

RAYs FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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ROSICRUCIAN FELLOWSHIP

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THE EDITOR OF "RAYS FROM THE ROSE CROSS" OFFERS SIX PRIZES FOR THE SIX BEST ARTICLES, THREE IN EACH OF THE FOLLOWING TWO DIVISIONS, SUBMITTED BEFORE SEPT. 15, 1922.

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These articles should be written in such form as to be entertaining to the general public and should embody some phase of occultism or mysticism.

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- 1.—Articles which do not take prizes but which can be used in the magazine will be published, a *YEAR'S SUBSCRIPTION* being given for each.
- 2.—Articles submitted must contain not less than 3000 words in the first division, and not less than 2000 in the second division.
- 3.—Manuscripts submitted must be plainly marked "Prize Competition."
- 4.—Manuscripts should be typewritten in *double, not single*, spacing.
- 5.—We sometimes find it necessary to make slight modifications to bring the articles submitted, under our requirements.
Articles are only accepted subject to this provision.

The Mystic Light.

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects; a teaching which makes no statements that are not supported by reason and logic. It satisfies the mind by giving clear explanations, and neither begs nor evades questions. It holds out a reasonable solution to all mysteries, but—and this is a very important “but”—*Rosicrucian Christianity does not regard the intellectual understanding of God and the universe as an end in itself; far from it. The greater the intellect, the greater the danger of its misuse. Therefore the scientific teaching is only given in order that man may believe and start to live the religious life which alone can bring true fellowship.*

The Rosicrucian Fellowship aims to make the Christian religion a living factor in the land. It encourages people to remain with their churches as long as they can find spiritual comfort there and gives them at the same time the explanations which creeds may have obscured. To such as have already severed their connections with the church, it offers the Christian teachings from a new viewpoint, so that their essential beauty may be recognized and that they may again be accepted.

Our Motto is—A SANE MIND, A SOFT HEART, A SOUND BODY

To Max Heindel

M. R. D.

O royal Soul, your work goes on each day, each hour, each year.	Is in your eyes, and in your heart the light of Knowledge shines.
In ever widening waves your thoughts reach out to bless,	And this you give to us, right royally you give,
To comfort those who mourn, and those who yearn to know	For with the Knowledge given comes Understanding, too,
The reason for the sorrows—the agonies of life.	And smoothed is every rough place in the long walk of life.
Your ever ready love is shown on each dear page you wrote.	Dear Friend, you've let your light so shine before us, every one,
Each word you wrote for us—and for those others who should come,	That others seeing your good works, thankful to God have grown;
Wipes out a tear, gives strength, and heart, and peace.	And we—we send you loving thoughts each day, each quiet even,
The Light that shines in darkness in mind of mortal man,	For loving thoughts can reach from earth to highest heights of heaven.

Practical Precepts for Practical People

The Sermon on the Mount

A Former Lesson to Students

MAX HEINDEL

“IF I WERE TO do business on the principles laid down in the Sermon on the Mount I would be down and out in less than a year,” said a critic recently. “Why, the Bible is utterly impracticable under our present economic conditions; it is impossible to live according to it.”

If that is true there is a good reason for the unbelief of the world, but in a court the accused is always allowed a fair trial, and let us examine

the Bible thoroughly before we judge. What are the specific charges? "Why, they are countless," answered the critic, "but to mention only a few, let us take such passages as, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven;' 'Blessed are the meek for they shall inherit the earth;' 'Take no thought for the morrow, what ye shall eat or what ye shall drink;' et cetera. Such ideas point the way to the poor-house."

"Very well," says the apologist, "let us take the last charge first. King James' Bible says: 'No man can serve two masters. Ye cannot serve God and mammon, therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than food and the body than raiment? Behold the fowls of the air: they sow not neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment, Consider the lilies of the field, how they grow: they toil not neither do they spin. And yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed, for after all these things do the Gentiles seek; your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.'"

If that is intended to mean that we should wastefully squander all we have in prodigal or riotous living, then it is of course not only impractical but demoralizing. Such an interpretation is, however, out of keeping with the tenor and teaching of the whole Book, and it does not say so. The Greek word *merimnon* means being overly careful or anxious, and if we read the passage with this alteration we shall find that it teaches a different lesson which is entirely practical. Mammon is the Syriac word for riches, desired by foolish people, and in the

preceding paragraph Christ exhorted them not to become servants or slaves to riches, which they must leave behind when the silver cord is broken and the spirit returns to God, but seek rather to live lives of love and service and lay up treasures of good deeds, which they might take with them into the Kingdom of Heaven. In the meantime, He exhorted, be not overly anxious regarding what you shall eat and drink and clothe yourself with. Why worry? You cannot add a hairbreadth to your height or a hair to your head by worrying. Worry is the most wasteful and depleting of all our emotions, and it does no good whatever. Your heavenly Father knows you need material things, therefore seek first His kingdom and righteousness and all else needed will be added. On at least two occasions when multitudes came to Christ in places far from their homes and distant from towns where refreshment was obtainable, He demonstrated this; He gave them first the spiritual food they sought and then ministered to their bodily needs direct from a spiritual source of supply.

And does it work out in these modern days? Surely there have been so many demonstrations of this that it is not at all necessary to recount any special one. When we work and pray, pray and work, and make our lives a living prayer for opportunities to serve others, then all earthly things will come of their own accord as we need them, and they will keep coming in larger measure according to the degree they are used in the service of God. If we regard ourselves as stewards and custodians only of whatever earthly goods we possess, then we are really "*poor in spirit*" so far as the evanescent earthly treasures are concerned, but rich in the more lasting treasures of the Kingdom of Heaven; and if we are not out and out materialists, surely that is a practical attitude.

It is not so long ago that "*caveat emptor*" "Let the buyer beware," was the slogan of the merchants who sought after earthly treasures and regarded the buyer as their legitimate prey. When they had sold their wares and received the money it did not matter to them whether the buyer was satisfied or not. They even prided themselves on selling an inferior article which would soon wear out, as evident in the short-sighted motto, "The weakness of the goods is

the strength of the trade." But gradually even people who would scorn the idea of introducing religion into their business are discarding this *caveat emptor* as a motto, and are unconsciously adopting the precept of Christ, "*He that would be the greatest among you, let him be the servant of all.*" Everywhere the best business men are insistent in their claim to patronage on the ground of the service they give to the buyer, because it is a policy that pays, and may therefore be classed as another of the practical precepts of the Bible.

But it sometimes happens that in spite of their desire to serve their customers, something goes wrong and an angry, dissatisfied buyer comes blustering in, decrying their goods. Under the old shortsighted regime of *caveat emptor* the merchant would have merely laughed or thrown the buyer out of the door. Not so the modern merchant, who takes his Bible into business. He remembers the wisdom of Solomon that "a soft answer turneth away wrath," and the assertion of Christ that "*the meek shall inherit the earth,*" so he apologizes for the fault in the goods, offers restitution, and sends the erstwhile dissatisfied customer away smiling and eager to sing the praises of the concern that treated him so nicely. Thus by obeying the practical precept of the Bible keeping his temper in meekness, the business man gains additional customers who come to him in full faith of fair treatment, and the added profit in sales made to them soon overbalances the loss on goods which caused the dissatisfaction of the first customer.

