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The Mystic Light

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"But One Thing is Needful"

LUKE 10:42

A TALK IN THE PRO-ECCLESIA

by

Mr. Heindel

This evening we will take the Magnetic Needle as our subject of meditation, for it has a lesson of supreme importance in our spiritual career, a lesson which it behooves

every faithful follower of the Mystic Light to take earnestly and prayerfully to heart.

The Magnetic Needle is made of a metal which has an inherent affinity for the lodestone, namely, steel. Other metals are but indifferently affected, if at all, but when steel has once been touched with the lodestone, its whole nature is changed, it has become alive, as it were, imbued with a new force which we might describe as a constant yearning after the lodestone which once kissed it. Needles made of other met-

als, and un-magnetized steel, may be put upon a pivot and they will stand in any balanced position wherever they are placed, they are passive to whatever force is applied to them from without. But the needle which has been touched by the lodestone resists, and no matter how often or how severely we push it away from the magnetic position, as soon as the force exerted against it is removed, it will instantly revert and point toward the magnetic pole.

A similar phenomenon is seen in the life of the Christian: once he has felt, thoroughly felt, in his being the love of the Father, he is a changed man.

The worldly forces from without may be exerted in various ways to divert his interest and attention, but every particle of his being yearns for God and is always turning in that direction, unaffected by the world of drifting, listless men. Whatever also he may do in the world, (because it is absolutely necessary to take the proper part in the world's work), will be done because it is right and dutiful to do so, but with his whole being he yearns for the Father, whose Love, whose Being, and whose Force has drawn his soul. To him "But one Thing is Needful"—His Father's Love, and his every effort is directed to win His approval.

When we turn from the earth to heaven, we find almost identical conditions there. Everywhere through the great firmament millions and billions of miles, yea, infinite space, is filled with marching orbs that move with a velocity which beggars comprehension by the human mind. At the time

when we entered the Pro-Ecclesia, the stars were in a certain position, but during every moment since we have been here they have changed and they are now changing with every tick of the clock—all but one. Among all these countless stars moving at such an enormous speed, there is one that is changeless, one that always occupies the same position: "The North Star." No matter what time during the day or night, during summer or winter, from birth to death, we look up into the heavens, that star will be found always in the same place; whenever it is visible to our eyes or by the help of a telescope at any time, it will always be found to occupy the position which we speak of as "North."

Now mark the phenomenon of the changeless needle, always pointing towards the changeless star, and consider the connection between them and the lesson there is for us in this phenomenon. The magnetic needle is not a fair-weather follower, it does not matter whether it rains or shines, whether it is calm or stormy, whether there are fogs or clouds; under all circumstances the magnetic needle points with unvarying fidelity towards the North star, and upon this great fact the mariner stakes the property and life of himself, his crew, and his passengers. Though the sleet and the rain, snow or hail may beat in his face, almost blinding him and making it impossible for him to see the front of his ship, yet so long as he can see that faithful needle he knows that he is on the right course, he knows that it will never swerve, that even though the ship

should founder and find a watery grave at the bottom of the sea, that faithful needle will still remain in the same position, pointing to the changeless star, until the very last atom of its being has been disintegrated by corrosion.

Therefore he trusts implicitly to this faithful guide as he "lays him down in peace to sleep rocked in the cradle of the deep."

There is in the unswerving devotion, symbolized by this magnetic needle, one of the greatest and most wonderful lessons for those who have seen the mystic light and who aspire to the privilege of guiding others who have not yet found the path. Let us realize that to do this, the first, foremost, and the greatest prerequisite is that we shall ourselves have become firmly grounded and rooted so that we are not disturbed by worldly changes going on about us. Whether the clouds of doubt, skepticism, or persecution, be cast about us by others, or whether they seek to ensnare us in blinding fogs of other doctrines.

