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## The Mystic Light

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### THE LAW OF REBIRTH

Lucy Forman Lindsay

Rebirth to many is but the ridiculous and fantastical idea of those who have passed on returning in some grotesque form of the animal or vegetable kingdom. This is undoubtedly due to the ancient and, in this later day, sadly misconstrued teaching of Confucius. No

true follower of Confucius ever believed, for Confucius never taught, that his grandmother might incarnate in a cow or a cat or a cabbage. It is only those who laugh at him in their ignorance who think that the "Heathen Chinese" believes such nonsense. What he does believe is devolution and evolution; that the evil of mankind will devolve into lower beings and the good

evolve into higher.

The whole creation is evolved from one substance—God. The foundation of creation is the life atom. If all creation is built from identical atoms, how then may we account for the different forms they assume? First and foremost, because it was so preordained by the Creator. But this is hardly a sufficient explanation.

There is nothing in the universe without life. Even the pavement underfoot has life. If it did not it would not disintegrate. There is nothing without life, without vibration; for life is vibration and vibration is life. Upon the rate of vibration of a given atom depends the variety of other atoms it will attract to itself and therefore the form it will assume. This fact is beautifully and clearly commented upon by Robert Kennedy Duncan in "The New Knowledge," thus:

"What a phantasmagoric dance it is, this dance of the atoms! And what a task for the Master of Ceremonies! For, mark you, the mutabilities of things! These same atoms, maybe, or others like them, come together, vibrating, clustering, interlocking, combining, and there results a woman, a flower, a blackbird, or a locust, as the case may be. But tomorrow the dance is ended and the atoms are far away; some of them are in the fever germs that broke up the dance, others are the

'green hair of the grave,' and others are blown about the antipodes on the winds of the ocean. The mutabilities of things, and likewise the tears of things: for one thing after another,

'Like snow upon the Desert's dusty Face,

Lighting a little hour or two—is gone,'

And the eternal ever changing dance goes on.'"

Upon the inclination of the pole of an atom (nothing has life that has not a positive and negative pole) depends its rate of vibration. And the inclination of its pole depends upon the time it has spent in evolution. Therefore the atoms composing the mineral kingdom have been the shortest time in evolution, and those of the human kingdom, man, the longest.

But the Bible tells us man was created last. True. There is nothing in the Bible not true, and literally so, when intelligently interpreted. The Bible and the statement that man was created first are not at variance. Both are correct.

In the early spring we plant the crocus bulb. In a few weeks it grows, blossoms, droops, and fades; but the rose which is to bloom a month or so later than the crocus we must plant the fall before. Therefore the rose is created first because we give it to the earth first, and it is created last because it reaches the maturity of its

development last.

Thus, as a Divine thought, a Divine principle, a Divine vibration, a Divine atom, man was created first; but, man as we know him, man full-blown, man in more or less conscious possession of all his senses, faculties and bodies, man as an atom having attracted to himself a certain number of all existing atoms, because man is made in the image of God, and God is all in all—such a man was created last as the rose flaunts its blossom last.

Science often attracts attention and forces conviction where higher thoughts fall. Let us take its latest discovery, radium, to illustrate the principle of rebirth.

The force of radium is not in radium itself, but in the emanation, or gas, which science has separated therefrom. Man is an atom as is radium; a composite atom. He is composite, only so to a greater degree, because he has been longer in evolution, as radium is composite. If radium were not composite, emanations could not be separated from it. The natural process of nature, the separation of the higher bodies of man from the physical body, death so called, may be likened to the separation from radium, by science, of the emanations.

Radium, were the emanations entirely extracted therefrom, would not be unlike lead, the most inert substance

known in matter. This substance, left to nature, would disintegrate into the elements. To this may be likened the disintegration of man's physical body.

But radium, unlike physical bodies, is too precious to be left to disintegrate. Science uses it over and over again, new emanations of life-atoms returning to it. Science never has done and never possibly can do anything outside the bounds of, or contrary to, the laws of nature. It but demonstrates otherwise unknown laws. Thus it has proved conclusively the return of life to matter. So must the higher principle of man be reborn in a physical body.

But what becomes of the emanations or life-atoms after they have left the radium? They unite with the planetary ether. The higher bodies of man pass into the Heaven World. Spiritual man has the same relation to radium emanations in the Heaven World as physical man has to radium minerals in the material world.

Thus, the Creator is evolving ALL creation to ultimate perfection; the same certain, unalterable, preordained laws of nature governing alike a single life-atom or a universe, radium or a man, a toad or a butterfly, a brook or the stones over which it babbles. Each and all has its relative value, and as such, each and all shall reach its relative perfection. Unfortunately this is difficult for some people to compre-

hend—their Lord of Creation making laws but to break them, favoritism, not law, influencing His sovereignty.

All accredited religions or religious doctrines, ancient or modern, embody the principle of rebirth; but originally divine, it has become distorted to meet the needs of man-made creeds and dogmas.

The modern orthodox doctrine of the Day of Judgment is a good example. Here we find the principle of resurrection, but it does not appeal to logical and reasoning minds that at the sound of trumpets bodies which have become dust of the dust will be restored whole and perfect, the souls of the dead reentering them; and that from a vast concourse conceived in sin and given only one chance to redeem themselves, God will save a chosen few, to dwell forever upon a glorified earth, casting the rest into outer darkness and eternal torment. A fearful conception of a kind and loving Father! And a fearful misconception of a great fundamental law of nature.

Those who would truly show the way from ignorance and darkness to knowledge and light, ask no intelligent, reasoning human soul to accept anything on faith alone or some one else's say so. The Truth, the whole Truth and nothing but the Truth may be KNOWN if, of free will, it is sought that it may be lived.

## “AND THE TRUTH SHALL SET YOU FREE”

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Some time ago it was my privilege to address you upon the subject of “The Keynote of Christianity,” and in the course of that talk we called up before our mind the meeting of Pilate with Christ, where the great and momentous question was asked: “What is truth?” Let us look at that picture once again.

Yonder stands Pilate, the representative of Caesar, and by virtue of that fact an embodiment of the highest temporal power, a ruler of the whole world, with power over life and death, a man before whom all tremble. And before him stands the Christ, meek and lowly, yet far greater, for while this man Pilate has power over the present world, which is evanescent and temporal, he is himself subject to death. But Christ is Lord of Life, Prince of a spiritual kingdom that passes not away. He does not then answer the question of Pilate “What is Truth,” but on another occasion, he said: “I am the Way, the Truth and the Life,” and also, “The Truth shall set you free.”

It is not to be denied that we are now under the law of sin and subject to death. The great question is therefore, how to find the truth that shall really and truly set us free, and for the pur-

pose of finding the way let us take a look into the dawn of time, when infant humanity first came upon earth. According to the Bible, a mist went up from the earth as the crust of the cooling planet dried, and when we look at this epoch as depicted in the memory of nature, we find a wonderful tropical growth of gigantic size covering the basin of the earth where now the Atlantic Ocean is. Truly, it was a veritable garden, but the mist was so dense that the light of the Sun could never penetrate it, yet infant humanity lived in this paradise as children of the Great Father.

They had bodies then as now, but were not aware of them, although able to use them, just as we use our digestive apparatus without being conscious thereof. And though they were unable to see physically, the spiritual sight was a faculty still possessed by every one. Thus they saw each other soul to soul; there was neither guile nor hypocrisy, but *truth* was with everyone.

Gradually, however, the mist cleared and gathered into an enormous cloud, surrounding the earth. Simultaneously, these children of the mist began vaguely to see one another; they became more and more encrusted in their dense physical bodies and perceived at last that this vehicle is a part of the human being. But at the same

time they gradually lost touch with the spiritual world, they no longer saw the soul clearly as heretofore, even the voice of the spiritual hierarchs, who had hitherto guided them, as a father guides his children, became faint and dim.

In the course of time the cloud which hovered above this valley had condensed sufficiently in the cooling atmosphere so that it burst and sent down upon the earth a flood that drove these children of the mist up to the highlands, where, in the clear atmosphere, under the arch of the rainbow, they saw one another face to face for the first time.

Gradually the great illusion that "we are bodies," took possession of all, the soul was no longer seen; neither could they then hear the voice of the Great Father who had cared for them during their infancy in yon paradisiacal state. Humanity was orphaned, adrift in the wilderness of the world. Life became a struggle with Death.