It pays dividends in dollars and cents to keep one's temper and be meek; it pays greater dividends from the moral and spiritual standpoint. What better business motto can be found than in Ecclesiastes: "Wisdom is better than weapons of war. Be not rash in thy mouth, be not hasty in thy speech to be angry, for anger resteth in the bosom of fools." Tact and diplomacy are always better than force; as the Good Book says: "If the iron be blunt we must use more strength, but wisdom is profitable to direct." The line of least resistance, so long as it is clean and honorable, is always the best. Therefore, "*Love your enemies, do good to them that despitefully use you.*"

It is good practical business policy to try to reconcile those who do us harm lest they do more; and it is better for us to get over our ill feeling than to nurse it, for whatsoever a man soweth that shall he also reap, and if we sow spite and meanness we breed and beget in others the same feelings. Furthermore, all these things will apply in private life and in social intercourse just as in ordinary business. How many quarrels could be avoided if we cultivated the virtue of meekness in our homes; how much pleasure would be gained; how much happiness would come into our lives if in our social and business relations we learned to *do unto others as we would that they should do unto us!*

There is no need for the great mental strain that so many of us are working under concerning what we shall eat and what we shall drink. Our Father in Heaven does own the earth and the fullness thereof; the cattle on a thousand hills are His. If we learn truly to cast our cares upon Him there is no doubt that the way out of our difficulties will be provided. It is a fact, acknowledged by all authorities who have investigated the subject, that comparatively few people die from lack of the necessities of life, but a great many die because of overindulgence of the appetites. It is the practical experience of the writer and numerous others that if we do our work day by day as it appears before us, faithfully and to the best of our ability, the wherewithal for the morrow will always be provided. If we go according to the instruction of the Bible, doing all "*as unto the Lord,*" it does not matter what line of honest work we follow, we are then at the same time seeking the Kingdom of God. But if we are only time servers, working for fear or favor, we cannot expect to succeed in the long run; health, wealth, and happiness may attend us for a little while, but outside the solid foundation of the Bible there can be no lasting joy in life and no real prosperity in business.

EDITOR'S NOTE:—The second installment of the article entitled, "*The Pineal Gland and Pituitary Body and Their Influence on Man's Evolution*" by Augusta Foss Heindel, which was begun in the July number of this magazine, will appear in the September number.

The "Other Disciple"

R. T. OAKLEY

WE ARE FAMILIAR with the choosing of the twelve disciples by Christ, but the tale of one of those chosen who at first came not but who finally answered the call, is not written on paper or parchment, is not found in the histories of the world, nor portrayed in the gospels, yet the record exists in the higher realms, and is now set before you. If it brings comfort to some of the weary, refreshes the tired, heals a wound, or strengthens the weak, then we are amply repaid for the time and labor it has taken to bring it from its obscurity.

This story came on the "Breath of the Morning," while in that wonderful valley of San Fernando, the Valley of Gardens, in camp beneath the pepper trees, as the sky in the east assumed the color of a bright red rose, shading away into the south to a light magenta, and finally shading into a lilac hue, while to the northeast arose the foothills bathed in a beautiful ethereal blue, their distinct outlines showing clear against a background of saffron, which as it changed to a lighter shade heralded the coming of the magnificent Day Star in all its glory.

Noon

In the days of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod, tetrarch of Galilee, the fame of John, the son of Zacharias, the rabbi, extended from the coast to the Jordan, from the Sea of Galilee to the Dead Sea, and from the courts of Herod to Jerusalem. To him had come the multitudes saying, "Art thou the Christ?" and his reply was, "I am not He for I baptize you with water, but He shall baptize you with fire." This sent a great many away, some in disappointment, others in ridicule.

The news of John's teachings had spread to the little town of Nazareth away in the hills of Galilee, and from thence came Jesus, the son of Mary and of Joseph, the carpenter, in search of John, his kinsman, and there at the little town of Bethany to the west of the river Jordan, close to the brook Kedron, he found him baptizing many.

Among those present was one Matthias who sought Jesus and inquired of him saying, "What must one do to be saved?" and the answer was, "Leave all and follow me." Matthias replied, "My lands and wealth I would gladly leave for thee, but I have promised to take a bride, the sweetest maid in all Judea, and thou knowest the great law that one's first duty is to replenish the earth, for the seed of Abraham must be as the sands of the seashore. Therefore which command shall I follow? Surely thou wouldst not have me break my vow to Miriam and the law."

The reply, "If thou wouldst be my disciple, thou must choose between me and thy earthly love," caused the young man to prostrate himself while he still pleaded his cause: "Forgive me, Rabbi, but surely her love was given to me by God for some great purpose, and if so then how can I neglect it and follow thee, for it is the purest and sweetest thing on earth? And what are all teachings, knowledge, and wisdom compared to love? I cannot forsake her."

The tender tone, the sweet and compassionate voice in answer to this last question filled the very atmosphere around them with a mystic softness: "Go to thy earthly love, for thy flower is about to blossom, and later thou shalt know and understand the GREATER LOVE, a love that is not measured by earthly standards, for it is the gift of Him who was before all."

This is the story of one who was chosen but who came not at first, for we see him taking the road to Arimathea, leaving Christ Jesus at Bethany, alone and sad.

* * * * *

The country approaching Arimathea from the southeast has extensive groves of olives and fig trees, also numerous vineyards well watered by clear cool springs, and it is here that we find the home of Matthias, the "other disciple." His marriage feast is at its height, with a large assembly of guests and a bountiful spread. Joy and happiness are everywhere, for it is a true wedding and not merely a giving in marriage. Miriam, the bride, a pure Jewish maiden, has the grace of the lily in form, the cream of the rose

in color, the beauty of the blue hyacinth in her eyes, and the sweetness of the violet in her heart. The high forehead, prominent nose, clear grey eyes, and thin sensitive lips of the bridegroom proclaim him at once to be a scholar and student of truth, a seeker of Light. Truly both are well favored of God, and as he glances at her he feels that his desire is accomplished, his end gained, yet how little he realizes that this is the last event of the old life and the forerunner of the new, the transition point, the emerging from one class into another.

Certainly Miriam is a queen of queens; his heart is full, he is satisfied with his choice, and yet what is that strange feeling? He must be alone, and so he seeks the solitude of the gardens with their fountains of silvery spray as the moon sheds the reflected rays of the sun upon them from above. Here he wrestles with this "something" that has come from out the stillness of the night to mock him in his hour of joy. What is this sense of something missing, something evasive that mars his perfect happiness, a yearning for the unknown, that which he had once but has lost? As he tries to solve this new problem that has come to him he sees Miriam watching her new lord and master. The maid has suddenly become a woman fighting for her own, as she intuitively knows that something greater than herself has come into his life, and so she goes to him, beseeching him to tell her that which has arisen in his heart that tends to mar the perfect happiness between them. Then he tells her of his meeting and words with the Christ.

Only those who have experienced these things, they that have suffered, can understand the rumble of the storm approaching in the heart of the young bride. The serpent of jealousy enters this Garden of Eden darting forth its tongue like lightning in its venom and fury. We can in a measure realize the conflict, but her guardian angel is with her, and we see the serpent shrinking back, overcome, as it contacts the radiant light of love in her husband's eyes. Then her countenance becomes lighted up with the brilliancy of an answering love. The pureness of the blue shines forth from her eyes as she desires also to see this great Prophet, and this is the manner in which Miriam wins her first victory in the new life.

