

MAY



Rays from the Rose Cross a Magazine of Mystic Light



LEADING ARTICLES OF THE MONTH

THE STIGMATA AND THE
CRUCIFIXION

THE STRONG GRIP OF THE LION'S
PAW

OUR RESPONSIBILITY TO "THE
DEAD"

HOW ARE THE "DEAD" CLOTHED?
THE LETTER OF SORROW.



Edited by Max Heindel

1912



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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General Contents

The Mystic Light

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

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Designed to give further light upon the various subjects dealt with in the different departments, where queries from students and other subscribers make this necessary.

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The Mystic Light

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MAY 1917

The Christian Mystic Initiation

THE STIGMATA AND THE CRUCIFIXION

AS WE said in the beginning of this article, the Christian Mystic Initiation differs radically from the Occult Initiation undertaken by those who approach the Path from the intellectual side, but all paths converge at Gethsemane where the candidate for Initiation is saturated with sorrow, which flowers into compassion, a yearning mother-love which has only one all-absorbing desire, to pour itself out for the alleviation of the sorrow of the world, to save and to succor all that are weak and heavy laden, to comfort them and to give them rest. At that point, the eyes of the Christian Mystic are opened to a full realization of the world's woe and his mission as a Savior and the Occultist also finds here the heart of love which alone can give zest and zeal in the quest. By the union of the mind and the heart both are ready for the next step, which involves the development of the *stigmata*, a necessary preparation for the mystic death and resurrection. The Gospel narrative tells the story of the *stigmata* in the following words; the opening scene is in the Garden of Gethsemane:

“Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, torches, and weapons. Jesus therefore, knowing all things that should come upon Him, went forth and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus said unto them, I am He.... Then the band and the captain and the officers of the Jews took Jesus and bound Him and led Him away to Annas first....The high priest then asked Jesus of His disciples and of His doctrine. Jesus answered him, I spake openly to the world....Why

asketh thou Me? ask them which heard Me what I have said unto them; behold they know what I have said....Now Annas had sent Him bound unto Caiaphas the high priest....Then they led Jesus from Caiaphas unto the hall of judgment....Pilate then went out unto them and said, What accusation bring you against this man? They answered and said unto him, If He were not a malefactor we would not have delivered Him up unto thee....Then Pilate entered into the judgment hall again, and called Jesus and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself or did others tell it thee of Me?....My kingdom is not of this world: if my kingdom were of this world then would My servants fight that I should not be delivered to the Jews; but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Everyone that is of the truth heareth My voice. Pilate saith unto Him, What is truth?....Then he went out again unto the Jews and saith unto them, I find in Him no fault at all. But ye have a custom that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again saying, Not this man but Barabbas. Now Barabbas was a robber. Pilate therefore took Jesus and *scourged* Him. And the soldiers platted a *crown of thorns* and put it on His head and they put on Him a purple robe and said, Hail, King of the Jews! and they smote Him with their hands. Pilate therefore went forth again and saith unto them, Behold I bring Him forth unto you that ye

may know that I find no fault in Him. Then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw Him they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him and crucify Him; for I find no fault in Him. The Jews answered him, We have a law and by our law He ought to die, because He made Himself the Son of God....Pilate sought to release Him but the Jews cried out saying, If thou let this man go thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar....They cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, we have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus and led Him away. And He bearing His cross went forth into a place called *the place of a skull*, which is in the Hebrew Golgotha: Where they *crucified* Him and two others with Him, on either side one and Jesus in the midst. And Pilate wrote a title and put it on the cross. And the writing was, *Jesus of Nazareth the King of the Jews.*"

We have here the account of how the *stigmata* or punctures were produced in the Hero of the Gospels, though the location is not quite correctly described and the process is represented in a narrative form differing widely from the manner in which these things really happen, but we stand here before one of the Mysteries which must remain sealed for the profane, though the underlying mystical facts are as plain as daylight to those who know. The physical body is not by any means the real man. Tangible, solid, and pulsating with life as we find it, it is really the most dead part of the human being, crystallized into a matrix of finer vehicles which are invisible to our ordinary physical sight. If we place a basin of water in a freezing temperature, the water soon congeals into ice and when we examine this ice we shall find that it is made up of innumerable little crystals having various geometrical forms and lines of demarcation. These are etheric lines of force which were present in the water before it congealed, and as the

