

Studies

in

The Rosicrucian Cosmo Conception

* * * * *

Christ and His Mission

Kittie Skidmore Cowen

Concluded

IF, as said in last month's lesson, Christ was the only Being in this Universe who could act as mediator between God and man, there must be a reason. And so, before we proceed further with our study on "Christ and His Mission," we will turn back into the past ages and endeavor to discover just what was the cause which brought this condition into effect.

By referring to diagram fourteen on page 377 of the *Cosmo* we learn that the evolution of our present day humanity is being carried on in seven worlds of varying density. The lowest and most dense of these worlds is known as the Physical World. The Physical world is subdivided into the Chemical and Etheric Regions. The Zodiacal sign Pisces belongs to the Chemical Region and the sign Aquarius to the Etheric.

For each of these Regions the humanity of our life wave has a corresponding vehicle. The dense body correlates us to the Chemical Region, and the vital body to the Etheric Region. The third and next higher world, which belongs to the Zodiacal sign Capricorn, is known as the Desire World. It is not subdivided and mankind is correlated to it through the desire body.

The next higher is the World of Thought, and here again occurs a subdivision; namely, the Fourth, or Region of Concrete Thought, which belongs to the Zodiacal sign Sagittarius, and has its corresponding vehicle in mankind in his mental

body. The Fifth, or Region of Abstract Thought, belonging to the Zodiacal sign Scorpio, finds its correlating vehicle in the Human Spirit. The Sixth Region, or World of Life Spirit, belonging to Libra, is undivided and is correlated to mankind through his Life Spirit. The Seventh Region, or World of Divine Spirit, belongs to the sign Virgo, is undivided and is correlated to mankind through his highest vehicle, the Divine Spirit.

The Eighth, Ninth and Tenth Regions, belonging respectively to Leo, Cancer, and Gemini, constitute what is known as the World of Virgin Spirits, and to which as yet our present humanity has no vehicle of contact. The Eleventh and Twelfth regions belonging to Taurus and Aries, and the thirteenth, which includes all the preceding twelve, constitute what is known as the World of God, and to which as yet, also, our present humanity has no vehicle of contact.

From a study of the foregoing and a comparison with diagram number fourteen, it is plain to be seen that our present humanity lacked no less than six vehicles with which to come in direct contact with the Father. Jehovah, their Leader, could no longer directly contact them either, as He and the humanity of His life wave lacked the ability to build a dense body, and our humanity had reached the stage in their evolution where they could no longer function consciously in any other than the dense body. Then, too, Jehovah's chain of vehicles

lacked two for connecting Him with the Father, and the vehicle in which He had come to function generally was that of the human spirit, which, being correlated to the Region of Abstract Thought, was distinctly separative in its operations, and therefore self-seeking. All Race religions are of the Holy Spirit, Jehovah. They are insufficient because they are based on law, which makes for sin and brings death, pain and sorrow. But, notwithstanding the fact that these religions were of themselves insufficient, yet they were the necessary steps which mankind had to take in order to prepare himself for the advent of a religion far in advance of anything which had previously been given.

The race religions, therefore, were given in order that man might first cultivate a "Self," which he must necessarily do, before he could become really unselfish and understand the higher phase of Universal Brotherhood—unity of purpose and interest—which was to be the foundation of his new religion. But as the fundamental principle of all Race religions is separative, inculcating self-seeking at the expense of other men and nations, it is evident that if the principle were carried to its ultimate conclusion it would necessarily have an increasingly destructive tendency and finally frustrate evolution unless succeeded by a more constructive religion; therefore the separative religions of Jehovah must in time give place to a religion which is unifying. Law must give place to Love, and the separate Races and Nations be united in unity of purpose through Universal Brotherhood or Love.

The Father, we know, is the embodiment of the great principle of Will. But the humanity of our life wave had wandered a long way from the Father, and unless a Mediator were found who could span the gap between the two, evolution would have been terribly delayed and many lost to our own life wave altogether.

Having definitely settled the question as to why Jehovah could not have acted as this Mediator between God and man, through the discovery that, in the first place He lacked the necessary vehicles to bring about the correlation, and that in the sec-

ond place He ordinarily functioned in a vehicle, the Human Spirit, the nature of which is separative and not unifying, we will now turn our attention once more to a study of the diagram on page 377 of the *Cosmo* and see if we can discover One who is without these limiting features.

A careful examination of the diagram shows us at once that the highest vehicle of the Christ correlates Him with the Twelfth Region in the World of God. That the vehicle in which He ordinarily functions is that of the *unifying* Life Spirit, and that with the balance of the humanity of His life wave He had learned to build vehicles as low as the desire body. The building of the three highest vehicles He had learned through initiation. This gave Him a complete chain down to the Region of the Etheric World.

Now, (See Lecture Series number fifteen.) "It is a law in the universe that no being, however great, can ever build a vehicle and function in a world that is higher or lower than the world that he has learned to function in. So that when it became necessary to work here in our Physical World, it was an absolute impossibility for any Being except our humanity to work here. They alone have been able to build dense human vehicles. They have been helped by others, but *they* have done the work, and therefore it was necessary that one of them, in order to obtain this help from Christ for the race, must give up his body, so that the higher Being could enter it, and then help humanity."

"We know that at death, or at any time when we have to leave this Physical World, we give up our dense body, and our vital body, because they belong to the Physical World. And so Jesus, when he had come to the age of thirty, when he had made his instrument fit for the use of the Great Being, gladly, willingly gave it away. He left it at the baptism as he would have stepped out at death, that the Christ might step in, and that was seen to descend upon him as a dove.