We see them present as man and wife in loving harmony on the Mount, listening with rapture to the beautiful truths taught by the Savior of Mankind, for He taught as one having authority. We witness with them the healing of the leper, and that of the centurion's servant, and the amazement of Miriam, when the blind see and the lame walk. Truly this must be the Messiah. But there comes a time when Miriam is tired, so they return home for rest, to the refreshing slopes where peace and plenty abound.

Night

Hardly had they arrived home when Miriam became sick with a fever, and the physicians failing to give relief, the "other disciple," his anxiety increasing, goes in search of the Divine Healer. He finds the disciples at Capernaum, but loses faith in them as he witnesses their failure to heal, and the Master is in the hills alone. What suffering, agony, and torture he undergoes, at the thought of his beloved without aid. Why did the Master go? Why does He tarry? Where is God that He permits these things to be? And then what rapture and earnestness comes into his face, what thankfulness, as he sees the Prophet of Nazareth approaching. Now all will be well, Miriam will be saved, so great is his faith. Wildly he rushes forward throwing himself at the Master's feet pleading as one on the brink of collapse: "O Lord, forgive my sin, save Miriam, but spare not me. I will repay, for I cannot bear to see her so."

"Arise, friend, and be strong in the Lord, for our Father which is in Heaven hath need of her, and she is now journeying to a better land. Rejoice and weep not for His ways are always best." As the Savior uttered these words what a wealth of compassion and love went with them, how well He understood this little child before Him! With the gentlest of actions He raised the stricken man to his feet.

"Your Father and my Father has another work for you to do, for that love that was formally *centered on one person* is now to be given to the hungry world, it is to become *universal* for you are to scatter it abroad, to expand it to include all people, and through it raise the fallen, strengthen the weak, comfort the sorrowful, and heal the sick. It is the only power or force that can do these things, therefore, O

son, thank the Father for giving you this special privilege, and go thy way rejoicing."

Again we see the "other disciple" journeying from Arimathea to the southeast. He has buried his beloved, and from out of his sorrow and grief, his loneliness and emptiness, is born a new love. From the womb of trouble has been born the Child of Light, for he has dedicated himself to the "service of others."

Next we see him crossing the desert until he arrives at the fortress of Macharus where the Baptist is a prisoner of Herod. After an interview with his old Teacher we see him in the rich gardens and secret orchards of the tetrarch of Galilee, on the Mountain of the Little Paradise, the pleasure home of Herod, where the nobles of Rome consort with the High Priests and their sons in secret at night. Now he stands before Herod, the King of the Jews, who reclines on his ivory couch. The effects of the latter's sins are plainly stamped upon him, for his hair and beard are dyed, his flesh is loathsome, and in direct contrast to their surroundings is a wreath of roses upon his head, wilted and dying, for the pure cannot exist with the vile. But the eyes are still fiery and he still has the ways of the fox. Before this gruesome spectacle the "other disciple" pleads his cause.

"O great king and ruler of Galilee, all my lands and possessions will I give thee that lay close to Arimathea, if thou in return will grant the freedom of him who is called the Baptist, who desires no kingship in thy country, hath done no wrong worthy of imprisonment, and only desires to teach the people to live better lives." Herod was about to answer when Herodias whispered to him, and then with a sickly smile he bade the "other disciple" come again on the morrow and he would hear him further on this matter, but now he had other business.

All that night Herodias lay awake planning that the Baptist should not escape, and so on the morrow when Herod granted her daughter Salome any request she might make, the head of John was demanded, and Herod complied with the request. The disciple had failed to save his Teacher.

* * * * *

Next we see the "other disciple" seeking the

hospitality of the desert dwellers, for it took him back to the home of her whom he had loved; but now no sorrow or pain is there, only the recollection of that pure earthly love.

At the sheepfold with the shepherds we see him partaking of their humble fare and listening to their tales of the atrocities practiced by the soldiers of Herod.

We see him travelling along the valley of the Jordan, shut in by the hills of Judea and Galilee and the mountains of Moab and Gilead. As he views the stream with the Jordan reeds along its banks standing twelve to fifteen feet in height waving their immense plumes, which lie flat under gusts of wind only to arise in their beauty after the wind has passed, we can understand how he loves this region, for it was the chosen home of his first Teacher, he whom he had failed to save. Here it was he had learned the first great truths of life. What memories of joy mingled with sadness come to him!

Now he comes to the "amha-arets," the people of the land, the farmers and peasants, and later we see him among the olive plantations, for the olive is the chief product of Palestine; it is the butter and meat of the humble folks. The olive trees give the beauty to the land with their green foliage, which has a silvery sheen on the under side and tiny silver blossoms covering the entire tree.

Finally he reaches the Sea of Galilee. One must go there to really appreciate the beauty of this sea of Tiberias, surrounded with mountains and subject to sudden fierce storms. As he arrives at its north end where the Jordan with its cool fresh waters enters it, he finds the Son of Man, and becomes an eye witness of His doings.

Dawn

He is present at the feeding of the five thousand and the healing of the lunatic. He it is who provides the colt, the foal of an ass, for the transportation of the Master. With what joy and understanding he listens to the parable of the "Wedding Garment." We see him busy furnishing the upper chamber for the Passover, and later on with those at the Mount of Olives.

He is shoulder to shoulder with Nicodemus in

(Continued on page 145)

The Alchemist

KARL SEALOT

SURROUNDED BY HIS flasks, beakers, test tubes, and crucibles on shelves and tables, in nooks and corners of a gloomy room, sat the old Alchemist with minerals, liquids and gases of good odors and foul smells. Tomes and volumes of the musty knowledge of antiquity stood in juxtaposition with the most modern treatises on the science-crammed remaining space. In this environment, day after day, he scanned their pages, and with apparatus heated and froze, electrolyzed, mixed, and separated the elements of creation, not only of earth, for his spectroscope and telescope brought to him also other worlds to conquer.

He was seeking to turn the baser into the higher—gold. An unseen guest suddenly stood by his side and whispered into his inner subconscious self a secret.

As if in a daze, the old Alchemist swept the table clear before him, and then in perfect order re-assembled his flasks of mysterious substances, connecting them with tubes of queer shapes and patterns, and attached the electrodes of the latest of modern inventions, the N-Ray. He pressed the connecting switch, when with a blinding flash, an explosion hurled him into one corner of the room, unconscious and seemingly dead, while his life work went up in smoke and flame.

From the funeral pyre of his failure, his body was dragged by friends in the last moment of opportunity and removed to his home, where for several days, he remained in a trance. His experiences in those days are as follows, in his own words:

“I found myself suddenly, unexpectedly and yet it seemed to me, quite naturally in a great gathering of alchemists intent on solving an age-old problem of some other planet.

“Contrary to my vague recollections that sometime in my existence, I had delved into *material* mysteries of the science, I now found myself as deeply interested in these experiments in the *immaterial*. I was one of their number and the problem before us was that of convert-

ing the dross of misery, discontent, and suffering of the carnate beings of this other planet into the gold of perfect happiness.