Soon the majority of mankind seemed to forget that there had been such a blissful state, although the story lived in song and legend and although there dwelt, and dwells, in every human breast a deep inherent recognition of this truth, a memory of something that has been lost, something more precious than anything that the world can give. And there is therefore

in every human breast a deep yearning after that spiritual companionship which we have lost through identification with our lower natures. We find an embodiment of this longing in the Tannhauser who entered the Mt. of Venus to gratify his lower desire. After a while he longs for the world he left, and pleads with Venus to allow him to depart that he may enjoy again the suffering, the tortures of a love unrequited, for he has tired of that which she had freely given him. As he says:

*A God can love without cessation;  
But under laws of alternation,  
We mortals need in changing  
measure  
Our share of pain, as well as  
pleasure.*

That was the purpose when Humanity was led out of Atlantis into the present rainbow age: the law of alternation was given that we may reap as we have sown, that sorrow and joy may change as the seasons follow each other in unbroken sequence. Thus it must continue until the suffering engendered by our trespasses has demolished the chrysalis which now holds the soul fettered while the lower nature is feeding upon the husks of materiality.

At first mankind reveled in the

power over the world and the pride of life was born; the lust of the eyes was great, but although "the mills of the Gods grind slowly, they grind exceedingly fine," and though we may attained to power, though health and prosperity may be our servants today, there comes a day when, like Faust, we feel that life is not worth-while. And then begins the struggle spoken of by Faust to his friend Wagner in the following words:

*Thou by one sole impulse art  
possessed,  
Unconscious of the other still  
remains,  
Two souls alas are struggling in my  
breast  
And battle there for undivided reign,  
One to the earth with passionate  
desire  
And closely clinging garment still  
adheres,  
Above the mist the other doth aspire  
With sacred ardor unto purer  
spheres.*

Paul also finds that there is within him a lower nature, "the cravings of the flesh," that battles against the cravings and desires of the spirit, but Goethe, with the wonderful penetration of the Mystic, solves the great problem for us. "What we must do in order that we may attain liberation,"

he says:

*From every pow'r that holds the soul  
in chains,  
Man liberates himself, when self-  
control he gains.*

We may, like Pilate, have authority, perhaps not so great authority. But even suppose it were possible for anyone present to become a "ruler of the world," and exercise authority over life and death of the whole of humanity, what would it profit him if he were not able to conquer and control himself? By means of physical aggression, Caesar, the master of Pilate (when he represents) had conquered the world, all paid tributes to him, and yet his kingdom was only for a few years. Then the grim spectre of death came to end his life and his rulership in the physical world.

Look to the other one, the Christ, who stood there meek and lowly yet able to say, "I am the Way, the Truth, and the Life, and whosoever believeth on Me shall not perish but have eternal life." The ruler of the world, despite all his seeming present power and pomp, is still subject to death, but the One who had learned to have power

over himself, the One who had conquered his lower nature, the body of death, had thereby made himself the Lord of Life, with a kingdom that is eternal in the heavens. And it is the duty of everyone of us to follow in His footsteps, for did He not say, "these things which I do shall ye also do, and greater." Every one of us is a Christ in the making, a conqueror in the sign of the cross.

And when shall this be? When the feeling of Egoism imprisoned the spirit in the body, we lost sight of the soul, and death became our portion. As soon as we overcome this feeling of Egoism by Altruism, as soon as we forsake and forget self and become illumined by the Universal Spirit, we shall have conquered the great enemy. Then we are ready to mount the cross to soar thence into the higher spheres with that glorious cry of triumph, *Consummatum est*, it has been accomplished.

The Way is by Service:

The Truth is that by service we serve ourselves, for we are all one in Christ:

The Life is the Life of the Father, in Whom we live and move and have our being, and in Whom consequently there can be no death.



# Question Department

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**Question**—During sleep does one actually come in contact with relatives and friends who have been out of the body for twenty years, or is it simply the working of memory?

**Answer**—The usual time or duration of one's stay in the desire world, after leaving the body at death, is one-third the length of the life lived in the body, but this measure is only a general guide. There are many cases in which the stay is shortened or lengthened. For instance, if a person follows the Rosicrucian Fellowship exercises, particularly the **Retrospection** in the evening, he may in this scientific manner, provided he is very earnest and sincere in the performance thereof, entirely obviate the necessity of a purgatorial experience, the pictures of scenes where he wronged somebody would have been wiped away from the seed atom in his heart by contrition, and thus there could be, for him, no purgatorial expiation. Where he had done something commendable, that would also be absorbed as pabulum for the soul, and this would materially

shorten, if not entirely do away with, experience in the first heaven. Thus such a person would be comparatively, if not entirely, free to devote himself to the service of humanity in the beyond, and as such he might remain in these lower regions but they would not, for him, constitute purgatory or the first heaven. Many of the most devout disciples do this humanitarian work for a number of years after passing over.

There are some, however, who go to the second heaven at once; the soul-growth attained during the life of helpfulness, which freed them from the purgatorial and first heaven existence, also enables them to carry on certain investigations there and go through a certain schooling which will fit them for a higher and better position as helpers of humanity in a future life. This class, therefore, could not be seen by any friend or relative going out of the body during sleep.

There are other classes who, so to speak, become immortal in evil; not quite that, but interlocking of their vital and desire bodies forces them to stay in the lower regions of the invis-



ble world nearest to the physical world in which we live, as thoroughly explained in the series of lessons which Mr. Heindel is issuing on the "Web of Destiny" to students in his private correspondence course.

This class may consequently be met with for a considerable number of years after they have passed away from this body. It is indeed a curious fact, that sometimes these evil persons are sought by former friends who have passed out of the body and need help to contact the physical world.

The writer remembers such an instance occurring a few years ago, when an aged relative was about to pass over to the other side, she looked forward very anxiously to seeing her mate who had gone on before her. But as he had already reached the first heaven, his arms and body had passed away, only the head remained; therefore he would scarcely be able to show himself to her when she had passed over, much less influence conditions at the time of the passing, and these were far from being to his liking.

Certain things were being done to retard the severance of the spirit from the flesh, and considerable distress was occasioned to the passing person thereby. In his anxiety over this condition, the husband of the lady secured assistance from a friend whose inter-

locking vital and desire body made it easy for him to manifest. This spirit took a heavy cane standing in the room, and knocked a Christian-Science book out of the hand of the passing lady's daughter, which so frightened those present that they stopped Christian Science demonstration, allowing the mother to pass out. The poor man who performed this phenomenon had already been more than twenty years in the invisible world, and so far as the writer can perceive there seemed to be no sign of dissolution of the sin body wherein he had clothed himself. He may remain there for perhaps twice or three times as long.

**Question**—What is the nature of the grotesque and hideous things seen by persons suffering from delirium tremens? "Are they only temporary creatures of the imagination, or have they actual existence in the lower part of the desire world? And how comes it that the drunkard is endowed with Spiritual sight?"

**Answer**—We will take the latter part of the question first, for then it will also appear what the things are which are seen in delirium tremens.

In the first place, let us realize that there are several kinds of spirits: There

is the Ego, a true spark from the Divine Fire, now hidden beneath a number of opaque covering—Mind, Desire body, Vital body, and last but not least, the most opaque of them all, the dense body, the veil of flesh, which most effectively shuts out the spirit from the divine consciousness and confines it to the narrow limits of a brain and body. By the process of evolution these vehicles are being spiritualized, their vibrations are being raised, and by degrees the Ego is beginning to find itself, as the prodigal found himself, far away from the Father, and desirous of returning. Then by certain definite processes, he is gradually reawakening cosmic consciousness.

The divine power of organs, which have served him as spiritual media in the far past, are reawakened to a new activity. This is particularly the case with the pituitary body and the pineal gland. When he has learned to vibrate these little organs, he has developed a new sense, which we may call spiritual vision, for he then sees the Invisible World and the occupants thereof.

There are other steps by which he may, after a while, become a full-fledged citizen of these realms while still living in the physical body, which he can then leave or reenter at will. But with this phase of the subject we

are not at the present time concerned. Be it noted, however, that only a spirit can set these little organs in vibrations, or reawaken their latent activities.

Where there is coin there is usually an imitation in base metal. The spirit also has its counterfeit. **The true divine spirit** is an emanation in God, not from God but in God, it is a **spirit of Life**. But a **spurious spirit** is also obtained by fermentation and decay, this is a **spirit of Death**, we name it alcohol.

This drug, being spirit, also has the power to raise the vibrations of the little organs spoken of, but being a base product of a base process, it cannot but degrade the individual spirit with whom it comes in contact. Therefore drunkards generate low thoughts which clothe themselves in hideous forms. Various sub-human classes of spirits also sometimes ensoul thought-forms thus generated and keep them alive for a long time, feeding on the fumes of blood in slaughterhouses, or the odor from the brewers' fermenting vats and the rum sellers ageing whiskey; not to speak of the despicable desires emanating from frequenters of such low places.