"Christ, as an Archangel, had learned to build down to the desire body, but the vital body and the dense body he had never learned to build. The Archangels had worked on humanity *from without* before, as group-spirits do; but that was not

enough, the help had to come *front within*. That was made possible by the combination of Christ and Jesus, and therefore, it is true, in the very highest sense, in the most literal sense, when Paul says: 'There is but one mediator between God and man—Christ Jesus the righteous.' No other entity in our system possesses the whole chain of twelve vehicles that stretches from the dense body up through all the seven Worlds to the second aspect of the Triune God, the Son. Therefore He can come to the very throne of the Father; therefore He can go to the highest possible pitch, and can take the sorrows and sufferings of humanity there, and can cleanse us in a way no other can, and help as no other can.

"And now that we have seen who Jesus is, who Christ is, and who the composite personality is that we speak of as Christ-Jesus, we have at last come to an understanding of our factors that go to make this great sacrifice on Golgotha—we know who is who." And we can also see very readily why it was particularly Christ's mission, for He alone was in such a position that He could obtain possession of all the twelve vehicles which connect the Physical World with the very throne of the Father. And He alone functioned freely in the great unifying Life Spirit which could and would unite humanity into one universal Brotherhood and open up through initiation the way for Whosoever will to come.

The question which now naturally arises is, "Why was it necessary that Christ should die in order to accomplish his mission, and what logical way could His death possibly serve as a remission of sins?" In reply we will say: Yes, it certainly was necessary, and not only was it necessary that He should die, but it was of equal importance that the "blood flow."

In order that we may get a more perfect understanding of the composition and use of the blood, let us turn to Series Lecture, number fifteen, and read: "You have heard me say a number of times that the blood is the particular vehicle of the Ego in the Physical World. We find in the Bible that that was well known among those who wrote Leviticus. They said, the life is in the blood. We see blood as a number of little microscopic globules or discs, but blood is not of that nature as seen by the trained clairvoyant in the living human body.

"Blood is a gas, then, a hot spiritual essence. The heat is caused by the Ego that is within that blood. If the skin is punctured and the blood exuded, it coagulates, as steam, which is an invisible hot gas, condensed as it comes out into the atmosphere. The blood in our veins is the vehicle through which, by means of the sympathetic nervous system, the subconscious mind carries on all the activities of the body that we are not aware of in the conscious mind."

(To be continued)

Tentide

It is in the cool of the day that I hear Thy footsteps, O my God. Thou art ever walking, in the garden. Thy presence is abroad everywhere and always; but it is not everywhere or always that I can hear Thee passing by. The burden and heat of the day are too strong for me. The struggles of life excite me, the ambitions of life perturb me, the glitter of life dazzles me; it is all thunder and earthquake and fire. But when I myself am still, I catch Thy still, small voice, and then I know that Thou art God. Thy peace can only speak to my peaceful-

ness; Thy rest can only be audible to my calm; the harmony of Thy tread cannot be heard by the discord of my soul. Therefore, betimes, I would be alone with Thee, away from the heat and the battle. I would feel the cool breath of Thy Spirit, that I may be refreshed once more for the strife. I would be fanned by the breezes of heaven, that I may resume the dusty road and the dolorous way. Not to avoid them do I come to Thee, but that I may be able more perfectly to bear them. Let me hear Thy voice in the garden in the cool of the day.

Question Department

* * * * *

The Purpose of Physical Existence

QUESTION—I see quite clearly how we can learn great lessons concerning this physical expression of life, but do not see why the physical world is necessary to teach us ethics or morals, and if it were possible to learn ethics and morals in the higher worlds, just why is a physical world, or what we call the physical expression, necessary?

While formulating this question it occurred to me that all other worlds might be said to be physical by those who inhabit them. Would this be the answer?

Answer—Yes, and no. All other worlds are not by any means physical even to those who inhabit them. It is perfectly true that one feels the hand-clasp of a friend in the invisible world just as we do here, but that is because we think resistance into the hand of the other party and our own. We do this quite unconsciously of course, but the effect is the same, it lends a resistance to our hands and our hand stops where it meets the other's, just as it would be stopped by the solid flesh and bone here in this world. But did we not, when we clap our friend on the back in the first joy of greeting, think this resistance our hand would go straight through his body, and we can at any time we wish interpolate our own body into his or anyone else's without inconvenience to ourselves or to them. Here in the physical world such a thing is of course impossible.

Here everything is rigid and solid, comparatively speaking, but it is this very quality that imparts value to the physical world as a school in right and accurate thinking for that is what it is, as has been explained in the *Rosicrucian Cosmo-Conception*. The illustration was there given of how an inventor may mold in his mind, from mindstuff, an engine or a machine which he has designed to do a certain

work. The machine which he has visualized has wheels that revolve perfectly and the whole thing works smoothly, but when he comes to put his ideas down on paper so that workmen may execute his design, it is probable he will find alterations are necessary in this plan; and later, when the wheels have physical form in iron and steel, it is quite likely that some of them will rub against each other and can not be put into the places where he had designed in his mind stuff because those places are already occupied with other wheels; so then it is necessary for him to remodel his idea in such a manner as his physical machine shows him to be necessary, until he has it running perfectly. Thus his thought and idea is corrected by the mistakes as shown in the physical world.