“Greed, covetousness, selfishness, and violence had under every condition of environment, in turn been put under the reaction tests of education, moral teachings, legislation, fashion, custom, and the like, yet failure crowned every experiment; each primal element remained as it was, in all its ugliness.

“A knock came at the door; a stranger was given entrance and welcome. I thought I had known him or his voice aforetime. His appearance and demeanor were striking and from his lips came such wisdom that all were rapt in closest attention.

“‘Each take of your life blood,’ said he, ‘and let it all be mingled,’ and this we did upon a curiously shaped crystal of glass which he had set upon the table.

“The stranger then drew from his pocket a small battery and made contact with several points of a strange metal with which the crystal was fitted. Instantly the drops of blood began to boil, then to change color, finally reforming themselves into a gem of dazzling brightness, most beautiful to the eye.

“‘This,’ said he, ‘is the need of the earth and its inhabitants. Let us divide it and give without measure.’

“Then in a great mortar, he placed the gem, and with a pestle began to beat it to powder, and wonder of wonders! the more he beat, the more it increased in volume until the vessel overflowed because of the abundance.

“Taking the powder in his hands, he carried it to the door, while we all followed watching his action in astonishment.

“With a toss, he emptied it into space. Down, down, down it fell, perfuming the atmosphere of earth and lighting its skies with a heavenly radiance.

“We saw men there on the earth breathe it

(Continued on page 156)

Capital Punishment

RICHARD GORDON HALLET

IT IS A WONDER that civilized nations such as, for instance, France, England, and America, have not yet discarded that remnant of barbarism, capital punishment.

Each nation has its own particular system for taking the life of the individual: beheading, hanging, electrocuting. How the finer feelings of men and women are not deeply perturbed every time a human being is thus deprived of his life, is a source of surprise. On the contrary, in most countries it is generally considered as the right and proper method of dealing with criminality. People imagine that the fear of death will cause criminally minded persons to desist from committing acts of aggression against their neighbors; yet the number of crimes under the system of capital punishment does not decrease, as statistics prove. Therefore facts show that there is no amelioration produced in this respect, by the application of capital punishment. Moreover, where the system does not exist, as is the case with Holland and some other European countries, crimes are very scarce indeed.

If the object of capital punishment is to limit the occurrence of crime in the world, it is ineffective and a gross mistake. Few see how inconsistent the State is every time one of its members is condemned to death. The commandment, "Thou shalt not kill," is universally accepted by all governments; it forms part of the law in every country, and nobody would think of questioning it, yet the State commits the same crime against an individual because he has infringed that law! Obviously the example should be set by the State; the latter decreeing, "Thou shalt not kill," it follows as a matter of course that it should not itself violate this commandment. It is bad policy. Parents who wish their children to follow a certain line of conduct must decidedly begin by living up to what they preach, for it is mere folly to expect their offspring to pursue a course laid down for their guidance when they themselves do not

lead the way. This matter needs serious consideration.

Having mentioned these facts as well as the inconsistency of capital punishment, let us turn to the occult aspect:

The taking of life is simply horrible. It is not merely death nor the brutal fashion of its taking which gives us the shock; it is rather the abominable injustice towards the delinquent, who has been thus deprived of his opportunities in the school of experience, the present earth life, which is very regrettable, as he will have to return to earth on another occasion to learn the very same lesson of correct living. Death only postpones the task.

Capital punishment accomplishes nothing, because it leaves the criminal on passing out of his mortal coil in the same condition as when he possessed one: he has not lost any of his feelings and thoughts. What is more, he is in a more favorable condition on the other side to continue his evil practices. In this existence of ours, the world of time and space, there is at least some limit to actions, whereas in the inner world there is no accounting for what he will do! A great number of crimes are to be attributed to these unfortunates, left with their same natures after paying the death penalty, working upon susceptible persons here below, who while in a fit of anger or a storm of passion act in accordance with their stimulating injunctions.

The only sane way of dealing effectively with the case is threefold: benevolence, work, and imprisonment.

Benevolence, because it is the very opposite to what has been done to merit restraint, thus returning good for evil.

Work, because it puts the trespasser in line to comply with the very nature of life, which is vibration, movement, and at the same time do something useful for the community at large.

Imprisonment, to prevent him doing any further harm (physical) to his fellow beings

and to enable him to be alone with his conscience.

There are many prisoners today who after long confinement, meditation, and remorse are fit to live again as free citizens amongst us. Having been granted life, they have had an opportunity of making themselves over by deep repentance and better resolutions.

Cheiro in his memoirs tells a striking story related to him by an artist, who in the woods of New Jersey painted a picture which was called the "Living Christ." Many months were exclusively devoted to the creation of his masterpiece, the painter learning during this time a new philosophy of life and starving even while he learned it. At last his task was over. The picture of the "Living Christ" hung on an easel inside the artist's hut.

One night he heard the approach of hurried footsteps outside, a rather unusual occurrence, followed by a knock at the door. He opened it and to his great astonishment saw two convicts enter in their striped prison garb. "Bread! Bread!" was all they could say. There was not a slice of bread in the place. It is hard to foresee what might have happened with these famished men who seemed ready to jump at the painter's throat, had they not looked up at the face of the "Living Christ."

At that moment the tramp of feet was heard at the door and a sharp knock. The convicts disappeared. The police entered, the head constable saying, "Two of the most dangerous criminals escaped from Sing Sing tonight, and seeing the light we thought they might have broken in here but," fixing his gaze upon the Christ with its eyes of pity, he added, "surely this is not a place where convicts would be found. Good night, sir, and sorry to have disturbed you; come on men, we can't waste time here."

When the police had gone, two convicts crept from behind the canvas and kneeling down before the Lord of Mercy vowed to forsake their life of crime. A complete change came over these men, who have now undertaken a great work in another country in the name of Christ.

There are few who would not be deeply impressed by this story. Had these men been put to death, they would have missed this oppor-

tunity for having kindled within their hearts just that necessary flame of aspiration which diverted their energies into humanitarian channels.

Many criminal cases are brought before the law courts in Paris. There are some very able, powerful, and magnetic lawyers here who infuse their words with dynamic energy in defending their clients, and although public opinion is sometimes disgusted at the consummate genius displayed (indeed sometimes days are spent) in protecting a subject who has unmistakably been terrible in cruelty and cold bloodedness after long calculation and premeditation of his despicable schemes, yet one cannot help but think that one of the cosmic purposes of these giants of defense is to assist in modifying the judgment of the jury from capital punishment to imprisonment. The changing of the law itself will eventually come when more light is universally acquired on the subject from the deeper standpoint. As it is, the president of the French republic, for example, is invested with the power of granting grace, a right which he often uses.

Assuming the real "raison d'être" of these men of law to be the fulfillment of the above mentioned object, their efforts are certainly of far-reaching consequence. They are worthy of their vocation.

LESSONS

A little child, with lessons all unlearned
 And problems still unsolved, before me stands;
 With tired, puzzled face to me upturned,
 She holds a slate within her outstretched
 hands;
 "My sums are hard—I cannot think tonight;
 Dear father, won't you make the answers
 right?"