water was hardened and molded along these lines, also our physical bodies have congealed and solidified along the etheric lines of force of our invisible vital bodies, which are thus in the ordinary course of life inextricably bound to the physical body, waking or sleeping, until death brings dissolution of the tie. But as Initiation involves the liberation of the *real man* from the body of sin and death, that he may soar into the subtler spheres at will and return to the body at his pleasure, it is obvious that before that can be accomplished, before the object of Initiation can be attained, the interlocking grip of the physical body and the etheric vehicle, which is so strong and rigid in ordinary humanity, must be dissolved. As they are most closely bound together in the palms of the hands, the arches of the feet, and the head, the occult schools concentrate their efforts upon severing the connection at these points and produce the *stigmata* invisibly. The Christian Mystic lacks knowledge of how to perform the act without producing an exterior manifestation; they develop in him spontaneously by constant contemplation of Christ and unceasing efforts to imitate Him in all things. These exterior *stigmata* comprise not only the wounds of the hands and feet and that of the side but also those impressed by the crown of thorns and by the scourging. The most remarkable example of stigmatization is that said to have occurred in 1224 to Francis of Assisi on the mountain of Alverno. Being absorbed in contemplation of the Passion, he saw a seraph, blazing with fire and having between his wings the figure of the Crucified, approaching. St. Francis became aware that in hands, feet, and side he had received externally the marks of crucifixion. These marks continued during the two years unto his death and are claimed to have been seen by many eye-witnesses, including Pope Alexander the Fourth.

The Dominicans disputed the fact, but at length made the same claim for Catherine of Sienna, whose *stigmata* were explained as at her own request made invisible to others. The Franciscans appealed to Sixtus the Fourth, who forbade representation of St. Catherine to be made with the *stigmata*. Still the fact is recorded in the Breviary

Office and Benedict the 13th granted the Dominicans a Feast in commemoration of it. Others, especially women who have the positive vital body, are claimed to have received all or some of the *stigmata*. The last to be canonized by the Catholic Church for this reason was Veronica Giuliani (1831). More recent cases are those of Anna Catherine Emmerich, who became a nun at Agnetenberg. L'Estatica Maria Von Moerl of Caldero, Louise Lateau whose stigmata were said to bleed every Friday, and Mrs. Girling of the Newport Shaker community. But whether the *stigmata* are visible or invisible, the effect is the same. The spiritual currents generated in the vital body of such a man are so powerful that the body is scourged by them, as it were, particularly in the region of the head, where they produce a feeling akin to that of the crown of thorns. Thus there finally dawns upon the man a full realization that the physical body is a cross which he is bearing, a prison and not the real man, and this brings him to the next step in his initiation; viz., the crucifixion, which is experienced by the development of the other centers in his hands and feet, where the vital body is thus being severed from the dense vehicle.

But we are told in the Gospel story that Pilate placed a sign reading, "*Jesus Nazarenus Rex Judaeorum*" on His cross and this is translated in the authorized version to mean "Jesus of Nazareth the King of the Jews." But the four initials, INRI, placed upon the cross, represent the names of the four elements in Hebrew, *Iam*, water; *Nour*, fire; *Ruach*, spirit or vital air; and *Iabeshah*, earth. This is the occult key to the mystery of crucifixion, for it symbolizes in the first place the Salt, Sulphur, Mercury, and Azoth which were used by the ancient alchemists to make the **philosopher's** stone, the universal solvent, the *elixir-vitae*. The two "I's" (*Iam* and *Iabeshah*) represent the saline lunar element *water a*, in a fluidic state holding salt in solution, and *b*, in the coagulated extract of this water, "the *Salt of the earth*." In other words, the finer fluidic vehicles of man and his dense body. N (*Nour*) in Hebrew stands for fire and the combustible elements, chief among which are *Sulphur* and phosphorus, so necessary to oxida-

tion, without which warm blood would be an impossibility. The Ego then could not function in the body, nor could thought find a material expression. R (*Ruach*) is the Hebrew equivalent for the spirit, *Azoth*, functioning in the *mercurial* mind. Thus the four letters INRI placed over the cross of Christ, according to the Gospel story, represent composite man, the Thinker, at the point in his spiritual development when he is getting ready for liberation from the cross of his dense vehicle.

Proceeding further along the same line of elucidation, we may note that INRI is the symbol of the crucified candidate, for the following additional reasons:

Iam is the Hebrew word signifying water, the fluidic lunar ♀ element, which forms the principal part of the human body (about 87 per cent), and this word is also the symbol of the finer fluidic vehicles of desire and emotion.