Had there been no physical world he would have had no means of correcting his inaccurate conception of what that machine should be, and it is very important that he should learn to think accurately and correctly, for by and by when we are sufficiently evolved, we shall not stand laboriously and fashion things with our hand, but we shall conceive the idea of what we want to create in our minds and then we shall speak the word that will bring it into being, nor will these our creations be mere machines, but they will be living things, and if we do not learn to think correctly we shall create monstrosities that will have to be destroyed because of the evil nature they would develop in whatever spirit inhabits them.

And that brings us to your question about ethics and morals. It is said that "handsome is that handsome does," and also that "beauty is only skin deep." At the same time it cannot be denied that the face is an expression of the soul. We all speak about someone as having a good face and others as having an evil expression, showing the power of thought to mold the flesh in accordance with the

morals and ethics of the person. Therefore we are learning morals and ethics here and must learn them in order that we may understand how to use them to mold the form and features of the things that we shall create. But in order to become thoroughly efficient tools, our morals and ethics must be intensified a thousand fold, just as we have already seen is the case with thought.

Thought is all-powerful in its own subtle realm, but is hampered when working on the resistant material of the physical world. Similarly, morals and ethics are also handicapped; they are however being developed by exercise as the muscle grows and there could be no exercise if they were not used in a world where there is resistance. That is a slow process, but it makes for efficiency.

But if you remember the law of infant mortality you will also recollect that the little children who die because an accident or other unfortunate circumstances prevented them from living their purgatory after their previous life, are taken straight into the First Heaven and there taught by compassionate ones the moral lessons that they should have learned in their previous purgatory. Let us suppose that one of the lessons that a soul had to learn is sympathy, because it had been cruel and hard in its previous life. Perhaps it had tortured animals physically or human beings mentally and found great pleasure in so doing. Such a little child would then be taken to purgatory at a time when a soul of similar propensities was living its purgatory and expiating acts of cruelty.

The child's body would then probably be interpolated into the desire body of the other one and it would feel what he or she would feel—the suffering of the tortured animals on account of their physical pain and the sufferings of his human victims in mental anguish. Thus the child would pick up very quickly the lessons that had to be learned, and be made ready for rebirth in a short time. So both the invisible and the visible world play their part in teaching us ethics and morals and there is no doubt that both are indispensable, for the wise beings who guide us on the path of evolution would find other means of more efficiency to teach us the needed lessons.

TRAINING CHILDREN

Question—In training children it is advised that parents get an astrological reading of the child's potentialities so as to inhibit detrimental tendencies and strengthen the beneficent. Does this pay? Is it not necessary and ultimately beneficial for the child to pass through the so-called adverse moods and experiences? Will not the spiritual nature be stronger when they are overcome? Is not acquired virtue better than innocence or purity through evasion?

Answer—No, we do not advise parents to get an astrological reading for their children. We advise them to study astrology for themselves so as to be able to study and read their children's horoscopes. We do this because although strange astrologers, professional or otherwise, may be much more competent to read the children's horoscopes than the parents, they lack the keen vital interest and the sympathy which will intuitively guide the parent to a much better understanding of what is contained in that little figure than ever an outsider can. And the parent will have a much keener appreciation of what is shown in the child's horoscope when he has to dig it out for himself and sees it there in symbolic form, than when it is simply put down for him ready to read on a typewritten page, for he or she will then be much better fitted and qualified by a deeper insight to help the child foster the good tendencies and avoid the pitfalls shown by the bad. Now our correspondent asks does this pay? Is the child not going to be much better off by just simply wading through the mire and blundering along than by avoiding the pitfalls that are shown? Surely not. What would we think of a captain of a ship who set out on a voyage without either chart or compass because he thought it would be far better to learn by experience than to avoid the rocks and shoals already charted by others? We would call him a foolhardy man, and we would be surprised if he did not put his ship on the rocks and smash it to pieces. If everyone refused to take the experience of others as contained in books and the general knowledge now available in the world, how limited would be the experience of each, and all the world committing the same blunders over and over

again. We find the same thing in our colleges as compared with the manually trained mechanics. The boy who goes into a shop and learns only by practice what work is done there may become fairly proficient in his trade, during the time another spends in a technical school, but once the technological student has graduated and enters the shop, he not only quickly catches up with the man who has learned only by experience but he soon passes him and goes to the top.

Such is the universal experience in all parts and departments of life—that by adding the practical experience of others contained in books and taught in schools to our own experience we acquire a vast amount of knowledge that could not be obtained in any other way. It is the same in the school of life with respect to ethics and morals. If someone who is interested in us and knows just at what point we fall short, and is able to supply the needed training or encourage us to train ourselves in that particular branch of morals and ethics and is ready to help and restrain us when we would rush headlong into a pit, then we are acquiring the same faculties and qualities in a different way than would be the case if left to our own devices and forced to learn by experience.

Thus we shall be able to advance upon the path of evolution much better than if we had to learn through our own sin and suffering. If we see in the horoscope of a little child tendency towards drunkenness and we take it during its years of childhood when the nature is sympathetic and sensitive, to places where others are making beasts of themselves, to homes where children are being beaten by a drunken father, and to any other place where an object lesson that will appeal to the sympathies of the child may be had, chances are that we may instill in such a little one a horror for drink that will last throughout life and keep it on the straight path so far as that vice is concerned.