It behooves us to hold fast to that which is good, yea, even though life were the price we have to pay, we must imitate that faithful needle, as the ship founders and settles to its watery grave. We must continue to point to the one goal of all, "Our Father in Heaven," never swerving to the right or to the left, no matter what may come. As the needle that has once been touched by the lodestone is impregnated with a yearning after that changeless star, a yearning which does not cease, even though it finds a watery grave, a yearning which lasts until

the last atom of its being has been dissolved by the action of the elements, so also must we, if we are really and truly yearning to be competent guides to others, continue with the unswerving devotion on the path which we have chosen, looking neither to the right or the left but fastening our eyes upon that changeless star ahead, "Our Father in Heaven," in whom there is no change neither turning; for as the slightest deviation upon the part of the magnetic needle in the compass would be sufficient to dash the mariner upon the shoals or rocks of a dangerous shore, wrecking both ship and lives, so also, if we swerve from the path we have once chosen we become stumbling blocks to others who are looking to us for guidance and example, and their lives are on our heads. "To whom much has been given, from him much will be required." We have received much from the teachings of the Elder Brothers, the mystic light has beckoned us on, and may we realize the great responsibility we have, by our example and our lives, to faithfully guide those seekers with whom we come in contact to the haven of rest and refuge.

THE EMBLEM OF THE ROSE CROSS

By

Frances H. Lyon

Symbolism is the medium by which spirit tries to express itself to the mind of man. It is our means of communication one with another. A word is the symbol of an idea,

and so all literature, music, art, the drama, dancing, and many other things are the symbolizing of an idea which one mind wishes to convey to another.

In past ages the more highly evolved minds put into picture or other form an idea of God for the less evolved. Often the younger man worshiped the symbol, not being able to grasp the spirit of the form.

Today the word "God" means a great deal to some of us, but we do not worship the word, rather the ideal which the word calls to mind. Even meditation upon the word "God" may give much food to the spirit. How much more can be got from a richer symbol such as the Rosicrucian Emblem is? It is given to us as a spiritual food. There is no transubstantiation so that the thing in itself is holy, though it is known that an emblem that has been used for years gradually takes on some of the vibrations of the service in which it is used. It also gives them out again, so that a sensitive can feel them. The ideal behind a symbol may be of great spiritual value in the lives of those who use it understandingly.

We have today in the language a little word of one letter, which stands for the whole man—body, mind, and spirit. It is used by man to represent any part of himself or the whole, according to his knowledge. That word or symbol was used for the body of man when his consciousness was first waking up to the fact that he had a physical body. That is the lower arm of the cross. When man's understanding of himself went farther, he added one arm to the

top and later added the other arm, making the *tau* or T. This is the Egyptian Key of Life. This horizontal line symbolized man's vitality and his emotional nature. When he began to think, the top of the cross was added, making the true Roman cross. This completes man's fourfold material vehicle—dense, or chemical body, vital body, desire body, and mind. It is upon this cross of matter that the spirit of man is crucified from the foundation of the world, and we remain upon the cross until our day of liberation, when we shall know the "glorious liberty of the Sons of God." So long as our ideals remain materialistic, the cross is black, symbol of matter; but as we spiritualize our ideals in service to others we whiten the cross. Today, humanity stands in symbols as a white cross with a black line about it. We are recognizing the rights of others, and the ideals of brotherhood and self-sacrifice for others are growing. The pure white cross symbolizes the pure dedicated life of a servant of humanity, an invisible helper. The Rose Cross has three half circles at the end of each arm, making twelve in all. This is the symbol of the cosmic man of which the human is the microcosm. It represents the twelve Hierarchies which today are manifesting as Signs of the Zodiac, and teaching man to govern this fourfold vehicle in which they work with the Ego. It takes twelve balls to cover a ball of the same size and so the great spiritual teachers had twelve disciples, and the Ego has twelve psychic faculties covering the spiritual man.

Apparently out from the center of the cross radiates the five pointed star with the point up. This is the symbol of the Wedding Garment which each human being is weaving for himself from the loving unselfish deeds performed in the body. As the cross grows whiter the star becomes more luminous, until it attracts the attention of one of the Great and Loving Ones who will put the man or woman in touch with the Mystery School, where he or she will make a much quicker growth in spiritual power than when alone on the path to God. The star is gold, near to the color of the Christ love, which must be the motive of action. Yellow is symbolic of the Second Aspect of Deity, the Son or Christhood, but man today cannot manifest the pure yellow of Christ's love. He has to turn it to the orange of gold. We must develop our soul body, or Wedding Garment, as Christ called it, before the Christ can be born in us or we can attend the marriage feast. Behind the star and the cross is the infinite field of blue which is a symbol of pure spirit, as the blue sky is a symbol of chaos out from which came forth manifestation. This is the First Aspect of Deity, the Father. Christ said that he must bring all things into subjection unto himself and then he could hand the Kingdom over to the Father. We know little of what that kingdom is to be or of its powers, and what little we do know comes to us through the teachings of the Son. Hence the blue is tinged with yellow and is not pure blue but more like turquoise, very translucent and full of life.