Nour, the Hebrew word signifying Fire, is a symbolic representation of the heat-producing red blood laden with martial ♂ iron, fire and energy, which the occultist sees coursing as a gas through the veins and arteries of the human body, infusing it with energy and ambition, without which there could be neither material nor spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought as already mentioned.

Ruach, the Hebrew word for spirit or vital air, is an excellent symbol of the Ego clothed in the mercurial ♀ mind which makes man *man* and enables him to control and direct his bodily vehicles and activities in a rational manner, and

Iabeshah is the Hebrew word for earth, representing the solid fleshly part which makes up the *cruciform earthy body*, crystallized within the finer vehicles at birth and severed from them in the ordinary course of things at death, or in the extraordinary event that we learn to die the mystic death and ascend to the glories of higher spheres for a time.

This stage of the Christian Mystic's spiritual development therefore involves a reversal of the creative force from its ordinary downward course, where it is wasted in generation to satisfy the pas-

sions, to an upward course through the tripartite spinal cord, where the three segments are ruled by the Moon ☾, Mars ♂, and Mercury ☿ respectively, and where the ray of Neptune ♆ then lights *the regenerative spinal spirit-fire*, which mounting upward sets the pituitary body and the pineal gland into vibration, opening up the spiritual sight and striking the frontal sinus starts the *crown of thorns* to throb with pain as the bond with the physical body is burned by the sacred spirit-fire which wakes this centre from its age-long sleep to a throbbing, pulsating life sweeping onward to the other centers in *the five-pointed stigmatic star*. They are also vitalized and the whole vehicle aglow with a golden glory; then, with a final wrench, the great vortex of the desire body, located in the liver, is liberated and the martial energy contained in that vehicle propels to the *sidereal vehicle* (so-called because the stigmata in the

head, hands, and feet are located in the same relative position to one another as the points in a five-pointed star) ascends through *the skull* (Golgotha), while the *Crucified Christian* utters his triumphant cry, "*Consummatum est*," it has been accomplished, and soars into the subtler spheres to seek Jesus, whose life he has imitated with such success, and from Him he is henceforth inseparable. He is his Teacher and his guide to the Kingdom of Christ where all shall be united in one body to learn and to practice *The Religion of the Father*, to whom the kingdom will eventually revert, that He may be All in All.

THE END

Next month we will commence a serial article on "*Freemasonry and Catholicism*" in which we shall aim to show the cosmic origin of these two great institutions and the role each plays in evolution.

The Strong Grip of the Lion's Paw

A CORRESPONDENT wishes to know what determines the time of Easter each year and being a Freemason he also wishes to know what connection there is between the resurrection of Christ at Easter and the resurrection of Hiram Abiff in the Masonic symbology.

When our serial article on the Christian Mystic Initiation is finished, we will continue the subject with another article dealing with Initiation and called "Freemasonry and Catholicism." In those articles the subject mentioned by our correspondent will be thoroughly ventilated. In the meanwhile, we will briefly outline the Masonic legend which is necessary to know in order to understand the subject referred to.

The Masonic legend says that in the beginning Jehovah created Eve, and the Lucifer spirit Samael united with her, and from this union Cain was born. Then Samael left Eve and she became virtually a widow and Cain was *the son of a widow* and from him descended all the craftsmen of the world including Hiram Abiff the grand Master-workman on Solomon's temple, who is

therefore also called the "son of a widow," as are all Freemasons to this day. After Samael had left Eve, Jehovah created Adam, and he united with Eve with the result that Abel was born. Thus Cain was semi-divine, inspired by his own inherent creative genius, which is seen in his sons to this day in *statecraft* and all industrial inventions which go to make the civilized world; while Abel was the child of two human beings, he did not know how to create but tended docilely the flock already created for him by the author of his being, Jehovah. Jehovah slighted the sacrifice of Cain, who had made two blades of grass grow where formerly there was one. He would rather have a docile automaton like Abel, who could be depended upon to obey implicitly his commands, than an original thinker like Cain.

So there was enmity between Cain and Abel, with the result that the latter was slain. Then *Seth* was born and from him have descended all those who follow blindly the dictates of their creator and are known as the *priestcraft* and their followers. Among them was Solomon the king. To him

Jehovah revealed the design for His temple, but Solomon was unable to execute the design and therefore compelled to engage Hiram Abiff, *a cunning craftsman, a son of Cain and therefore the son of a widow.*

High mystic Masons recognize the fact that, from the cosmic viewpoint, Hiram Abiff is symbolized by the Sun. While the Sun (Hiram) is in the northern signs, Aries, Taurus, Gemini, Cancer, Leo, Virgo, he is among faithful friends and followers, but when in the course of the year he enters the southern signs, Libra, Scorpio, and Sagittarius, he is assaulted by the three conspirators, as recorded in the Masonic legend, and finally slain at the winter solstice, to be again resurrected as he climbs toward the equator, which he crosses at the vernal equinox.