Therefore, when a person has so saturated himself with this spurious spirit of alcohol that the little organs of spiritual vision have had their vibratory

rate accelerated to such a degree that the spirit world can be perceived, he naturally sees that which is akin to him, for as tuning forks, when struck, set other tuning forks of identical pitch into vibration, so also everyone is attracted to others of the same nature. These grotesque and hideous figures are really etheric or interetheric, **between the desire world and the ether**, penetrating both. They are not a product of his imagination, but realities of a more or less lasting nature created by the drunkards and sensualists of the two worlds.

**Question**—What is the difference between the soul and the soul-body?

**Answer**—This is one of the most intimate questions which has ever been asked, and it cannot be answered directly, but only by illustration. As children learn certain intellectual truths beyond their grasp by a pictorial illustration, and infant humanity learned deep religious truths through myths and allegories.

The vital body is composed of four ethers. The two lower ethers are particularly avenues of growth and propagation. In the vital body of a person whose chief concern is with the physical life, who lives as it were, entirely for the sensual enjoyment, these two

ethers predominate, whereas in a person who is rather indifferent to the material enjoyment of life, but who seeks to advance spiritually, the two higher ethers form the bulk of the vital body. They are then, what Paul calls the **“Soma Psuchicon,”** or soul body, which remains with man during his experiences in purgatory and the first heaven where the essence of the life lived is extracted. **This extract being the soul**, whose two chief qualities are **conscience and virtue**.

The feeling of conscience is the fruit of mistakes in past earth lives, which will in future guide the spirit aright and teach it how to avoid similar mistakes. Virtue is the essence of all that was good in former lives, and acts as an encouragement to keep the spirit ardently striving upon the path of aspiration.

In the third heaven this amalgamates thoroughly with the spirit and becomes part thereof. Thus, in the course of his lives, man becomes more soulful, and the soul qualities of conscience and virtue become more strongly operative as guiding principles of conduct.

But we can perhaps gain a better idea of the difference between soul and soulbody if we consider the allegory contained in the **Ancient Atlantean Mystery Temple**, the

tabernacle in the wilderness. This God-given symbol was furnished with all the implements of soul-growth necessary for the development of man. And among them there was in the sanctuary **The Table of Shew-bread**. Upon this table there were twelve little cakes made into two piles of six each and on each pile there was a little heap of incense. Now will you remember please that the grain from which these cakes were made **was given by God** to man, but it **was necessary** for man to plant them, to till the soil, to water and to nourish these tiny plants. He must also harvest them, thresh the grain and crush it into flour, he must knead the dough and bake the bread before he could bring them into the temple and have **bread to shew** as product of his labor with the God given grain.

This God-given grain represents **Opportunity**. Twelve kinds of opportunities come to man each month, through the twelve departments of life represented by the twelve houses in his horoscope. But many may neglect these opportunities, as the ancient Israelites might have thrown their grain in a corner and let it lay; if so, he will have no bread to shew to the Lord, he will be like the servant with one talent who went and buried it. On the other hand, if he tilled the soil and nourished the grain of opportunity for

service in the Lord's vineyard, then there will be an increase which he may harvest and prepare to bring into the Lord's temple at the proper time to shew that he had faithfully cultivated every opportunity for service, and made the very most thereof according to ability.

We note, however, that these twelve pieces of shew-bread were not themselves offered up to the Lord, but on each pile of six there was a little heap of incense, which represented the essence of the shew bread. By analogy, this is the essence of our service. You will understand why by another little illustration, found in the experience we go through to gain physical faculties.

As you remember, during the time when we went to school and learned to write, we made most awkward motions and contortions with the arm and body in order to form letters on the paper. We blotted our copy books so that they looked most hideous, and our attempt at writing was anything but beautiful. Nevertheless, by degrees we acquired the faculty and in the course of years we forgot all about the experience of those early days when we endeavored to cultivate it. But this is the point; **if we had not gone through that cumbersome experience, we would not now possess the**

**faculty of writing.** And another point is this, that after we have acquired the faculty, **it is unnecessary to remember** the cumbersome methods of its acquirement.

**Similarly also, the coarse physical substance,** the grain of the shew-bread, was not to be offered to the Lord, but only the essence or aroma thereof, the faculty of skilled service, the benevolence which we have cultivated in doing good to others.

These two little piles of incense were therefore taken to **the altar of incense** in front of the second veil and lighted. There ascends a cloud of smoke in the outer or eastward part of the temple, but **only the aroma,** pure and free from smoke, penetrates through the veil into the inner sanctuary.

By analogy, therefore, we may liken the show-bread to the **experiences** which we go through in serving and helping others, the frankincense, which is on top of the pile of shew-bread, may be likened to the essence of sympathy and helpfulness which we extract from these services, the soul growth contained therein. This is seen about us as **a golden aura which con-**

**stitutes the soul body.**

But though this glorious vehicle is made of the two finest ethers, it could not by any process amalgamate with the spirit itself, any more than the incense can burn without emitting smoke and leaving behind a residue of ashes. Therefore by the spiritual alchemy of the **evening exercise of Retrospection,** or in the natural process after death, this soulbody is burned without the veil (in the first heaven), and the aroma or the soul penetrates the veil to the very inner sanctuary as pabulum for the spirit.

Thus the spirit carries with itself, the aroma of all its past lives, a younger soul which has had only a few existences from which to draw experiences and soul growth, is cruel and selfish for it has not performed service to others. But one who has gone through many lives, who has learned by sorrow and suffering to feel and to do for others, responds instantly to the cry of pain, because the **soul in him or her is the quintessence of service** and therefore always ready to aid others regardless of personal comforts and enjoyments.



# The Astral Ray

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## EVOLUTION AS SHOWN IN THE ZODIAC

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It is characteristic of the region of Concrete thought that the *Archetypes* which are there, both those of the past, the present, and also the Archetypes that are forming for work in future ages, will speak to the investigator, when he compels by his will power. And they will then tell him of all they are, or will be, their whole being, their innermost nature is laid bare before him. Also the scroll, which we call "*the memory of nature,*" may be thus interrogated by one who is sufficiently qualified, and anything in the universe, past or present, may thus be made to yield up its secrets to the investigator who then obtains a wonderful light upon any subject he undertakes to investigate.

This the writer has often experienced, he has felt illumined through and through, his whole being has vibrated at the joy of being filled with an intimate knowledge of the most secret and intricate subjects, which have become to him, at such times, as clear as noon day. And he has felt on such occasions that it would be possi-

ble for him with this information, so easily obtained, to bring to the world a new and wonderful light, which should dispel all doubt of anyone who came within its radiance, just as he had himself been convinced and charmed by the volume of the light he had obtained.

But alas and alack, the illumination gained when looking at these wonderful archetypes, the joy felt and the hope engendered, were not greater than the bitter disappointment experienced upon returning to the body and finding that that which had been learned could not be transmitted to the physical world as it had been perceived; for in yonder spiritual realm there is neither beginning nor end to any subject that we may investigate. Here we begin to tell a story word for word from beginning to end; there the whole idea is impressed upon us at once in its entirety, and the difficulty in getting things back from thence lies in finding where to begin and how to end.

It is easier to read in the sidereal light, generally used by mediums and such people, for there events are seen consecutively. But these ethereal

records gradually fade and are usually lost, even to the most important events, in a few thousand years, while the great records in the Region of Concrete Thought, on the very borderland between matter and spirit, are of much longer duration; in fact they cover the whole Earth Period.

It is a matter of common understanding among mystics that the evolutionary career of mankind is indissolubly bound up with the divine hierarchies who rule the planets and the signs of the Zodiac, and that the passage of the Sun and the planets through the twelve signs of the Zodiac marks man's progress in time and in space. Therefore it is not to be wondered at that in the course of his investigation into the spiritual development of mankind, the writer has also encountered much that deals with the Zodiac, which is the boundary of our evolutionary sphere at the present time.

So much has been perceived in the *memory of nature* that sheds light upon obscure passages of the Bible, and notes have been made from time to time of different points, but how to collect and collate these dissociated writings into a united whole, has been a great problem for a long time. Even now the writer knows and feels that what he has to bring forth is only a very, very weak attempt to set before the students that great body of facts

which have come to himself through the memory of nature. He feels, however, that this will give a new meaning, and more profound, to the old symbols, and that by passing on what has been found he puts himself in line to perceive more light.

Concerning the future evolution of planets, the *Rosicrucian Cosmo-Conception* teaches, on page 256, that "when the beings upon a planet have evolved to a sufficient degree, the planet becomes a Sun, and fixed center of a Solar System. When the beings there have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a Zodiac and becomes, so to speak, the womb of a new Solar System.