Then the child has learned the lesson equally as well by the sorrows of others as if it had to go through the mire itself, and the object has been attained. But besides, the parent or guardian who has done the child such a wonderful service will have laid up for himself a treasure in Heaven that

is precious beyond all that words can express. Therefore we shall continue to urge parents and guardians to study the science of Astrology and apply it in the training of children. By our simplified system it is easy to do the mathematical part, nor is the reading difficult when love points the way.

THE ESSENCE OF CHRISTIANITY

Question—What is the essential or particular teaching of real Christianity?

Answer—In the opening chapters of the Bible we find a commandment given to infant humanity who had been permitted the freedom of the Garden of Eden, a state of bliss. Only one restriction was placed upon them; viz., “of the Tree of Knowledge thou shalt not eat.”

When we analyze this command in the light of such sentences as Adam *knew* Eve and she bore Cain; Adam *knew* Eve and she bore Seth; and Mary’s question how shall I conceive seeing I *know* not a man, we readily understand that humanity was prohibited from indulging the passionate nature. The esoteric teaching supplies us with a further knowledge that this function was exercised only at certain times of the year under the guidance of the angels, when the interplanetary lines of force were propitious and consequently parturition was painless.

In view of this knowledge we can also understand the so-called curse “in pain shalt thou bear thy children,” the reason being that the procreative act is undertaken at times when the planetary vibrations are not suited to this purpose. Thus sin, or the transgression of cosmic law, entered into the world and has caused untold trouble. To correct this *the religion of Jehovah* was given to mankind. This is a religion of law, prescribing penalties for transgressions and pitting the fear of the law against the desires of the flesh. We are told that it was a taskmaster to bring mankind to Christ, but man rebelled against it all the time, and it required the most severe visitations to keep them anywhere near the line of moral conduct desired.

Under this regime of Jehovah mankind was divided into nations which were used to punish

one another for their transgressions by war, and pestilence, also being used as clubs to secure obedience. The Old Testament closes with a promise to the battered and bleeding nations that the Sun of Righteousness shall arise with healing in its wings. Then comes *the Religion of Christ* and the angelic message which heralded the birth "on earth peace, and among men good will." This in the beginning of the New Testament, and at the end is a vision of the consummation when all nations shall flock to a

heavenly city where lust and passion has no place, where there is no marriage because death has ceased to make the birth of bodies necessary, where peace and true love reign, where the perfect love inculcated by the religion of Christ has cast out the fear engendered under the religion of Jehovah.

Thus the essence of the Christian teaching is that the law of sin and death may be overcome by love which will restore immortality.

VOLUNTARY SUSPENSION OF ANIMATION

The reviewer of the translation of Max Verworn's *General Physiology* by Dr. Frederick S. Lee, of Columbia University, in the *Scottish Medical and Surgical Journal* for September, says:

"The distinction between living and lifeless organisms is dealt with in an interesting and suggestive manner. He refers to the belief which seems to have existed for a long time in India, that many men, especially fakirs, have the remarkable power of voluntarily putting a complete stop to their lives for a time, and later resuming them undisturbed and unchanged. He quotes a remarkable case recorded by James Braid, surgeon, whose observations on mesmerism are well known. At the Palace of Runjeet Singh—a square building which had in the centre a closed room—a fakir who had voluntarily put himself into a lifeless condition was afterward sewed up in a sack and walled in, the single door of the room having been sealed with the private seal of Runjeet. In order to exclude an fraud, Runjeet, who was not himself a believer in the wonderful powers of the fakir, had established a cordon of his own body-guard around the building; and in front of the latter four sentinels were stationed who were relieved every two hours, and were continually watched. Under these conditions the fakir remained in his grave for six weeks, when the building was opened in the presence of Runjeet Singh, and the seal and the walls were found uninjured. In the dark room, which was examined with a light, the sack containing the fakir lay in a locked box which was provided with a seal, also uninjured. The sack,

which presented a mildewed appearance, was opened, and the crouching form of the fakir taken out. The body was perfectly stiff.

"A physician who was present found that nowhere on the body was a trace of a pulse beat evident. In the meantime, the servant of the fakir poured warm water over the head and laid a hot cake on the top of his head, removed the wax with which the eyes and nostrils had been stopped, forcibly opened the teeth with a knife, drew forward the tongue, which was bent backward and repeatedly sprang back again into its position, and rubbed the closed eyes with butter. Soon the fakir began to open his eyes, the body began to twitch convulsively, the nostrils were dilated, the skin, heretofore stiff and wrinkled, assumed gradually its normal fullness, and in a few minutes later the fakir opened his lips, and in a feeble voice asked Runjeet Singh, 'Do you now believe me?'

"An analogous case is reported from Dublin, where Dr. Cheyne, a physician well known in scientific circles, narrates of a Colonial Townsend 'that he could die or expire when he pleased, and yet by an effort or somewhat come to life again.'

"While tales of Indian fakirs are calculated to excite distrust, and impostors trade on the credulous for purposes of gain, the fact remains attested by well-authenticated cases, that certain men can voluntarily put themselves into a state in which no vital phenomena are demonstrable by more or less careful examinations, and can awake later to normal life. In this connection the hibernation of animals may be mentioned."