The Masonic legend relates that the Queen of Sheba journeyed from afar to see the wise Solomon of whom she had heard so much. She was also shown the beautiful temple and wanted to see the cunning craftsman, the master-builder and his workmen who had wrought such a marvel. But there has always been enmity between the sons of Cain and the sons of Seth. Even when they have co-operated they have never trusted each other fully and Solomon feared that his beautiful fiance might become enamored of Hiram Abiff and therefore he endeavored to call the workmen himself, but none responded. They "knew the voice of their shepherd," Hiram Abiff (the Sun in Aries, the sign of the lamb). They were trained to obey his call and would heed no other voice. Therefore Solomon was finally forced to send for Hiram Abiff and request that he call his artisans and the moment he lifted his hammer (♄ Aries, which is the sign of his authority and exaltation), they came in a multitude that could not be numbered, each one eager to do his will.

In the spring the Sun (Hiram) enters Aries ♈, the sign of his exaltation. This sign is shaped like the hammer which Hiram raised and all the workmen on the temple (the Universe) rush to do his bidding and carry on his work when he ascends to the throne of his dignity and authority in the northern heavens. He is their shepherd because at the

vernal equinox he enters Aries ♈, the sign of the ram or lamb. Him they hear, but these nature forces take command from no other than the Sun in Aries, the Easter Sun.

This is the cosmic interpretation, but according to the law of analogy, Hiram the son of Cain must also be raised to a higher degree of Initiation and only the Sun-spirit about to soar into the heavens could accomplish the feat. Hence *Hiram. was reborn as Lazarus and raised by the strong grip of the Lion's paw.* He had been a leader of the craftsmen during the regime of Jehovah and His creature Solomon. By this initiation he was raised up for the purpose of being a leader in the Kingdom of Christ and helping the same people on in a higher phase of their evolution. Therefore he became a *Christian*, charged to explain the mysteries of the *Cross* and as a symbol of this mystery the *Rose* was added thereto, and this mission was embodied in his symbolic name, Christian Rosen-Kreuz.

The rose is called the emblem of mystery in general, but most people are not aware that this addition of the rose to the cross was the origin of that symbolic significance. The rose is the emblem of the mystery of the cross because it explains the path of chastity, the transmutation of blood from passion to love. Lazarus, therefore, became Christian Rose-Cross and the Rosicrucians are the special messengers of Christ to the sons of Cain, as Jesus is to the sons of Abel.

The Pharisees knew a great deal of the occult origin of these two classes of humanity and therefore the Lazarus miracle was to them the crowning crime of the Christ. They became seriously alarmed then that their national religion would be superseded by another if any more such signs were performed, for they sensed that it was an initiation of a higher nature than they knew of and that it boded an entrance into a higher cycle. Before the Christ, all the religions were race-religions, suited to the people to whom they were given, and suitable only for those people. All these religions were *Jehovah religions*, for as the *Father* was the highest Initiate of the Saturn Period, so *Christ the Son* was the highest Initiate of the Sun Period, and

Jehovah the Holy Spirit was the highest Initiate of the Moon Period. From Jehovah, then, come the race-religions, which endeavor to prepare mankind along the path of evolution by means of *law*. These race-religions are to be superseded by the universal religion of the Sun-Spirit Christ, which shall unite all men into one brotherhood. The change from one to the other and the fact that the religion of the lunar God Jehovah must precede the religion of the Sun-Spirit Christ is symbolized by the manner in which Easter is determined.

The rule in present use for determining the time of Easter is that *it falls on the first Sunday following the Paschal full Moon*. This was the original time adopted by the earliest Christians, who had knowledge of and regard for the occult significance, but very soon ignorant people started schisms and fixed it at different times. This occasioned no little controversy. In the second century a dispute arose on this point between the Eastern and Western Churches. Eastern Christians celebrated Easter on the 14th day of the first Jewish month or Moon, considering it to be equivalent to the Jewish Passover. The Western Christians kept it on the Sunday *after* the 14th day, holding that it was the commemoration of the resurrection of Jesus. The Council of Nice 325 A. D, decided in favor of the Western use, branding the Eastern practice with the name of heresy, This, however, only settled the point that Easter was to be held not on a certain day of the month or moon but *on a Sunday*. The proper astronomical cycle for calculating the occurrence of the Easter moon was not yet determined, but they finally deferred to the ancient method of fixing the festival by the Moon, and so the ancient original custom was finally revived. Thus Easter is now held upon the same day as required by the occult tradition, and necessary to properly symbolize the cosmic significance of the event, and in this respect both the Sun and Moon are necessary factors, for Easter is not merely a solar festival. The Sun must not only go past the equator, as it does on the 21st of March, but the full Moon after the vernal equinox must also be passed, and then the following Sunday is