Thus do I come to Thee, great Master, dear;
 My lessons, too are hard, my brain is weak,
 Life's problems still unsolved, the way not clear,
 The answers wrong; Thy wisdom I would seek.
 A tired, puzzled child, I pray tonight:
 "Here is my slate. Oh make the answers
 right!"

—By Jean Dwight Franklin.

A Proof of Evolution

GEORGE T. WEAVER

THE DOCTRINE of evolution is one of the main tenets both of science and of occultism. It is true that God made everything just as each thing is, as anti-evolutionists contend, but not in the way they contend for. In the first place God makes nothing out of hand as a mechanic makes a piece of machinery; but God operates from the inside outwardly. He is the nucleus, the spirit essence, the life principle that operates within, building up the form out of substance more or less attenuated according to the plane on which it is found.

Another characteristic of evolution is that it includes every stage of life in form—the mineral, the plant, the animal, and through the animal into the human; then according to the analogy, from the human to the angelic, and so on to the Christhood and the Fatherhood stages. Evolution runs the whole gamut from bottom to top.

Still another characteristic of evolution is that the one spirit or life principle runs through all the changes of the form; this in the individuality, the unchangeable essence, the same yesterday, today, and forever. The form is the personality that changes continually, serving its purpose for a single life, then disintegrating and returning to its primal element, to be followed by superior forms from plane to plane; beginning with the mineral, advancing to plant, animal, and human, then etherealizing and more or less attenuating until the pure spirit form is reached.

The strongest proof of evolution we have is that demonstrated by the science of embryology. Any authoritative treatise on this subject will show that all organic life begins with a single nucleated cell, the cell being the substance and the nucleus being the divinity within. In the plant, we call the nucleus the germ, and the cell we call the sheath or grain. In animal and human forms we call the cell the ovum, and the nucleus the spark of divinity. On whatever plane it may appear this nucleated cell is apparently the same; no glass, however strong, is able to reveal any difference.

The plant germ goes no farther than the

plant stage but this does not prove that this is absolutely its limit; it is potentially capable of evolving into the animal plane by the process of rebirth. The same is true of the nucleated cell of the animal; by rebirth, it is capable of evolving into the human plane. This is evident because, as shown above, the one spirit runs through all planes of evolvement. Individually it is the same whether manifesting through plant, animal, or man. It is only the body that disintegrates that a new body on a higher plane may be formed.

The body is built up on all planes by the process of cell division called the fission process, which causes the cells to multiply very rapidly. In the case of the human embryo the plant stage is reached at the fifth week, when the multitude of cells assumes the form of a plant with its bulb and roots, its stem and leaves; later as the arms and legs begin to be formed, they emerge from the main body just as leaves emerge from the stalk of a plant. Still later the form becomes that of a tree, as in the case of an acorn in which may be seen when split in two the exact form of the tree that would grow from it if it were planted.

Having run its course as a plant, on being reborn it assumes the form of a rudimentary animal. At this stage a new feature appears in the form of vertical depressions just behind the region of the head. These depressions represent the beginning of the branchial or gill formation, showing that the fish stage has been reached. Still later the larva of the amphibian, or the intermediate between fish and reptile, appears. This is the stage of the vertebrate but not of the mammal. Still later the mammal stage appears when all the plexus have increased to such an extent that a tail grows from the back of the head as a continuation of the spinal column. The embryo now assumes the appearance of a fish mammal, as that of the sea lion, when the foetus is covered with fine silky hair. Still later the land mammal stage is reached, when the monkey face appears. At the seventh month when the

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Acacia Blossoms

CORINNE S. DUNKLEE

The light you bear yet do not see
 Shall be a beacon to you and me,
 Yet I shall be your guide.

Woman's Message to Man

THE LONG, SOFT stretch of sea lay shimmering in the waning light of later afternoon. Grey banks of cloud hung heavy above the horizon, shutting away that sense of the nearness of the infinite, the wonderful freedom of the soul that the spirit of the sea always gives. A man and a woman stood together upon the sand, looking out over the dreary waste of waters as the ebbing tide moaned faintly against the shore like some heart in pain. The silence was broken by a sea gull calling softly to its mate. As the afternoon light fell lower a long line of gold crept through the cloud bank and brought out in clear relief the outlines of a boat approaching the shore. As the boat came nearer, the face of the Woman was illumined, while across the features of the Man a shadow fell. She turned to him with a radiant smile, stretching out her hands imploringly.

"Will you come with me?" He turned away and looked steadfastly across the grey waters.

"Do you not see the golden light that is fast breaking through the leaden clouds?" she entreated. "Oh do come, for just beyond that curtain of gold which is every day growing more transparent, I can already see the blue Hills of Attainment, with their shining crest of dreams looming up against the sky. Their heights are so dazzling that I dare not as yet try to look at them; but if you will come with me, *together* we shall find their topmost peaks."

"I can see nothing," the Man declared impatiently, "but a mass of cloud banks hanging low above the sea. Why should we embark upon unknown waters in search of a strange adventure when there is so much to be done here? Why can you not stay with me and be satisfied with things as they are, be happy to live and love and work in the world that we know?"

The Woman looked sadly away into the dis-

tance as she replied: "To really understand and to do the most efficient work with the known, one must have some knowledge of the unknown. My work must reach always back of the seen effects and touch the causes that are unseen. Can you not realize that there is no barrier between us save the one which your own thinking has erected? We are both following the same path, only you have chosen the side that has been smoothed and leveled with much passing, while I am following the lonely way that but few have dared to venture upon as yet. Just so long as we go our separate ways the *Work* must remain incomplete and we shall stumble, maimed and crippled, through miserable failures and misunderstandings. The perfect fruition of our *work* can come only through a harmonious blending of our twofold power. For many thousands of years, through the strange intricacies of life, we have touched and parted only to find each new meeting half shadowed with vague remembrances and troubled by half familiar dreams. How much longer will you delay the consummation of a plan that is divine in its completeness?"

"I do not understand," the Man responded reproachfully; "I cannot see and I do not feel the strange call that lures you on. To me it only seems that you are a prey to strange fancies, to bizarre conceptions that have no foundation in reality and truth. You are willing to forget love and duty for chimerical dreams."

The Woman gazed at him wistfully, as she listened, while a yearning tenderness that was maternal in its purity and beauty swept over her face. When he had ceased speaking she replied gently: "If I had not first known this great love, I could never find the key that unlocks the door of life's mysteries. No woman can begin to understand the divinity that sleeps in the heart of things until she has found her own divine self through the love of the soul."

Her face grew rapt as she continued: "Upon the way that leads to the crest of those blue

Hills of Attainment, I can hear the heart beat of the centuries as the men and women of the human race climb together, and that indescribable light that crowns their summit is a reflection from the faces of those who have found the truth that abides there. There is an invisible, subtle cord that stretches between man and woman, binding them always together, unseen and even unsensed by many, but nevertheless the most powerful, the most potent force in all the universe. When man comes into a realization of this law, he will know that he cannot hurt woman without hurting himself. Woman will know that she cannot rise without drawing man up," and here she looked at him with the love of long ages welling up in her eyes. *"Neither can go all the way alone. There is a height that can only be attained when man and woman climb hand in hand together."*

The boat had drawn close upon the sands and waited like some strange bird all poised for flight. She turned and regarded him searchingly and earnestly: "Woman's soul leaps to the stars at one bound on wings of intuition, and there she waits patiently while man climbs slowly and laboriously by the long ladder of reason and intellect, but the two must meet and reunite forever upon the summit of Divine Consummation. I shall be waiting for you always, oh soul of my soul," the Woman whispered tenderly, as going close she kissed him reverently on the brow and turned stumblingly toward the boat, blinded by her tears.