Thus the Great hosts of Divine beings who, until then, were confined upon that Sun gain freedom of action upon a great number of stars, whence they can affect, in different ways, the system which grows up within their sphere of influence. The planets or man-bearing worlds within the Zodiac are constantly being worked upon by these forces, but in various ways according to the stage they have reached in evolution.

Our Sun could not have become a sun until it sent out from itself all the beings who were not sufficiently evolved to endure the high rate of vibration and the great luminosity of

the beings who were qualified for that evolution. All the beings upon the different planets would have been consumed had they remained in the Sun. This visible Sun, however, though it is a place of evolution for beings vastly above man, is not by any means, the Father of the other planets, as material science supposes. On the contrary, it is itself an emanation from *the central Sun*, which is the invisible source of all that IS in our solar system.

“Our visible Sun is but the mirror in which are reflected the Rays of energy from the Spiritual Sun. The real Sun is as invisible as the *real* man.”

From this teaching it is apparent that the great spiritual hierarchies which are now guiding our evolution have had their training for this path in previous schemes of manifestation, also that what *they* are now doing, *we* shall some day do *for others*. Already the foremost among our race are treading the path of initiation, and have thereby advanced into other stages, far beyond the general status of present humanity.

It has been learned that those who have gone through the Mercurial School of the Lesser Mysteries, and have graduated from the School of the Greater Mysteries are now preparing human evolution in the Jupiter Period. They have entered the planet Jupiter, by way of one of its Moons, which serves as a stepping stone. Others there are, unfortunately, who have

gone the other way. We read in the *Rosicrucian Cosmo-Conception* that even as the whole population of the earth were at one time expelled from the present Sun because of their inability to keep up with the vibrations of the beings thereon, thus hindering them and being hindered themselves, so also it became necessary in the Lemurian Epoch to expel a number of the stragglers upon the earth.

Thus the Moon was cast out into space to revolve as a Satellite around our present planet. Those unfortunates are gradually degenerating and the time will come when they will all go to the planet Saturn, which is the door to Chaos. Thence they will be expelled to interplanetary space to await the time when, in a new system, there will be a favorable condition for their further evolution.

### **The Gate of Life and Death**

Thus the Zodiac and the planets are as a book in which we may read the history of Humanity during past ages, and it also gives a key to the future which is in store for us. In the famous Zodiac in the Temple of Denderah, Cancer is not pictured as we have it in modern days. There is a beetle, a scarab. This was the emblem of the soul, and Cancer has always been known in ancient times, as well as among modern mystics, to be the sphere of the soul, *the gate of Life* in



the Zodiac, whence the spirits coming into rebirth enter our sub-lunary conditions. It is therefore aptly ruled by the Moon which is the planet of fecundation, and it is noteworthy that we find Capricorn, which is its opposite, ruled by Saturn, the *planet of Death* and Chaos, who is mystically depicted as “the reaper” with his scythe and hour glass in hand.

These two opposite signs are therefore turning points in the soul’s career. Cancer and Capricorn mark the highest ascent of the Sun into the Northern Hemisphere, and its lowest descent into the South. Observations show us that during the summer, when the Sun is in the sphere of Cancer and allied signs, fecundation and growth are the order of the day. But when the Sun is in the South, in Capricorn, we have winter, when nature is dead. The fruits of the summer are then consumed and assimilated by us.

As the circle dance of the Sun among the twelve signs determines the seasons of the year, when direct—causing the germination of myriads of seeds cast in the earth, also the mating of the fauna, which then makes the world alive with the sights and sounds of manifested life, and at another time, leaves the world dumb, dull and drear in winter’s gloom, under the sway of Saturn—so by the slower backward movement, known as the Precession of the Equinox, does it produce the

great changes which we know as Evolution. In fact, this precessional measure of the sun marks the birth and death of races, nations, and their religions, for the pictorial Zodiac is a symbolical presentation of our past, present, and future development.

### Capricorn

Capricorn, the goat, is not a goat at all as we know that animal, but part fish and part goat. Its Saturnine rulership, and the fact that it receives the Sun as the dawn of each New Year, naturally by analogy associates it with the beginning of precessional epochs. It represents the stage in evolution covering transition from fish, through amphibia, to the mammalian form. The belligerency of the goat is well known, and an apt symbol of the struggle for existence in which the weak perish unless able to outdistance their foes.

This phase of the matter is sometimes expressed in the symbol, when drawn as part fish and part antelope. Jacob, in the thirty-third chapter of Deuteronomy, pronounces blessings upon his children, who symbolize the twelve signs. There he speaks of Napthali as a “hind” let loose; this a very apt symbol of Capricorn, for when the Sun is there at each winter solstice, it is starting a race through the circle of twelve signs, which it must complete in a given time—a year.

the grain and grape, to save humanity from the cold and famine which would inevitably result were he to remain in the southern declination. The Sun is therefore an apt symbol of the Savior, born to feed his flock on the spiritual bread of life. But, as we must have eyes attuned to light to see the Sun, so must the Christ be born within. As Angelus Silesius says:

*Though the Christ a thousand times  
in Bethlehem be born  
And not within thyself thy soul will  
be forlorn  
The Cross on Golgotha thou lookest  
to in vain  
Unless within thyself it be set up  
again.*

Therefore, by the precessional passage of the Sun through the sign Virgo, the germinal impulse was given towards the birth of the Christ within. “*The mystic marriage*” of the lower self to the higher, “*the immaculate conception,*” and “*the divine motherhood*” which nourishes deep in its bosom, unseen by a scoffing world, “*the new-born Christ,*” is an actual experience of a growing number of people. And without the celestial prototype, fructified by the solar precession, this would be an impossibility; neither has this ideal been realized in such fullness during the past ages as today. The reason for this will appear when we take up the joint considera-

tion of opposite signs of the Zodiac.

### Leo

A great future is in store for this offspring of the celestial virgin. Listen to the wonderful prophesy of Isaiah: “for unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called *Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace,* of the increase of His government and peace there shall be no end.”

Humanity is to rise to a wonderful spiritual height and this is symbolized by the Sun’s precessional passage through the Royal sign Leo, pictorially represented by the king of beasts, the lion. This is an apt allusion to the king of creation, who will then embody the three great virtues of the Master Man: Strength, Wisdom, and Beauty.

It is wonderful to see how the various phases of the religions given to the Great Aryo-Semitic Race from the time they were “called out” in the later third of the Atlantean Epoch, to the end of the Aquarian Age, when a new race will have been definitely born. This aspect of the Zodiac will form the subject of our next article. It will shed light on many of the most obscure passages of the Bible, as only study of this Cosmic Science can.

*(To be Continued)*

# Studies

in

# The Rosicrucian Cosmo Conception

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## THE ORIGIN OF FORM

H. Wilson

Editor's Note—Mr. Wilson is instructor of the advanced class in the Rosicrucian Cosmo-Conception conducted by the Los Angeles Study Center, and the writer asked him to prepare an article on the above subject for the July *Rays from the Rose Cross*, which he promised. Nor was he dilatory, but before he could get the article off to headquarters, "the printer's devil" appeared before the editor demanding "copy" for studies in the Cosmo department threatening dire calamity in case of our failure to provide it promptly.

So to appease the imp we sat down immediately and wrote the article which appeared last month. But Mr. Wilson's effort is so much deeper and we see he intends to go into "the origin of form" in several articles, so we are

only too glad to step out again and give him a clear track.

## THE DENSE BODY

In the June issue of this magazine, under the caption of "The Origin of Life," the student is cautioned regarding the indiscriminate terms applied to the Worlds, Regions, Bodies, etc., designated in the *Rosicrucian Cosmo-Conception*. If he would derive benefit from these studies it is necessary that he familiarize himself with the specific meaning expressed by the terms as used in the *Cosmo*.

It is advisable, therefore, in this connection that we refer to page 54 of the *Cosmo* where a diagram of "The Seven Worlds" will be found.

The "Worlds" appear upon the diagram in the following order:

1. World of God
2. World of Virgin Spirits
3. World of Divine Spirit

4. World of Life Spirit
5. World of Thought
6. Desire World
7. Physical World

From this it is evident that the “World” in which we live has no less than seven important divisions ranging from the highest, The World of God, to the lowest of the seven, the Physical World. We are told that this division is not arbitrary, but necessary, because the *substance* of each of these worlds is amenable to laws which are practically inoperative in the others.

The diagram also shows the “Vehicles of Man,” through which or by means of which the “Virgin Spirits” make the “Pilgrimage Through Matter.” These Vehicles are also seven in number. But note this carefully—they are composed of the substance of but five of the worlds above mentioned.