Hung upon the cross is the wreath of seven red roses, pure passionless seed pods, the symbol of the divine creative power of sex, cleansed and raised to a high station. The red symbolizes the Third Aspect of Deity, the Holy Spirit. This is the only pure color shown on the symbol, and man today is capable of thinking abstractly, which is the power of the Holy Ghost. The life of man is in the blood, and so we must cleanse and raise the vibration of the blood by a life of active service before we can manifest the Star of Hope and attract the Teacher to us. As the rose is the highest product of the flower world, so the human, who transmutes the impure life forces of the passion-filled blood into the clean creative life force of the Life Spirit, has attained the highest human station.

Thus we see that the emblem of the Rose Cross is a symbol of man's past evolution, his present station, and the ideals for which he must work in the future. It is a wonderful source of inspiration for meditation.

ARGUMENT AND INTUITION

by

W. A. Rowdon

When a man has studied a certain subject for some length of time, he gradually becomes aware of time, he gradually becomes aware that the subject has a certain value in his mind. He forms an opinion on that subject, this opinion being the concentration of the many small details he has

learned. The actual details are not present in the opinion, but they have helped to mold and create it. The man has studied this subject carefully and thoroughly, and can, by reason of his lengthy application to it, be said to understand it. Whenever this subject is discussed, the man will judge the value of the speaker's opinions, by his own intuition. He will know intuitively, whether the speaker is right about it.

The attitude then, of this man towards those who discussed the subject he knew so unusually well, should be one of tolerance and patience. Whatever was said about the subject would be judged fairly.

Now suppose someone with an obviously superficial knowledge of the matter contradicted him and brought forward numerous arguments against his opinions. These arguments would have no weight with him, because his intuition would declare them false.

And so, it appears to me, would be the mental attitude of one who had studied the Rosicrucian Teachings towards persons who knew only the material phase of life. Faith itself is strong, but faith joined to Reason is doubly so. No arguments or worldly sophistry could shake the firmness of his belief.

There is actually but little truth to be obtained by argument. A sharpening of mental faculties and increase in the knowledge of facts, do, most decidedly, result from argument. But by such means people cannot arrive at the inner knowledge of things, which is superior to a mere collation

of occurrences and facts. It is not during the clash of words, and the harsh discordance of two minds at cross purposes, that the "still small voice" of the intuition can be heard. Only in silence can it become apparent; it vanishes, like the magic treasure, when a word is spoken.

In meditation, one becomes intuitive, drawing upon the true source of real truth, seeing and comprehending the inner meaning of things. How crude, blatant, and gross does the idea of argument become when compared with such a sublime process!

FAITH

By E.

Is it not strange how few men are possessed of a real, living faith in God? Even of professing Christians, there are comparatively few who have a real trust in the Heavenly Father. Faith does not mean simply a belief in the existence of God; Faith means trust—putting ourselves in His hands.

Faith, like all other qualities and virtues, grows only by exercise. Learn to trust the Father in everything, the smallest as well as the greatest things of your life. This means deliverance from the cares, fears, and worries which the world is so full of; an open mind and heart to receive truth from whatever source it comes, believing that the good God has you in His keeping. For when we put our trust in God we make use of a Divine Law which bears us over all the

trials and troubles of life. It is as if we had seized hold of the Almighty Hand which is able to do all, and overcome all things for us. It makes the connection between our weakness and His strength, which is greater than all.

Faith is weak at first, and sometimes it is necessary for us to be in extremity before we can reach out to God for help, and then even the smallest degree of faith will cause the Heavenly Father to come to our help. "Man's extremity is God's opportunity." He is the ever faithful One. Remember that He says, "I will never leave thee nor forsake thee."