Nutrition and Health

* * * * *

Beware of the Calorie

The “greatest amount of energy for the least price” is not always what we ought to seek in buying food, though it has been often advertised as desirable. Calories are important, but they are not the only thing to watch for in eating. An editorial writer in *The Journal of the American Medical Association* (Chicago) tells us that an undue regard for the calorie is apt to lead to “one-sided” regimens. Food that counts for little as “fuel” may furnish valuable salts and accessory compounds absolutely necessary to maintain life and growth. Sometimes substances quite devoid of nutritious qualities are valuable in food to give the required bulk, too concentrated a diet being often injurious. “Be cautious,” our adviser concludes, “in accepting the invitation of the food advertiser.” Says the authority named above:

“In many respects—perhaps it should rather be stated, fundamentally—the food-problem is one of supplying digestible stores of energy. There is some danger, however, that the calorie may sometimes assume an unwise domination in the selection of human food-supplies. It is admitted that conservation should never mean undernourishment or malnutrition; but to avert possibility of these remote dangers, wise buying of food must sometimes look beyond the energy measure in the selection of the dietary. We are impelled to this remark by reading the advertisement of a cereal food in a current journal addressed essentially to medical readers.

“The admonition is given to ‘Eat food that will give you the most energy for the least money.’ We may accept this advice and likewise admit the statement that ‘calories measure food-energy the same as dollars measure money.’ But when it is further added that 35 cents worth of the advertised product will furnish 3,000 calories, a day’s need, the implication of the sufficiency of this exclusive product as the sole constituent of the ration must be seriously questioned. It may be true, as the advertisement proudly proclaims, that more can be

purchased in the form of the vaunted products for 10 cents than is the case in buying sirloin steak, lobsters, bananas, or even milk. Such standards of menu-making are objectionable, however, if they lead to tendency to ‘one-sided’ regimens.

“To accept the advice, whether openly stated or implied, to live on a single dietary article, however inexpensive and digestible it may be, is to overlook the fundamental principles that are satisfied by variety in the diet. The fruits and green vegetables may be comparatively expensive when judged solely as sources of food-fuel; but they furnish salts and ‘vitamins’ and ‘roughage’ or ‘ballast,’ adding suitable bulk to highly concentrated foods like the cereals, fats, and milk products. No cereal or meat offers any considerable supply of lime to the organism; nor are the cereal proteins, taken as a whole and by themselves, ideal combinations from the standpoint of the present-day science of nutrition. The vegetables and fats are appropriate supplements to make a better balanced diet. In his aphorisms applicable to food conditions in war-time, Bayliss has said, ‘Take care of the calories, and the protein will take care of itself.’ Yet this accomplished physiologist wisely guards against misunderstanding by adding that it is well to insure the presence of accessory factors factors by taking fresh fruit and salad.

“Let the novice be cautious in accepting the invitation of the food advertiser when the latter overlooks the advice of the student of nutrition.”

BREAKFAST FOOD

Especially Good for Children

A good pinch of peaceful Silence—to begin with, then two well-disciplined parents to every well-disciplined child, a tablespoonful each of Courtesy, Good Nature, and Praise.

GRACE

We are filled with praise for life’s many awakenings.

UNNECESSARY SURGERY

That large numbers of surgical operations are performed unnecessarily every year and that numbers of necessary ones are done by incompetent practitioners is asserted by Dr. Arthur Dean Bevan, of Chicago, in a leading article in *The Journal of the American Medical Association* (Chicago). Dr. Bevan makes clear his belief that both of these cases are proportionally few in number, but the great increase in the number of cases in which resort is made to surgical methods makes their absolute number considerable, and emphasizes the necessity of dealing with the problem in some definite manner. Dr. Bevan believes that a major surgical operation should be performed, not on the judgment of one man, but after the study of the case by a commission of experts. He says:

“In the last fifteen or twenty years the practice of medicine has become more and more surgical, new surgical fields one after the other have been explored and carefully cultivated, and new operative procedures have been developed and perfected. As a result, this great increase in surgical operations and operating surgeons has brought with it this new problem of unnecessary operations and of incompetent surgeons. Those who are in touch actively with surgical therapy, who see a large number of surgical cases, and who come in contact with a number of men doing surgical operations can not but be impressed with the fact that there is a certain considerable number of operations being performed in this country that are unnecessary and unwarranted, and that there is a considerable number of men operating who are *not* qualified to do the work”

Dr., Bevan believes that this condition is due to three causes: ignorance, dishonesty, and bad-judgment, and that sometimes the last amounts almost to an obsession. He says:

“Legally, when a surgeon undertakes the treatment of a case he makes a contract with the patient which, although not written, is in the eyes of the law just as binding, and in that contract, he agrees to give the patient the benefit of the knowledge possessed by the ‘professors’ of the science and art of medicine and surgery in the place and at the time the services are rendered. He agrees also to

give to the patient the benefit of his best judgment and due’ diligence, and the benefit of established and accepted methods of practice. As far as honesty is concerned, a good rule for a surgeon to follow in his practice is the golden rule. He should never do an operation on a patient which he would not want to have done on himself under the same conditions. As far as good judgment, on the one hand, and surgical tangents and obsessions, on the other, are concerned, it is necessary for us all to remember that the practice of surgery should be the practice of common sense. The three absolutely essential characteristics of the safe surgeon are honesty, good judgment and scientific training.

“What shall be done by the medical profession about the unnecessary and unwarranted surgical operations done as a result of ignorance in unattached and uncontrolled hospitals by poorly trained men? What shall be done about the unnecessary operations done by dishonest men for a fee; the unnecessary appendix operations done for imaginary appendicitis?