Easter, the day of resurrection. The light of the vernal Sun must be reflected by a full Moon before that day can dawn on earth and there is as said a deep meaning hidden behind that method of determining Easter; viz., that *humanity was not sufficiently evolved to have the religion of the Sun, the Christian religion of universal brotherhood, until they had been fully prepared through the religions of the Moon, which segregated and separated humanity into groups, nations, and races*, and this is symbolized by the annual rise of the Sun Spirit at Easter, being deferred until the Jehovistic Moon has thrown back and fully reflected the light of the Easter Sun.

All the founders of race religions, Hermes, Buddha, Moses, et cetera, were initiates in the Jehovistic mysteries. They were Sons of Seth. At their initiation they became ensouled by their particular Race Spirit and this spirit, speaking through the mouth of such an initiate, gave *laws* to his people, as, for instance, the Decalogue of Moses, the laws of Manu, the noble truths of Buddha, et cetera. These laws manifested sin because the people did not and could not keep them at their stage of evolution. So they made a certain debt of destiny in consequence. This destiny the human initiate founder of the religion had to take upon himself and so he had to be born again and again to help his people. Thus Buddha was born as Shankaracharya and had a number of other rebirths. Moses was re-born as Elijah and John the Baptist; but Christ, on the other hand, did not need to take birth in the first place. He did it of His own free will to help humanity, to abrogate the law that brings sin and emancipate humanity from the law of sin and death. The Race-religions of the lunar God Jehovah conveyed the will of God to mankind in an indirect manner through Seers and Prophets, who were but imperfect instruments, as the lunar rays reflect the light of the Sun. The mission of these religions was to prepare mankind for the universal religion of the Sun-Spirit Christ, Who manifested among us without an intermediary, as the light which comes direct from the Sun and "we beheld His glory as the *alone-begotten* of the Father" when He taught the Gospel of Love.

The Christian religion gives no laws but preaches Love as the fulfillment of the law; therefore, no debts of destiny are generated under it and so Christ, Who was under no necessity to be born in the first place, will not be drawn to Re-birth under the law of Causation, as were the founders of the lunar Race-religions, who must bear from time to time the sins of their followers. When He appears it will be in a body made of the two higher ethers—the Light and Reflecting ethers—the golden wedding garment called *soma psuchicon* or soul-body by Paul, who is very emphatic in his assertion that “flesh and blood cannot inherit the Kingdom of God.” He asserts that we shall be changed and be like Christ, and if we cannot enter the Kingdom in a fleshly body it would be absurd to suppose that the King of Glory would wear such a coarse cumbersome garment.

The Priestcraft, from which Jehovah drew His representatives, the prophets and founders of religions, and the spiritual temple builders are the Sons of Seth. The Sons of Cain still feel in their breasts the divine nature of their ancestor, they repudiate the indirect method of salvation by *faith* of the church and insist upon finding the light of

Wisdom themselves by the direct methods of *Work*, perfecting themselves in the arts and crafts and building the temple of material civilization by Industry and Statecraft, according to the plan of God, the Grand Architect of the Universe, Christ being “the Chief Corner Stone,” and each mystic Mason a “living stone.”

In time, however, these two great streams of the Sons of Seth and the Sons of Cain must unite in order to reach the portals of the kingdom of Christ. Before His time there was no way in which such an amalgamation could take place, but when Christ the great Sun-Spirit came Solomon was re-born as Jesus into whom the Christ-Spirit entered at the baptism and Hiram Abiff was re-born as Lazarus. When Lazarus was raised up by the strong grip of the Lion of Judah’s paw, Hiram and Solomon, the former antagonists, sank their differences, as prompted by the Christ-Spirit, and both are working now for the establishment of the kingdom of Christ. It was this the Pharisees in some way sensed or surmised and hence their fears that this Jesus would initiate many people and subvert them from the race-religion to which they (the Pharisees) were wedded.