The Vehicles appear upon the diagram in the following order:

1. Divine Spirit
2. Life Spirit
3. Human Spirit
4. MIND
5. Desire Body
6. Vital Body
7. Dense Body

A further reference to our diagram will show that the “division” called the *Physical World* contains two sub-divisions called *Regions*. The lower is

called the “Chemical Region,” and the upper is called the “Ethereic Region.”

A body composed of the substance of the upper or Etheric Region is called a “vital body.”

A body composed of the substance of the lower or Chemical Region is called a “dense body.”

From the foregoing we not only see the necessity of a knowledge of the terms used, but the casual reader may learn that when we speak of a “dense body” it has no reference to the higher vehicles. Then too this diagram has reference only to the constitution of *Man*.

The animal possesses a dense body; also the plant and mineral, and the multiplex variety of forms they assume, we are told, is the ONE UNIVERSAL SPIRIT expressing itself in the invisible world as *four great streams of life* at varying stages of development. (*Cosmo* p 31) This four-fold spiritual impulse molds the chemical matter of the Earth into the variegated forms of the four Kingdoms—mineral, plant, animal, and man.

The spirit, or life, which molds the form into an expression of itself is therefore as *extraneous* to the matter it uses as a carpenter is apart and personally independent of the house he builds for his own occupancy.

Referring again to our diagram we note that the two regions of the physical world are also in turn sub-divided;

that of the lower or Chemical Region being composed of the solids, liquids, and gases. These are the substances that may be analyzed in the laboratory; they are the substance of which *all dense bodies* so called are composed.

Upon page 31 of the *Cosmo* we find that as all the *forms* of mineral, plant, animal, and man are *chemical*, they must logically be as dead and devoid of feeling as chemical matter in its primitive state, and the Rosicrucian asserts that they are.

Upon page 57 we find, that in order to function in *any* World, and express the qualities peculiar to it, we must *first* possess a vehicle made of its material. To function in the dense Physical World it is therefore necessary to have a *dense body* composed of that substance.

As the world in which humanity now finds itself is the dense Physical World, it follows that the bodies we are using are *dense bodies*. As man is the oldest and most highly evolved of the four kingdoms, and as his dense body is the oldest and most perfect of his bodies, a study of the dense body of man is certain to throw light upon the dense bodies used by the three lower life waves; viz. the animal, plant, and mineral. A chemical analysis finds them all the same. Material science holds that in the densest solid as well as the rarest and most attenuated gas no two atoms touch; that there

is an envelope of ether around each atom; that the atoms in the universe float in an ocean of ether. This is an hypothesis necessary to account for facts that cannot otherwise be demonstrated. (p. 57 *Cosmo*)

The occult scientist *knows* this to be true and that this ether is what we term the Chemical Ether. He also knows that there are four divisions of the ether, each having a work to do that cannot be done by the others. The diagram on pp 54 of the *Cosmo* gives the names of these ethers and their functions. The mineral atom is surrounded by but one of the ethers, the chemical ether; the plant is surrounded by two ethers, the chemical and life ethers; the animal has but three, the chemical, life and light ether; while man uses the four ethers, viz. the chemical, life, light, and reflecting ether. (p 58 *Cosmo*)

Because of these ethers we find a great difference in the four kingdoms, and we are told upon page 57 that we must go to the invisible worlds and seek the causes which give one kingdom that which is denied to another. This, of course, the school of material science cannot do, and in consequence, as a body, is disposed to ridicule the teachings that have any bearing upon invisible bodies. These invisible Worlds and Bodies are all clearly explained in the *Cosmo*, and will be taken up from time to time in

this department of *Rays from the Rose Cross*.

The student will find upon page 206 of the *Cosmo*, that during the first revolution of the Saturn Period, the "Lords of Flame" implanted in the evolving *life* the "germ" which has developed our present dense body; also that during the remainder of the first six revolutions this germ was given the capacity for developing *sense organs*—particularly the ear, thus accounting for the fact that the ear is the most highly developed organ of the dense body. The "Lords of Flame" were inactive, after giving the afore-said "germ," until the middle of the last or seventh revolution, when they aroused in man the initial activity of the Divine Spirit. We thus have a close relationship between the Dense Body and Divine Spirit which the student will do well to remember.

In the second, or Sun Period, the "Lords of Flame," with the assistance of the "Lords of Wisdom" and the "Cherubim," so changed the "germ" that in addition to evolving sense organs it was capable of evolving an alimentary canal, and also of admitting the interpenetration by a vital body. (p. 211 *Cosmo*)

In the third, or Moon Period, the "Lords of Wisdom," co-operating with the "Lords of Individuality," who had special charge of *material* evolution of the Moon Period, reconstructed the

germ of the *dense body* so that it was capable of evolving a nervous system, muscle, cartilage, and a rudimentary skeleton. (p 214) It also admitted of the interpenetration of a *desire body*. This work of reconstruction took place in the first, or Saturn revolution, of the third, or Moon Period.

We find that the first, or Saturn revolution of each Period, is devoted to a reconstruction of the *dense body*, and as the fourth or Earth Period, the one in which we are now living, succeeds the Moon Period, so in the Saturn or first revolution of the Earth Period the process of reconstruction again takes place. The "Lords of Form" assisted in this work, which gave to the *dense body* the ability to form a brain and become a vehicle for the "germ" of *mind*, which was to be added later. (p 286 *Cosmo*) The first impulse was then given to the building of the frontal part of the *brain*; also the incipient division in the nervous system, which has since become apparent in its subdivisions—the voluntary and sympathetic. (p 239) The voluntary nervous system (which has transformed the dense body from a mere automaton, acting under stimuli from *without*, to an extraordinarily adaptable instrument capable of being guided and controlled by an *Ego* from *within*) was not added until the present Earth Period. A reference to the chart on page 366 of the *Cosmo*, entitled

“The Seven Days of Creation” will be of great help to the student. Each panel in the chart represents a period, or *one day* of creation.

As a result of the help received from those Great Exalted Beings man finds himself in possession of the most wonderful instrument to be found in the

Physical World today.

Through untold aeons They have given us their loving help. Should we not then, in turn, spare a few moments each day in earnest study, that we may know why we are here, and learn to do our share of the world’s work by being of SERVICE to others?

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## Nutrition and Health

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### “THE VICE OF CLEANLINESS”

It has been said that Cleanliness is next to Godliness, and we all seem to agree with that entirely, some of the old religions even prescribed certain ablutions of the body as a part of the religious services of each individual, for mankind in the earlier, childhood stages of its development was not overly clean any more than the children of today enjoy the bath. They prefer to go about with dirty hands and face, to the ordeal of soap and water, until gradually they acquire the habit and later have a liking for the water. As it is with a child, so also it was with man in ancient times. He performed his ablutions when forced to do so by religious ordinance, for fear of punishment if this was neglected. Therefore we find in the tabernacle in the wilder-

ness, for instance, the molten sea in which the priests were commanded to wash before they appeared at the temple service, and the penalty for neglect of this duty was death. Similar rites prevailed also in other religions.

Later it became unnecessary to require cleanliness as a religious duty of man because he made it a virtue above all others. As the ages have gone by the practice has spread from the highest strata of society even to the very lowest, and cleanliness of the body has become a fetish, particularly in the western world. No one is respected who does not bathe regularly and at frequent intervals. A person commands respect only in the degree that his body is well groomed and well-clothed; even though he may be worse than a whitened sepulcher within, the mind filthy with impurities.

The care of the teeth has also received an increasing amount of attention and the further we go West, the more frequent the use of the tooth brush and the bath tub.

It cannot be denied that the foregoing seems very commendable. Cleanliness has its root in religion, and surely it would be a strange parent who would rejoice in seeing his or her offspring always carrying the unavoidable marks of play on hands and face without making an effort to remove them with soap and towels. Neither can it be denied that a great many of the diseases to which mankind is heir are due to defective teeth and that uncleanliness is the chief cause of dental decay. The reader may therefore well ask himself or herself what we mean by our heading: "The Vice of Cleanliness."

The direct answer to this question is, that while cleanliness itself is a virtue, it becomes, like many another good thing, a vice by being overdone. Water is the universal solvent, and taken internally in small doses it is good, but taken at the wrong time, with meals for instance, and in excess, it becomes a poison; it dilutes the digestive fluids and cools the stomach so that the condition necessary for the proper treatment of the food is disarranged, and in time, if the habit is persisted in, it impairs the digestion permanently. So also when water is

taken to excess outside and under improper conditions, it may affect the health very seriously.

This has been demonstrated many times in our experience on Mt. Ecclesia. A number of people who came here have been in the habit, prior to their arrival, of bathing every day and sometimes twice or three times a day. They were, without exception, in a very serious run-down condition, because the excess of water applied with a towel or a sponge, had depleted the skin of its fatty substance, and the vaso-motor system, was unable to operate properly, to close or open the pores as required.