What shall be done about the operations that are due to lack of good judgment or to misguided enthusiasm? These are problems which we should meet frankly, investigate fully, and find means to correct, and this should be done by some properly qualified instrument of the American Medical Association, possibly by creating a committee or council to do with surgical therapy what the Council on Pharmacy and Chemistry has done and is doing with drug therapy. I believe that this problem should be investigated, and, if possible, corrected by the organized medical profession, that this work should be done by and within the profession itself in the interests of the profession and in the interests of the community. This problem of unnecessary operations and incompetent surgeons is a serious matter both for the medical profession and for the public. Its existence should be frankly admitted and steps taken by the profession to reduce bad surgical therapy to a minimum.

“There are a least two large problems involved in this whole matter: (1) That of unnecessary and unwarranted operations; and (2) that of operations done by incompetent men.

“1. In a general way it is evident that one of the

best means of combating the evil of unnecessary and unwarranted operations is that of attacking surgical problems as pieces of Clinical research, not from a single point of view and not by a single man, but as pieces of joint study and from the point of view of the several specialists whose fields are involved in the problem and who may be of service in finding the right solution. Let us say, as an example, the study of so-called intestinal stasis and its surgical therapy. This should be a joint study by the internist, the neurologist, the physiologist, the pathologist, the roentgenologist, and the surgeon, and when this is done by a competent group of men there will be little danger of going off on a tangent, and arriving at erroneous conclusions.

"2. The problem of operations done by incompetent men is largely an educational and, in a sense also, a moral question. The American Medical Association could, through such a council as I suggest, carry on a propaganda pointing out the necessity of thorough and special training for the men who are to do general surgery or the work in any of the surgical specialties. This would mean at least the graduation from a first-class medical school, the serving in a hospital as an intern; and the doing of a certain amount of postgraduate work in surgery, best as assistant to some competent surgeon, before entering independent practice.

"I give way to no man in my admiration and respect for the splendid work that is being done today by American surgeons. As a whole, no body of men in any line of human effort is more conscientious, better trained for work, more enthusiastic, more productive, more self-sacrificing, or controlled by higher ideals. The faults which I have endeavored to point out are small, indeed, when compared with the magnificent whole which represents the accomplishment of American surgery. These faults, however, should be eliminated in the interest of the profession, in the interest of the science of medicine, and in the interest of the public."

VEGETABLE SOAP

Nature evidently intended man to be clean, thinks C. F. Saunders, writing in *The American Botanist* (Joliet, Ill), for long before the invention of soap she had stocked the earth with plants capa-

ble of being used as soaps and quite as effective as the manufactured article. In the United States alone, according to Mr. Saunders, there are half a dozen genera of native plants which contain saponin in sufficient quantities to make them of value for cleaning purposes. He says:

"They are most numerous in the arid Southwest and on the Pacific coast, and are variously known as soap-weed, soap-root, soap-plant, and *amole*—the last being the name given by Spanish Americans....Of these soap-plants it is usually the root which is used, and all that is necessary to do is to dig this up, rinse, crush it somewhat, and rub it briskly between the hands in water, when a lather is produced which quickly cleanses the skin, leaving it agreeably soft. In the case of several species of *Ceanothus*, which are particularly abundant in California, the flowers and the green seed-vessels may be used with like effect. These shrubs are known as wild lilacs, and during their season of bloom cover entire hillsides in places with a delicate veil of color. There is one species of *Ceanothus* indigenous to our Atlantic seaboard and known commonly as New Jersey tea. It possesses the same saponaceous property. Perhaps the most interesting of our soap-weeds is *Chlorogalum pomeridianum*, a bulbous lily-like plant of the Pacific coast, which presents its soapy offering in a particularly neat manner. The bulb is the part used, and this on being dug up is found wrapt in a loose jacket of coarse fiber, which may be readily stripped off, taking all stains of earth with it and leaving a clean, moist ball of 'soap' for instant use."

THE LETTER "E"

Someone has advanced the opinion that the letter "e" is the most unfortunate character in the English alphabet because it is always out of cash, forever in debt, never out of danger and in hell all the time. But we call his attention to the fact that "e" is never in war and always in peace. It is the beginning of existence, the commencement of ease and the end of trouble. Without it there would be no life and no heaven. It is the center of honesty, makes love perfect, and without it there would be no editors, or magazines like "Rays from the Rose-Cross."

The Rosy Cross Healing Circle

On the Witness Stand

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p.m. The virtue of the Cardinal Signs is dynamic energy, which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6 :30 p. m., meditate on Health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

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

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

STOP RAISING CATTLE TO KILL

“The experience of the present war should result in the general adoption of the meatless diet,” says the annual program adopted by the Vegetarian Society of Great Britain, which has just closed its annual convention there.

In his presidential address, Professor Ernest Bell spoke of the “many hundreds of millions of men and women who are now obtaining a living out of the slaughter of animals and fish, and suggested that one of the social results of a general adoption or vegetarianism would be that these people would turn to more humane and edifying work.” He added, “At a time like this, when food is a most serious problem, it is monstrous to devote sixty-four pounds of dry grain to the production of one

Bremerton, Wash.

Dear Sirs:

I received your letter a few days ago but have been unable to answer before this. My little girl is very well just now, in fact she is in better health than she has been for the last few months. I feel that this is due to your influence and I am grateful.

Yours truly,

MRS. E. E. C.

Meriden, Conn.

Dear Friend:

It is wonderful how much I am improving; I have so much endurance when I sing, and concentration has almost ceased to be a worried pulling together of scattered forces. It springs into being instantly. I'm hanging on tight.

Sincerely yours,

B. C.

Dates of Healing Meetings

April 3—10—16—23

May 1—7—13—20—28

June 4—10—17—24

pound of beef.”