Our Responsibility to “The Dead”

An experience which happened to one of our students while out of the body at night throws a light upon the manner in which our thoughts, actions, and attitude of mind affect our dear ones who have passed away from the earth-life and may serve to bring home the fact that our duties to them are not ended when they have severed the physical ties, but that we have a responsibility to them beyond the grave. Editor

DEAR Mr. Heindel:
 In August 1915 my sister lost her only son, a lad of sixteen years of age, by drowning in the Sacramento river on a Sunday afternoon. My nephew was an expert swimmer and in trying to cross the river he must have been seized by cramp in the middle of the stream, being then drawn into the undercurrent of the channel and was never seen until the body came up three days later.

All these eighteen months I do not remember once to have come in touch with him at night during my conscious experiences and I have not even dreamed of him. But about two weeks ago I found

myself on the sand-bank at the river not far from our house and on the very spot from where my nephew tried to swim across, which he had done many times before. In the middle of the river I saw what I thought to be a flower-laden boat, but it looked more like the mound of a grave covered with flowers. This was in the very spot where my nephew went down. I noticed the little flower-boat did not move with the current and I became quite puzzled to know what that meant. Then I happened to turn around and there behind me, leaning against the levee, stood my nephew very sad looking and discouraged in his appearance. So hoping to cheer him I said lightly, “Well, Henry, what are

you doing here? What is the matter?" ~

"O Uncle, they all tell me I am dead."

I began to argue with him that he was not dead, that he had only lost his body at the time when it went down under the waters. But he continued to answer, "No, Uncle, they all tell me I am dead." He appeared very unhappy and grieved in spite of all my efforts to prove to him that he was not dead. I asked him how he could be dead and stand there talking with me, but he only had the one reply, which seemed to be a fixed idea in his mind, "They all tell me I am dead." Sometimes he would emphasize the word "all" and sometimes the words "tell me."

During the course of our conversation we walked up the levee and stepped on to a beautiful lawn where I also noticed flowers, but did not at the moment realize that we were in the very cemetery where his body was buried, nor did it ever occur to me before that my nephew's body was buried only a few hundred yards from where he was drowned, the cemetery running right back of this levee and just opposite the spot where he went down. We were on this lawn for some time, for he seemed to be unwilling to go away from it and finally I grew so intense in my effort to convince him of the fact that he was not dead that I woke up with a very sad feeling regarding my nephew. I then tried at once to go to sleep again and concentrate my mind upon him in order to make connection with him when I should pass out of my body but failed to do so.

In the morning Mrs. G. [the wife of our correspondent and also a student of the Rosicrucian teachings. Ed.] told me that she had had a strange dream. She was down by the river and had seen a mound of flowers in the middle of the stream and they were all white flowers mixed with greens only. Then she went through a garden and into the cemetery where she again saw the same flowers. There is a florist's place between the spot on the river bank, where we had both evidently stood and seen the mound of flowers in the stream and she had passed through this florist's garden in order to go to the cemetery and was much astonished to hear that she had had the same experience outside

the body as myself. I then asked her if she had seen our nephew Henry, but this question she answered in the negative. She said, however, that she had noticed two people standing around there but did not know who they were.

Naturally I felt very much grieved at the condition of my nephew, who was undoubtedly brooding over his untimely death and lingering right there between his grave and the spot where he went down, when all at once I realized the cause of his condition. His mother, my sister, and his two sisters are continually going to this place. They live within walking distance from it and keep on putting fresh flowers on his grave, and though eighteen months have passed my sister is still grieving over the loss of her son, finding a little relief from her sorrow by going to the grave and practically, as I believe, transferring her gloom to her son, causing him to grieve and keeping him earth-bound at the grave and the river in order that he may meet his mother and sisters whenever they come.

I therefore went to my sister and told her of our experience and that I believed she was responsible for Henry's condition. I asked her to go just once to the grave and have another talk with Henry and after that she should discontinue her visits altogether. On that final visit I advised her to tell Henry herself that she will not come to that grave anymore to meet him, that this will be her last visit and that he must not grieve any longer on account of passing out of earth-life, that he cannot go back to her but that some day she will come to him, that a new and larger life is before him and that he must devote himself to learn the lessons there.

This experience has caused me to think a great deal of how much injury we do to those who have just passed over by continuing to visit their graves and to think of them as being there dead. We may not perhaps say so in speaking of them, we may say that they have passed out, yet at the same time in our minds we have accustomed ourselves to think he or she is dead and naturally our dear departed ones will receive these erroneous and depressing impressions from us, even though we may both be unconscious of that fact.