church has thought fit to cull **a passage of gloom and hopelessness to adorn** the burial service.

In verse **twelve** there is a statement that when a man dies he rises not, nor awakes, nor is raised out of sleep **till the heavens be no more**.

To the fragmentarian this certainly appears to deny the departed soul any activity or consciousness in the unseen world, but, reading further, we find that Job, into whose mouth these words are put, **recants** these and similar expressions (chapter 42:3) where he owns that he had been speaking of matters too high for him and laying down the law on subjects he knew nothing about.



THE ADMINISTRATION BUILDING, SHOWING THE WONDERFUL VIEW OF THE MOUNTAINS.

In this building are housed, at the present time, the large General Offices, the Esoteric Secretary's Private Office, the extensive Printing Establishment, maintained by the Fellowship in which all their Printing is done, with the exception of the three bound books, and last, but not least, the large Mailing Department, through which the thousands of letters, magazines, books, etc., pass.

THE AFTERMATH

There is in every heart a grave,
A sacred, silent spot .
Filled with sad memories of the vast,
That busy life knows not.

Far down it lies, this quiet mound,
The record of lost years;,
And, in our lonely midnight dreams,
We water it with tears.

Tears for the hopes that once we knew,
In youth's enchanted hours,
When life was just a golden haze
Of sunshine, and of showers.

Tears, too, for friendships kind and true,
Which proved so sweet, and rare,
And dearer ties than all, that brought
But sorrow, sin, and care.

Rash deeds of fateful import loom
From out the vanished years;
And wounded hearts that found no balm
In after grief, or tears.

All these are buried in that grave
That no man ever sees,
The loves, and hates, and fears that go
To mould life's destinies.

And while it seemed, in those dark days,
The springs of joy had fled,
The mellowing hand of time touched o'er
The hopes we thought were dead.

Ah, only when our soul can sound
The depths of woe, and pain
Will come the aftermath of peace,
That we, through sorrow, gain.

And only then to us is given
The wisdom from above
To spread abroad the perfect gifts
Of sympathy, and love.

—E. M. NIGHTINGALE

Faithful in Little Things

Be faithful, Soul of mine, in little things,
For noblest ends are reached through patient toil.
Didst ever note the quiet streamlet's trend—
Where banks of verdure rise o'er barren soil?
The golden sunlight scatters nightly dew
That breathed o'er floral bloom its cooling breath;
Yet nobler mission sunlight never knew
Than each bright gem that gleamed o'er floral death,
And life restored to drooping emerald blades
That bowed in silence 'neath the nightly shades.

From lives restricted—lives in which there rise
Impulses pure—fair forms of beauty spring.
The simplest deeds in grandeur reach the skies
When holy thought bears them on viewless wing.
God's benediction rests on purpose pure.
Uncounted souls to nobler end at length
Attain—and hearts grow stronger to endure
Through one sweet life and grand in hidden strength.
God's white-winged peace in radiant glory springs
From faithful doing of the "little things."

—Eva G. Taylor

THE COWBOY'S PRAYER

O Lord, I've never lived where churches grow;
I love creation better as it stood
That day you finished it so long ago
And looked upon your work and called it good.
I know that others find you in the light
That's sifted down through tinted window panes,
And yet, I seem to feel you near tonight,
In this dim starlight on the plains.
I thank you, Lord, that I am placed so well;
That you have made my freedom so complete;
That I'm no slave of whistle, clock and bell,
Or weak-eyed prisoner of wall and street.
Just let me live my life as I've begun,
And give me work that's open to the sky;
Make me a partner of the wind and sun
And I won't ask a life that's soft or high.
Let me be easy on the man that's down
And make me square and generous with all;
I'm careless sometimes, Lord, when I'm in town,
But never let them say I'm mean or small.
Make me as big and open as the plains,
As honest as the horse between my knees,
Clean as the wind that blows behind the rains,
Free as the hawk that circles down the breeze.
Forgive me, Lord, when sometimes I forget;
You understand the reasons that are hid,
You know about the things that gall and fret,
You know me better than my mother did.
Just keep an eye on all that's done and said,
Just right me sometimes when I turn aside,
And guide me on the long, dim trail ahead
That stretches upward toward the great Divide.

—Charles B. Clark, Jr.