Bernard Shaw, in a letter to the convention, said that he had been a vegetarian for forty years, and spoke of the meat die as a relic of cannibalism.

LIBRARY SUBSCRIPTIONS

The magazine is now sent gratis, to 330 Libraries. Part of these subscriptions have been paid for by members and the rest are supplied by the Headquarters fund. The price to Libraries will not be raised, so that members wishing to subscribe for one or more may do so at the former price: One Dollar a year in the United States, One Dollar and Twenty-five Cents in Canada and One Dollar and Fifty Cents foreign.

Menu from Mt. Ecclesia

Breakfast

Stewed Peaches
Cheese and Potato Omelet
Entire Wheat Gems
Milk and Honey

Dinner

Corn Soup
Boiled Potatoes with Jackets
Horseradish Sauce
Cauliflower Fritters
Whole Wheat Bread and Milk

Supper

Dandelion and Potato Salad
Brown Bread and Prune Pudding
Bread, Butter and Milk

Recipes

POTATO AND CHEESE OMELET

One large cup of cold mashed potatoes, two eggs (yolks and whites beaten separate), two tablespoons grated cheese, one tablespoon flour, salt, a little chopped parsley and grated nutmeg. Beat together adding whites of egg last. Drop into hot pan with tablespoon of oil, and fry on both sides.

BOILED POTATOES WITH JACKETS

Choose medium sized smooth potatoes. Wash and take off one row of peel making a ring around the long side of the potato. Boil in salted water; after draining allow the lid to remain partly open to let the steam escape; serve hot in napkin. These potatoes are most wholesome.

CAULIFLOWER FRITTERS

Cut one large cauliflower into small sprigs, allowing to stand in cold water for several hours. Have hot salted water ready to drop the sprigs into; allow them to boil for about twenty minutes. A tablespoon of milk in the water will keep the cauliflower white. Drain, and allow to cool. Prepare a thin pancake batter, roll the sprigs into this and fry in a pan of hot oil.

HORSERADISH SAUCE

To one cup of grated raw, horseradish add three cups of cracker crumbs. Boil slowly with skim milk or water until it forms a smooth thick sauce, adding salt and a tablespoon of butter. This sauce is fine over potato salad when cold.

DANDELION AND POTATO SALAD

Cut fine three heads of blanched crisp dandelion, and slice five medium sized cold boiled potatoes (potatoes boiled in jackets are best for salads), one medium sized onion chopped fine, mix the above well with French dressing and serve on plate garnished with whole dandelion leaves.

BROWN BREAD AND PRUNE PUDDING

Soak four slices of stale whole wheat bread in water until well soaked. Press between the hands until all the water is removed and the bread will crumb. Soak one cup of prunes in hot water for three hours, drain and mix prunes with bread crumbs. Stir into this two well beaten eggs and one cup of milk. Flavor with nutmeg, and sugar to taste. Bake in oven until well browned. Serve with fruit sauce or cream.

Echoes from Mt. Ecclesia

* * * * *

Temple Building

J. Casey

It should be our earnest desire to advance, and to help the Fellowship advance. It has seemed to me the greatest hindrance to our advancement is that we scatter our forces.

We admit that all schools are good; that "All Roads lead to Rome," but when would you expect to arrive at Rome if you attempted to travel all the roads. The Law of Compensation does not permit us to receive from anything any more than we have given it. If your heart is not in the work you are doing, you are not a very potent factor in carrying on that work and you are not getting very much from the work. This must be a fact, otherwise we would be setting aside a Law of the Universe.

Our physical life-giver, the Sun, travels from east to west. The Wise Men of the East traveled westward, otherwise they could not have been "of the East." They traveled west-ward, to the Christ; to recognize the most sublime Light that had ever been given to man kind.

The path of progress has always been westward. Today, we find a race of people here in the West, more highly evolved, more balanced, more sensitive to the higher vibrations, than any other race of people who have ever dwelt upon the earth. We know there were former races who were in closer touch with the Invisible Worlds, but that is not always a sign of advancement. They were mostly negative and did not have control of their faculties. Today we are evolving a positive race of people, a balanced race, a race in which the individual can stand alone. He will be master of himself and will master conditions outside of himself. He will be balanced, for head and heart will be equally developed.

Realizing that our spiritual progress must go hand in hand with material progress, is it not reasonable to infer that the most advanced Religion has been given to the most advanced people? We claim the Christian Religion stands out pre-eminent above all other Religions. Every Religion has its exoteric and esoteric side.

Today we find an increasing number of people ready for the esoteric side or the Deeper Teachings. To you, friends, the Rosicrucian Fellowship offers a teaching that appeals to your reason, that stills the intellect, for it answers your questions and it satisfies the longings of your heart. After studying its teachings, you may attend a Christian Church and realize more from the sermon than the minister knows he is giving you.

These Western Mystery Teachings do not develop within you a dreamy, impractical state, and make you feel that everything here is as it should not be. They help you to build character, teach you to become practical and a potent factor for good in the world. You know the Laws of Evolution and you work in harmony with those laws. You rise above the Law, for you have the Law within yourself.

Following the injunction of Christ, they put as much stress upon "Healing the Sick" as upon "Preaching the Gospel." Their motto is to "Heal and Teach." Healing and helping our fellowmen right where we are each day, presents to each of us innumerable opportunities for Soul-Growth. When we speak of Soul-Growth, we mean wearing, day by day, that Golden Wedding Garment spoken of by Christ. And friends, that Golden Wedding Garment is not build by dreaming and

wishing we had done something we did not do. It is build by filling our life each day with kind, unselfish deeds for our fellowman, by being considerate, compassionate, and kind. By saying, when there is a task to be done, "Why should I not do it?" instead of "Why should *I* do it?" Such a life brings a reward that cannot be described in words.