The simplicity of this way makes it seem too easy to most men. They look for some great difficulties to overcome in the way of establishing a connection with the Heavenly Father. It requires a certain simplicity of nature, a childlikeness of mind. Do you recall that Christ said that we must become as little children? It is largely a matter of relaxing, of letting go, of throwing off of mind and heart any burden or trouble that comes, looking simply to Him, and accepting as from His Hand whatever comes. And we can do nothing more pleasing to Him, or more helpful to ourselves than to exercise trust under every condition. And our capacity for faith grows with its exercise. The more we use it, the more we have. There comes a time in our growth

when we fear nothing anymore—in this world, or in any other. We attain a poise, a peace of mind and serenity of soul, a tranquillity of heart that must be a foretaste of Heavenly blessedness. We realize the supreme wisdom of leaving all things to be ordered by perfect Wisdom and perfect Love, and that our own will, owing to our imperfect understanding, is prone to run counter to His Will, which is always for our perfection and happiness.

"The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."

"I the Lord will hold thy right hand, saying unto thee, Fear not; I will help thee."

"In all thy ways acknowledge Him and He shall direct thy paths."

"Who so trusteth in the Lord, happy is he."

"Though he slay me yet will I trust in Him."

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

There are many, many passages in the Bible entreating us to trust Him. Read the twenty-third Psalm and the ninety-first Psalm. The writer may be too credulous, but he believes that such a trust is sovereign remedy for every trouble or danger, occult or otherwise, and that in clinging to Him we are kept safe unto the end.

Question Department

* * * * *

Question:

Does it serve any real purpose to recall, each year, the suffering of Christ? If not, why does not the Christian Church omit the passion and the Crown of Thorns; and concentrate its efforts upon celebrating Easter as a time of Joy?

Answer:

The gospel story, as it is usually read by people in the churches, is only the story of Jesus, a unique character, the Son of God in a special sense, who was born once in Bethlehem, lived once upon the Earth, for the short space of thirty-three years, who died once for mankind after much suffering, and is now permanently exalted to the right hand of the Father; thence they expect him to return to judge the quick and the dead, and they celebrate his birth and his death at certain times of the year, because they are supposed to have taken place on definite dates, the same as the birth day of Lincoln, Washington, or the Battle of Gettysburg.

But while these explanations satisfy the multitudes who are not very deep in their inquiries concerning the truth, there is another side which is very patent to the mystic, a story of divine love and perpetual

sacrifice, that fills him with devotion to the cosmic Christ, Who is born periodically in order that we may live and have an opportunity of evolving in this environment, for he understands from that viewpoint, that without such recurring annual sacrifice, this Earth and its present conditions of advancement would be an impossibility.

At the time when the Sun is in the celestial sign of Virgo (The Virgin), the immaculate conception takes place. A wave of solar Christ light and life is focused upon the earth. Gradually this light penetrates deeper and deeper into the earth, until the turning point is reached on the longest and darkest night which we call Christmas. This is the Mystic birth of a Cosmic Life impulse which impregnates and fertilizes the Earth. It is the basis of all terrestrial life; without it no seed would germinate, no flower would appear upon the face of the earth, neither man nor beast could exist, and life would soon become extinct.

Therefore there is indeed a very, very valid reason for the joy that is felt at Christmas time, as the Divine Author of our being, Our Father in Heaven, has given the greatest of all gifts to man, The Son. So

men also are impelled to give gifts to one another, and joy reigns upon earth, good will and peace, no matter whether man understands the mystic and annually recurrent reasons therefor.

As "a little leaven, leaveneth the whole lump," so this spiritual life impulse, which impregnated the earth at the winter solstice, works its way through the winter months, towards the circumference, giving life to all wherewith it comes in contact; even the minerals could not grow were this light impulse withheld; and by the time Easter is reached, when the earth is in bloom, when the birds start singing, and the little animals in the forest are mating, all is imbued with this great divine life; it has spent itself, it dies, and is raised again to the right hand of Our Father.

Thus Christmas and Easter are turning points which mark the ebb and flow of the divine life annually given for our sakes, without which it would be impossible for us to live upon the earth. The latter ends also the annual recurrence of the festive feeling which we experience from Christmas to Easter, the joy that thrills our being. If we are at all sensitive, we cannot help but feel Christmas and Easter in the air, for they are laden with divine love, life, and joy.

But whence comes the note of sorrow and suffering which precedes the Easter resurrection, why may we not rejoice with an unmingled joy at the time when the Son is liberated and returns to his father, why this passion, this crown of thorns, why, cannot

this be left out of consideration? Our questioner would like to know.