But there was another effect of this excessive bathing, not seen or understood, unless by one who has the requisite occult knowledge and the spiritual sight to investigate the matter properly. Others may know the truth of the following explanation because of their own experience along the lines of healing by magnetism.

We all know that when we take a physician's galvanic battery and place one electrode in a basin of water, holding the other electrode in the hand, the flow of electricity through our body is much stronger when we put our other hand in the water, than if we hold both the electrodes without contact with water. When water is evaporated, its molecules are broken up and each fragment is then enclosed in an enve-



lope of ether which will act as a cushion and is the basis of elasticity in steam. When condensation takes place the surplus of ether disappears, and water becomes incompressible as the sold rock.

But water has great yearning for ether; it cannot take it from the air, however, any more than we can absorb nitrogen though we breathe it continually. Fluid is volatile in proportion to the amount of ether it contains, and we have an example of the intense greed of water for ether in the avidity where-with it absorbs anhydrous ammonia, a fluid so volatile that it boils at 26 degrees below zero. This shows why water causes so voluminous a flow between a battery electrode and the body, and explains many phenomena, among others, why moisture aids so materially in transmitting good magnetism, the vital fluid of the healer, to his patient and withdrawing bad magnetism from the body of the latter. Also how necessary and helpful it is to wash in running water, so that the poisonous ether taken out of the patient's vital body may not hamper the healer. When we take a bath under ordinary normal circumstances we remove a great deal of effete poisonous ether from our vital bodies, provided we stay in a reasonable length of time. After a bath the vital body becomes somewhat attenuated and consequent-

ly gives us a feeling of weakness, but if we are in ordinary good health and have not stayed in the bath too long, the deficiency is soon made good by the stream of force which flows into the human body through the spleen. When this recuperation has taken place we feel renewed vigor and attribute it to the bath without realizing *the full fact* as above stated.

But when a person who is not in perfect health, commences to bathe every day, perhaps twice or three times a day, an excess of ether is taken from the vital body. The new supply entering by way of the spleen is also diminished on account of the attenuated condition of the vital body. Thus it is impossible for such persons to recuperate after repeated depletions and, as a consequence, the health of the dense body suffers; they lose almost every ounce of strength and gradually become confirmed invalids. Being in this delicate state they are unable to eat and assimilate truly nourishing foods and in time their condition may become very, very serious.

Cases of this description are exceedingly difficult to handle, because they usually occur with people with common signs on the Angles, with many planets in these signs, or with the Sun and Ascendant there. This class of people resents any interference with their diet and habit of bathing, because

they think they are paragons of cleanliness, which is in their eyes a chief virtue. They believe they cannot live without so many baths daily and as their appetite is so slight and delicate, they believe that they know better than anyone else how to look after that part of their requirements, but they are wrong in both cases as shown by the foregoing.

Their first step to health involves that they cease bathing entirely. The dry bath is the proper restorative, and for this purpose, a pair of coarse gloves made of linen tape loosely woven is best. These may be procured in any drug store; if they are not in stock they can be had at very short notice and they cost only about sixty cents. With these the body may be rubbed morning and evening until the skin shows a healthy glow. By this process the superfluous cuticle is removed but the oil and ether remain. Thus the patient will build up very rapidly, for when the chemical ether increases, the power of assimilation also revives and there is an immediate gain of both strength and flesh. If necessary, the patient may be given a very light warm sponge bath once a week, but no tub baths should be attempted until he, or she, is fully recovered.

While we have made an idol of our bathtub, we have also made a *fetish of the toothbrush*. In one sense it is not

as dangerous as the bath tub, because each person has his own toothbrush and the disease germs which remain upon it, despite the most careful washing, come in contact only with the person to whom they belong, whereas the disease germs left in the bath tub are a menace to all who follow. These organisms are harmless to a person in good health, but anyone who is not in full vigor and therefore susceptible to disease may catch any infection by bathing in a bath tub after someone else. For this reason the sponge bath is to be preferred to the tub bath, except in families where the conditions of the members are known and proper precaution taken.

But to come back to the toothbrush, as already said, though we may cleanse this little instrument ever so carefully, it is absolutely impossible to render to aseptic, and the longer we use it the worse the condition naturally grows. This is a fact recognized by all dentists, and it is a menace of the greatest magnitude to the hygiene of the body, particularly among people who persist in feeding upon the decaying carcasses of murdered animals. The process of putrefaction which commences the moment the animal is killed, is enormously accelerated by the heat of the mouth and particles of meat lodged between the teeth rapidly become a dangerous source of infection.

These particles are not removed by the toothbrush, and are the cause of a number of diseases of very grave character.

We all know how essential mastication is to proper digestion, therefore the importance of sound teeth cannot be over estimated, and the danger of these decaying particles of meat to the life and health of the teeth is therefore one of the very gravest dangers to human existence, comfort, and well-being.

*Every tooth lost, lays us more liable to disease and death.* The skill of the dentist may give us a new tooth, but even the best product is far below the standard of nature; in fact if the writer remembers rightly, it has been estimated that the pressure that may be exerted with impunity upon one of our natural teeth, is six hundred pounds to the square inch, this being the pressure when masticating some very hard substances. The product of the dentist also, if memory serves aright, will not endure more than three hundred pounds; hence such a tooth would only be one-half as efficient as the product of nature, not to speak of other disadvantages.

As soon as we adopt the vegetarian diet, we escape one of the most serious menaces to health; namely, the putrefaction of particles of flesh embedded between the teeth, as said in the fore-

going paragraph, and this is not one of the least arguments why a vegetarian diet should be adopted. Fruits, cereals, and vegetables are from their very natures slow to decay; each particle contains an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which interpenetrated the flesh and composed the vital body of an animal, was taken away with the spirit thereof at the time of death.

Thus the danger from infection through vegetable foods is very small in the first place, but many of them, far from being poisonous, are actually antiseptic in a very high degree. This applies particularly to the citrus fruits—oranges, lemons, grapefruit, etc., not to speak of the king of all antiseptics, the pineapple, which has been used very often with complete success as a cure for the dreaded diphtheria, which is only another name for a septic sore throat.

Thus instead of poisoning the digestive tract with putrefactive elements as meats do, *fruits cleanse and purify the system*, and the pineapple is one of the finest aids to digestion ever known to men. It is far superior to pepsin, and no fiendish cruelty is used to obtain it. With such a diet the dangers of the toothbrush may be avoided, for it is needed very little, if at all. In fact, the use of the fingers will be found suffi-

cient to keep the teeth perfectly clean, provided the mouth is rinsed with ordinary clean water at the same time.

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**A MENU FROM MT. ECCLESIA**

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Breakfast—7:30 A. M.

1/2 Cantaloupe  
Toasted Corn Flakes and Cream  
Scrambled Egg on Toast  
Coffee or Milk

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Dinner—12 Noon

Boiled String Beans  
Fried Summer Squash  
Brown New Potatoes  
Whole Wheat Bread, Butter  
And Honey  
Custard Pie  
Tea or Milk

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Supper—5:30 P. M.

Asparagus Salad  
Young Radishes  
Hot Corn Bread, Butter  
And Honey  
Custard Pie  
Tea or Milk

**RECIPES**

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**String Beans**

Get young tender beans, string carefully, boil in salt water until tender using just enough water to cover, add salt and butter to flavor.

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**Fried Summer Squash**

Use young Hubbard or Summer Squash, peel and slice 1/2 inch thick, boil ten minutes in salt water, drain, roll in thin pancake batter and fry to a deep brown in hot oil. Serve at once.

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**Browned Potatoes**

Pare the amount of potatoes wanted, let set in cold water for an hour or so that they will not be wilted, as is so often the case in cities. Season with salt and boil until soft, drain. Have ready a skillet of hot oil; enough to cover the bottom. Place the potatoes carefully with a fork in this hot oil. Let fry to a nice brown, turning so that they get an even color. Serve hot.

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**Asparagus Salad**

Select fresh-picked tender asparagus, cut off all the woody part and boil in salt water until tender. Drain and set aside until cold. Place these on plates garnished with lettuce leaf. Serve with mayonnaise dressing.

# Healing Department

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## THE HIDDEN SIDE OF PRAYER

A Talk in the Pro-Ecclesia

By Mr. Heindel

We have met here this evening for a double purpose; first, because it is Sunday and we hold our usual Rosicrucian Temple Service; then because the Moon is tonight in a cardinal sign, we hold also the Healing meeting. In this connection it is very important to bear in mind the fact that students of the Rosicrucian Fellowship, located all over the world, have today, concentrated their thoughts upon this Pro-Ecclesia for the very same purpose which we are now endeavoring to accomplish; namely, to generate thoughts of help and healing, and to focus them in one common direction so that they may be available to aid the Elder Brothers of the Rosicrucian Order in their beneficent work for Humanity.