Mute, silent, with a strange ache at his heart, the man watched the boat slip away over the grey waters. As the distance between them increased he felt sensibly the drawing of the cord that bound them together, and at the same time a strange premonition thrilled through him that some day he too must travel that same way. Almost unconsciously he strove to image the blue Dream Hills against the horizon, and as he did so he saw the grey mists part above the boat and a golden star shining over it. At the same time the invisible cord lengthened and lengthened, but *he felt in his heart that it could never break.*

It is the angels who work particularly with the world of flowers, thus helping humanity

by enriching and beautifying the earth and also assisting the flower kingdom in its evolution. Every day the angels send their helpers out through the earth world to gather up all the ideals and conceptions that are born of humanity. They are ever on the watch for beautiful dreams that are floating through the ethers; they gather the essence of noble aspirations and the fragrance of many deeds that are unsung and unheralded; these they bear into the realms which the angels call home, and there they are fashioned into flowers that the angels give back again to the earth. Every flower is born of a beautiful conception, or typifies some noble ideal that lives in the hearts of humanity.

To symbolize the strange, wonderful bond between man and woman the angels gave birth to Acacia blossoms, and so down through the years the tradition has come that a great mystic Brotherhood chose this flower, and that it is used in their ceremonies to symbolize everlasting Life, which is a synonym for love that is divine.

EXTRACT FROM "JULIUS LE VALLON"

When at last I broke the silence it was to express surprise that a woman, so long ripened by the pursuits of spiritual, or at least exalted aims, should have returned to earth among the lowly. By rights, it seemed, she should have reincarnated among the great ones of the world. . . . "The humble," Julius answered simply, "*are* the great ones. It's among what men call the lower ranks that the old souls return. Among peasants and simple folk, unambitious and heedless of material power, you always find the highest ones. They are there to learn the final lessons of service or denial, neglected in their busier and earlier kindergarten sections. The last stages are invariably in humble service—they are by far the most difficult; no young, "ambitious" soul could manage it. But the old souls, having already mastered all the more obvious lessons, are content. . . . The old are the intuitional; and the oldest of all—ah, how wonderful! He who came back from loftier heights than most of us can yet even conceive of, was the—son of a carpenter."

—Algernon Blackwood.

The Hall of Service

VERNA WILSON

AS WE ENTER upon the Path of Attainment symbolized by the Tabernacle in the Wilderness, we must offer our animalistic tendencies, all lower desires and selfish ambitions, upon the altar of burnt offerings, wash ourselves in the Laver of Purification, and start to live a life of *purity* in thought, emotion, and deed. Then we will be drawn to a life of self-forgetting service, which is symbolized by the east room of the Tabernacle, the Hall of Service.

This Hall of Service is one of intense interest, for here is where we weave that most essential garment, the "Soma Psuchicon" or soul body, which it is necessary to have before we can enter into the Hall of Liberation represented by the west room of the Tabernacle.

Let us consider the articles of furniture in the east room. First, there is the table of shewbread laden with its twelve loaves. Upon each stack of six loaves we find a heap of frankincense. The twelve loaves of bread were made from the God-given grain, but which had been nurtured and cultivated by man. These God-given grains of wheat symbolize the opportunities for soul growth given to man by God through the twelve houses of the horoscope, and as the moon passes through these houses once each month, it brings out the opportunities shown in each individual chart. Some may say, "I have no chance for service; I am busy," but there is not one of us who comes in contact with another fellow being but has an opportunity to serve. If by chance we are kept away from others, we can send loving, uplifting thoughts out into the ethers to be breathed in by others. This is a most valuable way of serving as it eliminates the personal self entirely and is one in which all can serve regardless of their limitations.

The question of service is a vast one. To serve intelligently requires two very important faculties: observation and discrimination. When we first become enthused with our teaching and the spark of Christ is awakened within our breasts, we are so filled with love and enthusiasm that we can only think of serving the Christ. In our

eagerness to serve we sometimes do things which hinder others in their development instead of helping. But if we have developed the faculty of observation, we will soon see the effects of our well intended but poorly planned acts and will be careful to use more discrimination next time.

The one thing most needful for us who have dedicated our lives to service is to use discrimination *before* we act, if possible. The one *safest* and *surest* way to serve others is to help them to help themselves; in fact it is the only way to be of real service to humanity. When one comes to us in financial stress and we see that that person is extravagant and indolent, it would be wrong to encourage those weaknesses by giving him money alone. Perhaps this would be much easier for us and we might thus gain much praise from him, but if we are to truly serve him we must encourage him to overcome his weaknesses and give him if possible the chance to help himself. So it is in all departments of life: if one comes to us for spiritual help we can only point the way, but he must do the work himself. We cannot study and give our knowledge predigested to another and have him profit by it, any more than we can eat his food and expect his body to be nourished.

By using the above method we are following the plan used by the Lords of Destiny. It perhaps would be very much easier for them to remove the obstacles from our path than to allow us to stumble around trying to climb over them, but being guided by divine wisdom and love this they refuse to do. Instead they give us all that we are able to perform, but never more. Then when we have accomplished this, they lovingly give us greater problems to solve.

By performing the evening exercise of retro-spection faithfully we create the frankincense, the essence of our service, and at the full of the moon we may place it upon the Altar of Incense. The essence of our service is also woven into the golden wedding garment, symbolized by the light emanating from the seven-branched

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A Modern Magician

A Story of the World's Greatest War--Soul versus Self

PLOT BY MAX HEINDEL

STORY BY KITTIE S. COWEN

(Continued from July)

CAPTAIN BENSON turned his eyes wondering on his companion.

"Brownleigh, cut that out! After all you have seen and accomplished that is not worthy of you. There is no true happiness to be found in the 'flesh pots.' You know it as well as I. And not only is there no real happiness, but they are dangerous. The glitter and the glamour are false lights—will-o-the-wisps, worse. I am never forced to attend one of these functions without coming home filled with intense sadness. Look where those people are and think how far they will have to travel before they even begin to wake up to the realities of life, which sooner or later all must do."

"Yes, it is pitiable, and the light that dazzles is not good for the sight at any time. Yet somehow the air of assurance and ease possessed by that man and his daughter for a moment stirred the old time ambition in me for wealth and power."

The Captain laughed. "You are not the only child who after he first puts his childish toys aside, in odd moments is tempted to turn back for just one more game. Those are the tests, and every one met bravely serves as a stepping stone to the higher life."

Long after the two men parted for the night Brownleigh's mind was tormented by recurring thoughts of the pleasures and self-gratification which money in abundance was able to procure. But sleep, when it finally came, was peaceful and unbroken, and the following morning sitting in his office he felt thankful indeed for the aspect which his outlook on life had so recently assumed. Just at this juncture a light tap sounded on his outer office door. Brownleigh was a real estate dealer and was at that moment expecting a man to look over several plats with a view to selecting a location. When he opened the door his surprise certainly could not have been greater, for Margaret Cathcart stood there before him, looking up with eyes so

wonderfully clear and blue that for the moment he forgot all else, even the ordinary conventional greeting.