To understand this mystery it is necessary to view the matter from the Christ point, and it is necessary to fully and thoroughly realize that this annual life wave which is projected into our planet is not simply a force devoid of consciousness. It carries with itself the full consciousness of the Cosmic Christ. It is absolutely a true fact that without Him was not anything made that was made, as we are told by St. John in the opening chapter of his Gospel.

At the time of the immaculate conception in September, this great life impulse, commences its descent upon our earth, and by the time of the winter solstice, when the mystic birth takes place, the Cosmic Christ has fully concentrated itself upon and within this planet. You will realize, that that must cause discomfort to such a great spirit to be cramped within this little earth of ours and to be conscious of all the hate and discord we are sending out from day to day, all through the year.

It is a fact that cannot be gainsaid that all life expression is through and by love; similarly, death comes through hate. Were the hate and discord which we generate in our daily life, in our transactions, one with another, were the deceit, the infamy, and the selfishness left without antidote, this earth would be swallowed up in death.

You remember the description of Initiation given in the *Rosicrucian Cosmo-Conception*; it is there stated that at the services held every night at midnight, the tem-

ple is the focus of all the thoughts of hate and disturbance in the western world which it serves, that these thoughts are there disintegrated and transmuted, and that this is the basis of social progress in the world. It is also known that saintly Spirits grieve and suffer greatly at disturbances in the world, at the discord and the hate, that they send out from themselves, individually, thoughts of love and kindness. The associated efforts of such orders as that of the Rosicrucian are directed in the same channels of effort when the world is still, so far as physical exertions are concerned, and is therefore more receptive to the spiritual influence, namely, at midnight. At that time they endeavor to attract and transmute these thought arrows of hate and discord, suffering thus their small share while trying to lift a few of the thorns from the Savior's crown.

Considering the foregoing, you will understand that the Christ Spirit in the Earth is, as Paul says, "actually groaning and travailing, waiting for the day of liberation." Thus He gathers all the darts of hate and anger, these are the crown of thorns.

In everything that lives, the vital body radiates streamers of light from the force that has spent itself in building the dense body. During health they carry away all poison from the body and keep it clean. Similar conditions prevail in the vital body

of the earth, which is the vehicle of Christ; the poisonous and destructive forces, generated by our passions are carried away by the life forces of the Christ; but every evil thought or act brings Him its own proportion of pain, and therefore becomes part of the crown of thorns—the crown because the head is always thought of as the seat of consciousness—and we should realize that every single evil act of ours reacts upon the Christ in the manner stated and adds another thorn of suffering.

In view of the foregoing, we can realize with what relief He speaks the final words at the time of liberation from the earthly cross: "*Consummatum est*, It has been accomplished."

And why the annual recurrence of suffering, you ask? As we take into our bodies continually the life-giving oxygen to go through its cycle to vitalize and energize the whole body; as that oxygen dies to the outside world for the time being, while it is living in the body; as it is charged there with poisons and waste products, and finally exhaled as carbon dioxide, a poisonous gas, so, it is necessary for the Savior annually to enter into the great body which we call the earth, and take upon Himself all the poison that is generated by ourselves, to cleanse and purify, and to give it a new lease on life before He finally is resurrected and rises to His Father.

Studies in The Rosicrucian Cosmo Conception

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When we open the *Rosicrucian Cosmo-Conception* we read on the title page that the book professes to be an elementary exposition of man's past evolution, present constitution, and future development; in other words, a solution to the enigma of existence—Whence have we come, why are we here, and whither are we going? A glance over the pages and through the index reveals the fact that the book deals with things from a point of view that is above and beyond the ken of most people and the question therefore naturally arises in the mind of the serious: What is there to warrant the study of this book? Is it not better and safer to eschew the visions and imaginations of anyone? I am tired of dictums and dogmas which require me to have faith and I feel as if the only safe basis is to

trust in the rock of reason and depend upon the exact facts developed by science. The careful scientific investigators use neither sentimentality, nor faith, nor imagination but depend solely upon what they discover by patient researches into the secrets of nature; they give us not maudlin sentiment but scientific FACTS.