But if we really want to accomplish something in that direction, we ought to have a very definite and clear understanding of what our object is and what are the means of accomplishing it. It is not enough that we know in a vague way of the sickness and suffer-

ing that is in the world, and that we have a dim and hazy idea of helping and alleviating this suffering, whether it is bodily or mental. We must do something definite to attain our object, and therefore it will be well to place before our minds an illustration that may help us. Let us suppose that one of our buildings is on fire, a lot of trash has been accumulating in a corner and by spontaneous combustion it has finally become a fire. We have hose, water, and a nozzle so that we may play upon the fire and endeavor to put it out. But to do this we must first turn on the water and point the nozzle straight; also the stream of water must be adequate to cope with the fire. It will not help us at all if we just turn the stream half on, or have a small stream and squirt it hither and thither. We must aim it straight at the heart of the fire and it must be adequate in force and volume to cope with the burning material. If we have these requisites we shall be able to put out the fire in the building, and thus we have accomplished our purpose by the proper use of efficient means.

Healing of sickness offers a perfect analogy, for any disease, we may say, is really a fire, the *Invisible Fire* which

is *The Father*, endeavoring to break up the crystallized conditions which we have gathered in our body. We recognize fever as a fire, but tumors, cancers, everything else is really also the effect of that invisible fire, that endeavors to purge the system and purify it from a condition which we have brought about by breaking the laws of nature. Now for the Healing thoughts. This very same power which is endeavoring slowly to purge the body, can be greatly augmented by proper concentration (and that is what prayer really is), provided we have the proper conditions.

To illustrate what these conditions are, we will take the waterspout as an example. You may not have seen this phenomenon of nature, but it is wonderful and awe-inspiring. Usually, at the time when it occurs, the skies seem to hang very low over the water; there is a tense feeling in the air of depression or concentration, and gradually it seems as if a point in the sky reaches down toward the water, and the waves in a certain spot seem to leap upwards, until both sky and water meet in a swirling mass.

Something similar takes place when a person or a number of persons are in earnest prayer. All the forces in nature which do our work here are only working in the ether—electricity, the expansive force in steam, etc., all are

ethereal—but there are forces in the universe far more potent and subtle, among them *thought power*. When a person is intensely earnest in supplication to a Higher Power, his aura seems to form itself into a funnel shaped thing which resembles the lower part of the water spout. This leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary World of Life Spirit, it draws thence a divine power which enters the man, or company of men, and ensouls the thought form which they have created. Thus the object for which they united will be accomplished.

But let this be borne thoroughly in mind, that the process of praying or concentrating is not simply a cold intellectual process. *There must be an amount of feeling adequate to accomplish the desired object*, as a certain volume of water was required to quench the fire, and *unless this intensity of feeling is present the object will not be accomplished any more than a small stream of water will quench a large fire*.

This is the secret of all the miraculous prayers which have ever been recorded, the person who prayed for something was always *intensely in earnest*, his whole being went into the desire for this or that thing which he wished for and thus he lifted himself

up into the very realms of the divine and brought down the response from the Father. Last year we had a case of that very kind at headquarters. One of the workers had been hurt in an automobile accident and sustained concussion of the brain. That night we all joined in silent supplication to our Father in Heaven, here in this very Pro-Ecclesia, that she might be healed and helped. The writer then distinctly perceived the intensity of feeling and how it gave rise to that funnel shaped lower part of the channel, which brought down the divine response, and that evening the consciousness returned, something that is more than unusual in annals of such cases.

We also find that in certain holy communities, such as, for instance, "the round table of King Arthur," or in a circle of spiritualists, a similar condition is brought about. The sitters in the circle first became attuned to a common vibration by singing certain songs. And having been thus united they form a *single auric funnel* which then brings down whatever they desire, according to the intensity of their wishes and their concentration.

This spiritual vibration is so powerful that sometimes it may be transmitted to, and remain around even seemingly inanimate objects. For instance, many people have noticed, some have even been overcome by, the powerful

vibrations at the organ here. You will notice that there is a copy of Hoffman's Christ over the organ. There is no doubt in the speaker's mind that when Hoffman painted this picture, he felt very intensely the position and the feeling of the Christ in Gethsemane; therefore there clung to his picture a representation of that same auric channel. This would not stay by, or be reproduced in a printed copy of the picture, but the picture here in the Pro-Ecclesia, being painted by one of our members who entered into the feeling of the original artist and was equipped with an understanding of the secret of the Christ's suffering in that lonely hour, has also brought this same channel into his picture and therefore the vibrations are felt emanating therefrom.

All this teaches us that such a force is available and it may be used scientifically with much greater effect than if we use it in a haphazard manner, vaguely desiring this, that, or the other thing. But there is a great danger also of misusing this wonderful power, therefore we should always qualify our supplications for others, with the words of the Christ: "Not my will, but thine." Otherwise we are liable to cause injury where we would help. You probably notice that I said "our supplications *for others*." Let this idea sink deep down in our minds—that we

ought never to ask anything for ourselves. That is superfluous; the Christ has given us assurance that if we “seek first the Kingdom of God and His righteousness, all other things shall be added” unto us. We have also the promise in the Bible “The Lord is my shepherd I shall not want,” and many years experience has demonstrated to the speaker that this is an actual fact, that if we work with the law, *for others*, then the law will take care of us, for we are workers *with it*. The great reason why prayer is not being heard today is that the supplicants are always asking for *something for themselves*, contrary to the common good. If we are looking out for ourselves and always trying to get the best for ourselves, regardless of everyone else, then it is not necessary for Our Father in Heaven to take care of us, but the moment we place ourselves in His hands and think of how we may do His work, how we may accomplish His will on earth, as it is being done in Heaven, then we become co-workers with Him, workers in His vineyard. It then devolves upon Him to take care of us, and we may then rest in full trust that everything that is necessary for our material or spiritual comfort will be forthcoming, nor will the measure be small, scant, or mean, but we shall receive full measure, pressed down and overflowing. With these thoughts

we will now enter the silence and for ten minutes focus our minds upon the object for which we have gathered—to help and to heal our suffering fellowmen, but particularly those who have applied to headquarters for aid in their distress.

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Healing meetings will be held in the Pro-Ecclesia on the evenings of the following dates when the Moon is in Cardinal signs.

August 7—14—20—27

September 3—10—16—23—30

October 7—14—20—28

Students, wherever on earth they reside aid the workers at Headquarters by spending some time on these evenings in prayer for the sick and suffering, focusing their thoughts on the Rose Cross, hung on the west wall of the Pro-Ecclesia.

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The following letters speak for themselves.

Vancouver, B. C.

Dear Friend:

I am truly grateful to rite that God has surely anced my and yours efforts for my healing. I so much beter so that I can report almost well I simply only have to have pashence and wate to see the finish, and to hear the words well don said to you. I do rejoice at the thought that I do have the use of my lower lims, that I can walk 3



blocks, my back is better.

I give Mr. Hindel thanks for his kindness, that he has given out to me without intendin to have recompenced for it, only as I see fit or not, I hope to some day may God grant it my health is more to me and I do hope to be able to send something as a recompense for the treatment some day.

Yours in trust,  
Mrs. E. E. E. S.

The above is from a woman who was thrown from a car and injured a

number of years ago. She tried many methods of cure but failed to get relief; for several years she was unable to walk across the room, but after a few weeks treatments the above result was obtained.

Ogden, Ia.

Department of Healing:

I am very happy to say I am getting to feel so well, and seem to be gaining in strength, everything is taking on a different color.

A. P.

### HOW TO BE HAPPY

Selected

Are you almost disgusted with life,  
little man?  
I will tell you a wonderful trick  
That will bring you contentment if  
anybody can;  
Do something for somebody quick.  
Are you awfully tired with play,  
little girl?  
Weary, disgusted, and sick?  
I'll tell you the loveliest game in the  
world;  
Do something for somebody quick.  
Though it rains like the rain of the  
floods, little man,  
And the clouds are forbidding and  
thick,  
You can make the sun shine in your  
soul, little man;  
Do something for somebody quick.

### FACTS THAT NEED

NO COMMENTS

Last year 48 counties in Kansas did not send a single criminal to the penitentiary, 87 did not send a patient to the insane asylum, 58 were without prisoners in their county jails, in a dozen counties no jury was called to try a criminal case. Kansas has more students in colleges and universities in proportion to population than any other state. Kansas has the lowest death rate in the world and the lowest percentage of illiteracy in the United States.