"I—I—think I must have lost my way up here. Father is in the office of Dr. Brown, the dentist, and I was to call for him. I know the office is on this floor and I thought it was four-six-nine."

And then Brownleigh suddenly recovered his mental equilibrium.

"Why certainly, the mistake is easy to make. The doctor's number is four-seven-nine, and the next door to it is unmarked like my own. If you will pass on down the hall you will find it about five doors to your left. Shall I go with you to make sure?"

"No, thank you." Margaret smiled frankly up into his eyes. "You have set me right on the number and the rest will be easy. I shall not forget again. Thank you."

She was gone, and Brownleigh seated in his chair found his brain awl, his heart beating rapidly, and his nerves a tingle with a sensation he did not even attempt to analyze. Was it fate, or what was it that had brought this wonderful creature to his very door? If she was beautiful the day before in auto coat and bonnet, she was exquisite, entrancing, adorable today in that gauzy waist, so daintily concealing, yet so daringly revealing, and the wonderful hat with its upturned brim of blue. Great gods! what demons possessed him? He rose and perturbedly paced the floor until finally interrupted by the arrival of his client.

A drive over the city and several hours in the open air brought on a saner, more sensible mood, and when once back at his office desk he vowed with all the intensity of his highly tensioned being to forget Margaret Cathcart's face, and forever banish from his mind even the most incipient desire for wealth and power the moment such thoughts again attempted to assail him. He had asked for Truth and much had been given

to him in sacred trust. He had chosen his path with open eyes, and he loved its narrow shining way for he knew that the true light, steady, pure, all-cleansing had signalled him to come up higher. He was through with deceptions, delusions and fancied human greatness. And again his heart beat normally and his nerves held steady and true. A blessed peace enveloped him.

Several busy weeks followed. Real estate was active. His days were filled with clean, honest business affairs, his evenings with study, service, or congenial companionship. All unconsciously to him his strong, clean personality, his keen, analytical mind were beginning to be noted by men of discernment. The city election was not far distant when one afternoon he was surprised by a telephone call from Judge Cathcart. Would it be convenient for Mr. Brownleigh to drop in at the Judge's home that evening? The Judge knew he drove about the city a great deal and he wished to consult him relative to a certain piece of property—wished his opinion, in fact, relative to its value.

Brownleigh's astonishment was so great that he could scarcely keep his voice under control while he promised to make the call as requested in the early part of the evening. His better judgment told him that he should not have accepted the Judge's invitation so readily, if at all, but a wild hope that he might once more meet the Judge's daughter put wisdom, discretion, everything to flight, and promptly at the appointed hour he arrived.

The Judge was waiting for him in the library and very soon made known his desire to have annexed to the city a certain piece of ground lying adjacent to "Terrace Heights," which certain topographical conditions rendered undesirable and comparatively worthless. Brownleigh pointed out this fact, stating that his position as a real estate dealer whose word went far with his clients would not permit him to give a favorable report on the project.

The Judge dropped the subject for the time, rang a bell, and ordered a servant to bring refreshments and ask his daughter to join him as he had a guest in the library. Then while they waited the Judge adroitly lead the conversation to a discussion of the coming city election and an opinion as to the merits of the various can-

didates. And then Margaret Cathcart and the refreshments simultaneously arrived.

Margaret was charmed to meet all of papa's friends and Mr. Brownleigh in particular, for she was quite sure he was the same gentleman who so kindly came to her rescue a few weeks before when she had been lost in the mazes of a Fifth Avenue office building.

Did Mr. Brownleigh like music? she questioned, when the glasses had been removed. Somehow she just knew he did. She could always tell from the way people *looked* and she had purchased such a really exquisite little song only that afternoon which she would sing for him if he would please be kind enough to turn the pages for her. Papa always turned them too quickly or else not soon enough. Then she sang in a clear, true soprano not one but several tender little homey selections. Suddenly she turned and looking up straight and frankly into her companion's eyes, as if a sudden recollection had entered her mind bringing with it an idea all her own.

"Why, Mr. Brownleigh, you are *the* Mr. Brownleigh, the real estate man I hear so much about everywhere, aren't you? And, papa, why do you not try to interest Mr. Brownleigh in that property of ours that I am so much interested in? It is just west of our place, Mr. Brownleigh, and if it were annexed to the city it would treble in value—"

Brownleigh felt his heart suddenly thud. To be forced to speak the truth while gazing into those clear, blue pools, to dim their bright sparkle with shadows of disappointment—why had he been called upon at this moment of all others to perform so unpleasant a task?

"I have been talking with your father about that land, Miss Cathcart, and I certainly am sorry to tell you the thing that my honest judgment forces me to do, but—"

"Ah, bother being sorry and honest judgments and all that. Of course you are sorry if you say so, and daddy, I am sure, banks on your judgment if he mentioned any kind of property to you; but before you say another word more about it one way or the other, just suppose you and papa and I drive out there tomorrow and look the tract over, and then, of course, we abide by your decision. You will do that won't

you—for me?" She softly qualified as she saw him hesitate.

"Certainly, he will," the Judge said, rising and joining the two at the piano. "It will be a pleasant drive, land or no land, annex or no annex. Brownleigh, I know we have already detained you longer than we should, and as I saw you dismiss your taxi when you arrived, my daughter and I will be pleased to drive you over to your club. No, really, it is no inconvenience at all, as I wish to see a man there and ought to do so yet tonight."

Alone in his room Brownleigh never closed his eyes that night. The former temptation assailed him, the same old fight was on. If Benson were only there, or if he could but flee to the safe haven of Mrs. Boyington's home. But both were out of the city. The fight was his and he must make his stand alone. Morning found the battle still drawn. Breakfastless he went to his office, but efficient work was impossible. In his heart he knew he waited—lived—only for the moment when Margaret Cathcart should arrive to take him for the promised drive, and yet he knew equally well that that drive ought never to be taken.

When she came her father was not with her. Business had detained him at the very last moment, but business was business and the chauffeur as often drove her out alone as with her father; now they would have no need to hurry and there was so much to talk over anyway. Brownleigh forgot all about his own affairs, clients waiting, grounds to be platted, property listed. He was conscious only of the luxurious car, the perfectly liveried chauffeur, a pair of wide open, intelligent blue eyes, a cheek soft and velvety, and scarlet, smiling lips.

Margaret Cathcart was intelligent, witty, entertaining and a diplomat to the ends of her finger tips, and when she finally left Brownleigh on the curb before his office building, she had won from him not only a promise to assist her in the city election campaign, but an expressed opinion that the tract of land adjacent to "Terrace Heights" could be easily converted into a condition which would render it a valuable addition to the city.