At the first blush such an attitude seems both reasonable and logical, but a little closer inspection will soon show the falsity thereof and its weak points. We have grown into a belief during a number of years that science is infallible, that science gives us facts and requires no faith, that science is absolutely devoid of imaginations and depends only upon the results which are demonstrated in various branches by the experiments of qualified researchers;

but this is not the case, most emphatically not, as the reader will see at once by opening *The Riddle of the Universe* by Ernst Haeckel, one of the foremost exponents of a monistic science which aims to explain all that is in the world by physical causes, and entirely neglect the supernatural, as they call it. That, by the way, is one of their foremost fallacies: Everything that is, is natural, there is nothing unnatural, it cannot be, neither is there anything super-natural.

What these people really mean is that they explain everything from a physical basis and do not recognize anything super-physical or beyond the physical world. But regarding the supposedly extensive and accurate knowledge of science, we get a very different idea on page 299 and 300 of the book mentioned. Prof. Haeckel there says:

“When we are not sure about a thing we say, I believe it. In this sense we are compelled to make use of faith even in science itself; we conjecture or assume that a certain relation exists between two phenomena, though we do not know it for certain. If it is a question of a cause, we form a hypothesis: The explanation of a great number of connected phenomena by the assumption of a common cause is called a theory. Both in theory and hypothesis ‘faith’ (in the scientific sense) is indispensable; for here again it is the imagination that fills up the gaps left by the intelligence in our knowledge of the connection of things. A theory, therefore, must always be regarded only as an approximation to the

truth; it must be understood that it may be replaced in time by another and better grounded theory. But, in spite of this admitted uncertainty, theory is indispensable for all true science; it elucidates facts by postulating a cause for them.”

Important Theories of first rank

The theory of gravitation in Astronomy.
(Newton)

The Nebular theory in Cosmogony.
(Kant and Laplace)

Principle of energy in Physics.
(Meyer and Helmholtz)

Atomic theory in Chemistry.
(Dalton)

Vibratory theory in Optics.
(Huyghens)

Cellular theory in Histology.
(Schleiden and Schwann)

Theory in Descent in Biology.
(Lamarck and Darwin)

The above theories explain a whole world of natural phenomena by the assumption of a common cause for all the several facts of their respective provinces, and by showing that all the phenomena thereof are interconnected and controlled by laws which issue from the common cause. Yet the cause itself may remain obscure in character, or may be only a “provisional hypothesis.” The “force of gravity” in the theory of gravitation and in cosmogony; “energy” itself in its relation to matter; “ether” of optics and electricity; the “atom” of the chemist; the living “protoplasm” of histology; the “heredity” of the evolutionist—these and

similar conceptions of other great theories may be regarded by a skeptical philosopher as "mere hypotheses" and the outcome of scientific "faith" yet they are indispensable for us, until they are replaced by better hypotheses.

Haeckel claims as an indispensable necessity, a free and unrestricted use of the imagination, for the purpose of bridging over gaps between isolated facts discovered by the scientific man, and he denounces in unqualified terms as wrongheaded, scientists who refuse to make this use of faith and belief.

Imagination and faith are "good sauce" for the scientific gander, in fact, it cannot thrive without them, but when they are used in religion, he finds on page 301 that the "Essential difference of this superstition from rational faith lies in the fact that it assumes supernatural forces and phenomena, which are unknown and inadmissible to science, and which are the outcome of illusion and fancy; and therefore irrational." Thus, according to Prof. Haeckel, who may be regarded as representative of the scientific world today, faith and imagination are indispensable to science, and scientists who endeavor to do without them are "wrong-headed," but religious faith is the outcome of illusion and fancies, moreover it is superstition.

Thus Religion does not seem to be the only author of dictums and dogmas; those who bow before the scientific shrine are told without a blush or apology, that though all these theories may be found later on to

have been misleading, today they are the only source of right belief and science demands that they be accepted without reservation by any one who would have the scientific seal of sanity.