Manson, in *The Servant in the House*, written by Charles Rann Kennedy, describes very beautifully that Temple, that Golden Wedding Garment we each are building. He says to the worldly Bishop, "I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber. *It is a living thing.* When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the Church itself, a looming mystery of many shapes and shadows, leaping sheer from flood to dome. The work of no ordinary builder! The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner stone; the terrible spans and arches of it are joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. *It is yet building—building and built upon.* Sometimes the work goes forward in deep darkness, sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have gone aloft."

And remember, friends, we are not to think

only of building this Temple around ourselves. We must also help build it around the Spiritual Organization that is near to our hearts. We must help build that true, Spiritual Ecclesia around our physical Headquarters, which will radiate a helpful, uplifting influence out to all the world. Which will be a "living thing," a potent factor toward the liberation of Christ.

And "Sometimes the work goes forward in deep darkness; sometimes in blinding light." At present we find that to be the case, but the "darkness" will help us to develop a greater strength and to more fully appreciate the "light" when it comes.

Friends, we should put our whole Soul to this Work by carrying its principles into our daily lives and daily tasks. The heat which comes from the scattered rays from the Sun is scarcely felt, but when those same rays are focused upon a point, the vibrations are so intense they will burn.

Let us not scatter our force. Let us ask ourselves if that is not one cause which prevents our advancing as fast as we would like to advance. Let's follow one path, put our whole heart into the Work and become efficient Temple Builders.

HELPFUL LETTERS FROM FRIENDS

Dear Friends:

I have had some very fine interviews lately. Sunday evening, at Mr. W.'s house, six people—three gentlemen and wives—brought up the subject of war I had seen published; true also, I read aloud then "The Firing Squad." Rather a silence, then a nice discussion for over two hours. There was just one thing they didn't like; to believe they were gods seemed to them like detracting from our God. I quoted Paul on that, and was at all times very quiet, but strong. I tried to remember how the teachings *first* struck me, and one cannot give *too much* at the first session—care and love are required.

Mr. Heindel's last lesson was fine. It pointed out that the two laws, Rebirth and Consequence, are the essential points to grasp at first, and if

one gets that clear in the first interview, that's enough.

I had a nice talk yesterday with Major R. of the army, and he accepted the idea pretty well and wrote in then and there for the Mysteries and a sample of the Rays, just making one dollar to enclose.

I had two sessions last week with nice families and will follow up this week with another interview. I don't believe in cooling off too long. We have the greatest thing in the world to tell, and it's our duty to use all our powers. The December American had a splendid article on the Bible, from a salesman's standpoint and it was certainly fine. It showed how Paul "approached" the men of Athens. It analyzed the approaches of many of the old Prophets, also their "follow-up system" in a fine way. How they sold Christianity to the world, a world that did not greet it very kindly.

I certainly appreciate the privilege of being able to do a little myself and want to do all I can.

Sincerely yours,

G. W. T.

I made one very bad error. I smoked with the people on Sunday evening and was disgusted with myself for so doing. I used to smoke a great deal and am throwing it off. I detest the habit.

HOPE

What a cheery little word! The doctor's frown lightens as he leaves the sick cot. The anxious wife or mother reads the silent glance. There is hope. Across the seas ten thousand homes, as night sets in, drift into thoughts of absent ones—and pray and hope. Within a thousand walls the calendar is watched, each changing numeral, less, less, less, and though these days are years, there is hope, hope, eternal hope.

Beyond the horizon of history, back, back, until tradition fades into the twilight of fable, until an old landmark or a rising mound, tells a broken story.

Hope has smoothed the fears of dread, has lift-

ed the gaze from the present to the future, has carried death through its night, into the far-off country—and fed—dreams, new ideals, new desires, new destinies.

When Hope dies, poetry ceases, spirituality has lost its force, ambition its substance, zeal its flavor, all economy its reason.

Within its pregnant glow is the lifted head, the forward march, into the dense, uncertain realism of tomorrow.

Hope! What a cheery word. What a wealth is that twain—hope and opportunity.

Within the breast of every inmate is the lighted sanctuary of that burning fire; within the loving hearts in many homes Hope sings sweetly to incense the sacred future of their boys—a future of self-respect, honest pride, and righteous independence.

REST IS HARMONIOUS ACTION

Rest is the storage battery that supplies the power to run the dynamo of action. Life is perpetual motion and too high tension soon snaps the circuit. High tension is often necessary for brief periods of time, but there must be frequent respite for resuscitation.

Everybody must rest, recreate, vacate once in a while. This rest should be actual, not imaginary. Keep up some activity, but let it be different, invigorating, harmonious. So many people take a vacation, so called, but it is really of no benefit to them. They fret and stew and worry; make hard work out of what should be pleasure.

A real vacation, real recreation, actual rest, is found so easily. Surcease from thought of business, and earnest, enthusiastic interest in doing something or going somewhere different—out of the ordinary; no worry, no trouble, only willingness and capacity to see everything from the bright side, and perfect harmony in every thought and action; that is rest, real rest, true storing up of power and energy to again jump into the rapid stride when necessary. We all gain so much from our vacations when we know that rest is harmonious action.