Kansas is dry.

# Echoes from Mt. Ecclesia

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## FOUND, AT LAST!

Very few Parisians have ever been on the top of the Eiffel Tower. There is probably not one in a thousand among the Bostonians that have ever visited Bunker Hill Monument. And of all the residents of Buffalo, a very small percentage has ever taken the trouble to go to Niagara Falls and seen one of the grandest sights in the world. These wonders all draw the admiration to which they are justly entitled from people who travel hundreds or thousands of miles to see them.

Therefore it is no wonder that the Rosicrucian Fellowship headquarters has only just been discovered by the people in our locality. The pen pictures which we have drawn from time to time of our headquarters have, without a doubt, created a desire and longing in the breast of many a student who live in the Antipodes to come to headquarters and see for himself or herself this beauty spot. The desire is, of course, intensified by what they know of the spiritual work that is carried on; but even seen from the physical viewpoint, this is so beautiful a spot that it may well take a high place among the scenic wonders of the world. Nevertheless, it has only just been discovered by our local people.

The San Diego County Chamber of Commerce was going to celebrate the

Fourth of July on the beach at Oceanside and their secretary sent word to us by a messenger, requesting that their Executive Committee be allowed to visit our headquarters at Mount Ecclesia, also that they be shown through the buildings so as to become acquainted with our work.

It is the object of this commercial organization to advertise and bring to public notice all the places within their territory that are of a worthy nature; so we felt that it would be a good thing to get acquainted with them and get them acquainted with us. We, therefore, not only granted the permission, but invited the Executive Committee of this Chamber of Commerce to take dinner with us, as they were coming just about our dinner time. It would, we thought, demonstrate to such people that vegetarians are not necessarily cranks and that it is possible to prepare a palatable dinner without the necessity of shedding blood.

Our invitation was freely accepted and on the appointed day the guests arrived and were conducted over the grounds and through the buildings. They were shown the methods by which our office work is done and how it is lightened by modern appliances such as Dictaphones, addressing machines, etc. They visited our printing plant and were shown the various publications. The pumping plant in the

valley was going, so we impressed them by projecting a large stream of water from the overflow pipe, 265 feet above the valley. It is needless to say that they were much attracted by the electric plant and display; though the illumination could not be seen in the bright light of day, they could see the fixtures and the emblem.

The Pro-Ecclesia attracted much attention and the writer was requested to state the philosophy of the Rosicrucian Fellowship as far as might be done in a short address for the occasion; this offered an opportunity which he was not slow to embrace. When it had been made clear to the visitors that the Rosicrucian Fellowship holds that life is a great school to which we return day after day, a question was asked concerning the difference between this belief and the doctrine of Transmigration, which gave an opportunity for further elucidation on the subject.

When asked the difference between the Fellowship and the Theosophical Society, the questioner was told that we believed all religions to be of Divine origin, each one having been given to a particular people because adapted to its special needs; that the march of civilization had been from East to West and that logically the *western religion*, Christianity, must be better adapted for *western people* than the eastern religions; and that for us to embrace the older religions would seem as reasonable as preferring the oldest text books of science to the latest and most modern works. A number of the guests

asked for literature which was gladly supplied, and several signified their intention to investigate this more thoroughly, among them a retired Episcopal minister.

Then came the dinner! We had not said anything at all about vegetarianism; but in the course of the meal we let it be known that it had been prepared without the use of meat. This caused astonishment. Among other things there was served a carrot loaf; several of the guests thought it had been made of veal. The soup, also, was excellent to them and they could not understand how it was possible to obtain such a body and flavor without the use of flesh.

All were highly pleased and we feel sure that they will help to make the Rosicrucian Fellowship better and favorably known locally. The same day one of our local papers also had a three column article about the Rosicrucian Fellowship. This was illustrated with a number of pictures of the grounds and buildings.

#### A JOYFUL CREMATION

As announced in our last issue, the mortgage on Mount Ecclesia was burned on our National Independence Day, or rather the night before, as the Fourth of July came on a Sunday and the celebration took place on the evening of the third of July.

After our usual evening service and the Healing service which followed, we all went outside the Pro-Ecclesia where there is a large, open space, and there a bonfire was built. The audience was seated on chairs brought there for the occasion. We

had with us a number of visitors from Los Angeles, and one had come all the way from Marysville, a number of hundreds of miles away. The buildings were all lighted and our emblem was flashing its Silent Sermon of Light across the country.

Mr. Heindel, standing on the steps of the Pro-Ecclesia, made a short address on the subject of "Our Association, its Progress and Prosperity." He said in part:

To the casual observer, unacquainted with the work, it seems strange, yes, save for the demonstration, it seems impossible, that a society such as ours could exist and carry on its work without charging for services.

As a matter of actual fact, the Christian Rosicrucian Fellowship is the right organization for this time and for this part of the world; its method of depending on voluntary offerings is the only right one; therefore it is succeeding and destined to succeed while other societies which are not carried on, on this principle, fail and must fail.

This is demonstrated by the fact that one society, promulgating a certain brand of Oriental religion, has just had its home sold over its head in New York and is still ten thousand dollars in debt. Another Oriental society to the North of us is groaning under a mortgage of fifty thousand dollars, and a third society, promulgating orientalism, to the South of us, has even much larger encumbrances on its property.

This is due to the fact that *they promulgate a religion which is not suited to the*

*western world*, and going contrary to the law by charging definitely for their services in every particular. On the other hand, though the Rosicrucian Fellowship is a comparatively young organization, the teachings given by the Elder Brothers, not to charge for the teachings, we have been able to support the work on free will offerings, given out of a grateful heart by the students who have been helped by this message. And thus we are able tonight to consign to the flames this evidence of the debt which rested on Mount Ecclesia, the home of the Rosicrucian Fellowship. And from henceforth this place shall not be encumbered by debt.

It is also most gratifying to know that this International Headquarters has been built, not by a few large donations, but by many mites, by people of meager means. We have only just made a fair start and much more will be needed to make this a really efficient working center for our activities, and we realize that some time people who have been endowed with wealth will make large and generous donations to help this work.

When we look on the Peace Palace of Andrew Carnegie, we can readily realize that it is not the magnificent buildings, erected by one man or a few, perhaps for selfish aggrandizement, that counts. The general sentiment of a large number of people will be much more than any outward show. It is for that reason that we feel particularly happy on this occasion—that *Mount Ecclesia has been bought and built by thousands of widow's mites, given out of grateful hearts.*

### A MASTER CHRISTIAN

Little Herman Miller has had the misfortune to lose his mother; she gave her life for his, but although he has lost one mother he has found many, for he is the Fellowship's mascot and pet; everybody loves him, everybody plays with him and he has the run of the whole grounds from the office to the barn where it is his particular delight to feed our new calf "Maggie."

But we never dare to speak of him as "little Herman" when he hears us, for he feels the dignity of his four and one half years very keenly and never forgets to correct us—he is a "big boy." He imitates everything he sees the young men do so that he may be "manly." At the present time he has centered his affections particularly upon William Boyle; he is with him all the time, weeding and working in the garden from morning till night.

But he is a great tease and consequently the butt of tease from all the young men, a splendid discipline where he learns to give and take. It was in such a teasing bout the other day that he displayed a Christian spirit so spontaneous and so genuine that it was a shock to us sin-stained beings, for it brought home to us the sublime sanctity of "a little child." William said to him in a spirit of tease, "O go away Herman, I don't like you." For a moment the little face clouded at the thought, but presently he smiled and retorted: "All right, I don't care whether

'oo like me or not, I like 'oo anyhow."

O! How often we in our self conceit overlook the great and wonderful lessons the children may teach us, if we are only willing to listen, and what wonder that the Christ said: "Unless you receive the kingdom as a little child, you shall in no wise enter;" truly this was an example of the purest of Christian spirit; no saint at the very door of heaven could have answered better. To little Herman it seemed for a moment a calamity that Wium did not like him, but presently he brightened with the heaven-sent realization that it did not matter whether Wium liked him or not, he would continue to like Wium anyway.

Oh! If we could always feel that way, and whenever anyone comes to us with a slighting remark or an expression of ill will, turn with childlike Christian spirit upon him and say: "It does not matter whether you like me or not, I like you anyhow." Such an attitude of mind would very soon abolish all courts, prisons, quarrels, (personal and international) and bring to earth that "peace and good will" that was sung by the Angels at the cradle of that other "little child" which grew up to be the Lord of Love. And may we each take a leaf out of Herman's book and learn that really it does not matter so much to us what people think about us, as that we extend to them true brotherly love. If we do our part and follow the example of our little teacher, we shall surely be great in the kingdom.