The opening chapter of *The Rosicrucian Cosmo-Conception* is entitled "A word to the Wise," and it is literally meant, for those who are ignorant are to that extent teachable, hence the Christ pointed to a little child as an ideal. The more thoroughly we can lose the sense of our own greatness and knowledge, the better we shall be in a position to acquire information. The writer remembers in this connection, coming to the little city of S. a number of years ago, intending to give a course of lectures. He was prepared to pay his own expenses for hall rent, etc., but sought to enlist the aid of a certain society in that city, that he might leave the people, he interested through his lectures in their charge for further help, and a meeting was held for the purpose of discussing matters. Only a few of the members came, but they were quite unanimous and capable of voicing the sentiments of their lodge, which were as follows: We have had Mr. X. here, we wined, dined, and hired a theatre for him, and he could teach us nothing. We also had Mrs. Y—she was no better. Then Mr. Z. came along, he knew nothing at all, and therefore we do not want either you or your lectures, you can teach us nothing! And verily they spoke the truth, anyone who has such set opinions, who is so wise in his own conceited estimation, who condemns a teaching without

even hearing or weighing it in the balance of reason, is incapable of being instructed in the Mysteries of Life. Therefore our Saviour properly insisted that whosoever shall not receive the kingdom of heaven as a little child, shall no wise enter therein. The little child is not hampered by pre-conceived opinions, it does not feel obliged to hide its ignorance, it is therefore pre-eminently teachable and takes everything on trust until experience in life, which comes later, has proved it to be true or false. Then the child uses his reason to hold fast to that which is good, discarding whatever may have been found wanting. And it is this attitude of mind that anyone must cultivate before he can properly and with profit study any philosophy of life.

The Rosicrucian Cosmo-Conception goes a step further; it holds that man, being made in the image of his divine creator, is not necessarily limited to the five senses wherewith he is now endowed. We find creatures in the scale of evolution behind us that lack a number of the senses wherewith we are blessed, and it would be only a reasonable inference that we must have within ourselves the ability to evolve other senses whereby we may know that which we now have to believe. This, *The Rosicrucian Cosmo-Conception* asserts, is the case; it says that such senses are latent in each and every one of us, and that it is possible by proper and scientific exercises to evolve these senses before they would be available

for use in the normal course of evolution. Some have tried these methods and found them true, others who bring the necessary persistence and perseverance to bear will find that it is possible to follow in their footsteps.

The student should read the chapter "A Word to the Wise," that he may thoroughly understand the source of information which underlies *The Rosicrucian Cosmo-Conception*, he should also compare it with the avowedly speculative methods of science. It is noteworthy in this connection that Prof. Haeckel's "photographs" of the fetus in different stages, which profess to give a pictorial panorama of intra-uterine life, are partly "made up" by speculation on what must have taken place in order to connect the developments shown by the genuine photographs in the series. Not a word was said about this interpolation of "missing links" by speculative drawings when the series was published and heralded as the greatest of scientific achievements; and when the professor was later accused of fraudulent methods, he defended himself with a plea of "scientific necessity," which made it imperative to fill out by speculation what could not be learned by observation.

When the student has thoroughly mastered the basis of scientific assertions and compared them with the source of information of *The Rosicrucian Cosmo-Conception*, it should not be difficult to choose, or to show others how to choose.

of reason, the creative agency of physical progress in the world's work.

We always long for, admire, and aspire to what we lack. In days of savagery when kicks and cuffs were her daily fare, woman longed for a caress from her lord. The Venus ray gave her beauty and made her an adept in the feminine arts, which have conquered the masculine heart, so that now he plays the role of protector on the plea that woman is not mentally competent; mean-

while he is becoming that which he admires in her; he is more gentle and kind; Venus is conquering Mars, but the Mercury delusion of intellectual superiority needs another influence to conquer it. And this woman is now attracting by the aspiration. As she mastered martial brutality by Venus beauty, so also she will free herself from Mercurial bondage by Uranian intuition.

(To be continued)

Nutrition and Health

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(Selected)

SOME GOOD REASONS

for being a

VEGETARIAN

by

Bramwell Booth, Chief of Staff of the Salvation Army

I have been frequently asked to write something on this subject. In fact, on one occasion, I received from no less than forty Local Officers a request that I would explain to them all I meant by what I had called, when speaking in one of the Councils, the Gospel of Porridge. I do not think I shall be able to do all that, but I will try and briefly reply to one question which I often hear: "Why do you recommend

Vegetarianism?"

Here are, at any rate, some of my reasons for so doing.

1. Because I have tried a vegetarian diet with the greatest benefit, having been for more than ten years at one time a strict vegetarian.

2. Because, according to the Bible, God originally intended the food of man to be vegetarian:

"God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat."—Gen. 1:29

3. Because a vegetarian diet is favorable to purity, to chastity, and to perfect control of the appetites and passions, which is often a source of great temptation, especially to