Alone in his room that night he again took up the old battle between the higher and the lower

self. On the one side were his initiation vows—vows of an unselfish use of the great occult power entrusted to his keeping—vows which would keep him poor and unknown so far as the world and its glamour were concerned, but vows which if faithfully kept would serve him as a steady, white flame, lighting the pathway which would lead to the unfoldment of the higher self, the God within. Only too well the white light pointed out the way that he not only loved but knew himself in honor bound to tread. But that was not the way Margaret Cathcart, bewitching, alluring, desirable, trod. For sweet and adorable though she was, she was alas, of the earth most earthy. On the one side angels with fair, ethereal hands beckoned, beseeched, implored; on the other, bewitching creatures with siren graces and seductive arts lured him on. The man's brain became a seething cauldron in which the two contending forces battled and struggled, seethed and surged. Morning found him still hopelessly at sea, and breakfastless again he went to his office hoping that by plunging diligently into work he might for a time at least gain surcease from the conflict of the two contending forces that warred so ceaselessly within. Scarcely had he begun when a decisive rap sounded on his outer door, which opened before he reached it to admit Judge Cathcart and his daughter.

"So this is where you work, is it, Brownleigh?" the Judge questioned, extending his hand in greeting. "Margaret piloted me here."

"And you see I did not get lost this time, Mr. Brownleigh," she said, smiling frankly up into his face.

After some moments spent in friendly conversation the Judge made known the object of his visit. He had two or three pieces of property he wished to dispose of and wanted to put them in the hands of a live, wide-awake real estate man. He liked Brownleigh's methods and had decided to ask him to do the work. He had friends who would follow his example, he was sure, if Brownleigh was successful with this commission. A little later the Judge and his daughter withdrew.

Brownleigh was not slow to realize what Judge Cathcart's patronage meant. It spelled

success to him, and success in large letters; buoyed up on the wings of desire for great achievement he dared to dream the wildest dreams in relation to himself and the Judge's talented daughter. For an hour or more he sat steeped in the ecstasy of that delirious, intoxicating illusion. Judge Cathcart's son-in-law! Margaret, whose hand he had not as yet dared presume to touch, Margaret his wife! His breath came quickly in little excited gasps. Margaret, the warmth, the nearness, the dearness of her! The white light, the peaceful, consecrated way. Wild, delirious, maddening happiness, the pursuit of one's mate! The chaste, pure, holy life of the celibate. God! Why continue the struggle? It was Margaret he wanted, Margaret, life, and the present moment. With his knowledge of occult powers—if he betrayed his vows, of course—he needed the help of no man. He had only to stifle the voice of conscience, plunge in boldly, and win.

The decision once made he did not hesitate. His first move was to change offices to more pretentious ones, and the possession of money was his first aim. Money he must have, for proud, ambitious Margaret Cathcart could be won in no other way. Here he was not for a moment at a loss to know just how to proceed. With his occult power the stock market was to him simply a playground, for invisibly he could attend the most secret meetings of those who knew the trend of stocks and use the knowledge thus gained to further his own purposes.

As a matter of course his success was phenomenal. He went about much with Judge Cathcart and his daughter, and to the Judge he became, as he took care to accomplish this, a close friend and confidential adviser. Judge Cathcart had first sought him out because he had discovered in him a man endowed with a keen intellect and unbounded energy, two attributes the combination of which in one person is so rare and valuable an asset. Later he came to depend if not actually lean on him.

It was when Brownleigh felt quite sure of this that he asked Margaret Cathcart for her hand in marriage. Had Margaret been free to choose there was no doubt what her answer would have been. But some four years previous while away at school she had secretly

given her hand in marriage to a young man. The whole affair had been a delightful, romantic experience until rudely terminated in less than a week by the young husband being called home to accompany his father on a trip to Africa in the interest of some valuable mining property. It was then that the two had decided to keep the marriage a secret until the father and son returned. Many unforeseen difficulties were encountered by the two while abroad, but success had smiled upon them at last, and now they were returning amply repaid in a monetary sense for all the time spent and hardships endured.

While the girl listened to Brownleigh's passionate pleading, she thrilled alternately with ecstasy and despair. The man was wonderful. He had exceeded her wildest ambition for the mate she would have selected as her own, and he had done much, very much, for both herself and her father. And yet there was something about him she could not quite comprehend—something that almost repelled even while it attracted. It gave her a sense of the nearness of a thing that was evil, close in the very atmosphere separating her from him; a thing which if absent would have left him almost as a saint to be adored. She became nervous, frightened, as he gazed into her eyes, his own growing larger, glowing, luminous. For a moment he clasped her gently, possessively, to his heart, pressing her lips in consuming, unifying love. Her being almost melted into his, when suddenly remembering, desperately she caught her last shred of self-possession and dropping her head on his shoulder burst into an agony of tears.

(To be continued)

VESPER SERVICE

I would a vesper service keep,
 In reverence and in silence deep,
 And daily to the Father talk,
 As in the world with men I walk.
 In highest consciousness I'd hold
 The thought of Truth as more than gold;
 And if I sing, or if I pray,
 May I be humble day by day.

—*Alfred Tomson*

Question Department.

Care of the Body After Death

QUESTION:

Why does the Rosicrucian Fellowship advise that the body of one who has passed out in what is commonly termed death be held three and one-half days, and why does it advise cremation of the body?

ANSWER:

In Rosicrucian Lecture No. 5, "Death, and Life in Purgatory," Mr. Max Heindel states that just subsequent to its release and for a few hours to a few days afterwards, the ego is engaged upon a matter of the utmost importance, namely, the review of the panorama of the past life. A great deal of the value of the past life depends upon the attention given to this panorama by the passing spirit. If distracted by sobs or loud lamentations of loved ones, it will lose much.

The silver cord, which unites the higher and the lower vehicles, terminates at the seed atom in the heart. At death the forces in the seed atom together with the higher vehicles disengage themselves and pass outward along the pneumogastric nerve, through the back of the head, and along the silver cord. It is this separation which marks physical death, but the connecting silver cord is not broken at once, in some cases not for several days. Until the cord is severed there is a certain amount of feeling experienced by the ego when its dense body is molested by embalming, opened for post-mortem examinations, or when the body is cremated.

At the end of three and one-half days all connection is severed and the body begins to decay. Cremation is advised as the most scientific and expeditious method of restoring the dense body to the elements of which it was built. Cremation prevents the departed from having to see the gruesome sight of its slowly decaying body in the grave when the loved ones who are living in this world go to the grave in memory of the dead. Our departed dear ones suffer intensely by having us always connecting them with the graveyard

and the dead body. Cremation helps us to think of them always as living spirits.

CAUSE AND CURE OF INTESTINAL SLUGGISHNESS

QUESTION:

What do you consider the occult explanation of intestinal sluggishness, and what means should one use to overcome it?

ANSWER:

To understand the occult causes of this trouble it is necessary to have some knowledge of the ministering spirits through which the God of our solar system works upon his offspring, the virgin spirits, the present humanity of the earth period. There are two planetary forces of opposite nature particularly active and which must be considered when dealing with intestinal trouble: Saturn, whose keyword is obstruction, and Jupiter, whose wisdom is unlimited. Saturn is cold, causing inactivity through the obstructing influence of crystallization and atrophy which he brings to bear upon all organisms. Fear is one of his great weapons, also distrust and envy.

By his action the circulation or passage of bodily fluids, such as blood or lymph is impeded, and by the resulting stagnation waste materials are retained instead of being eliminated; thus they form various deposits in the body, hardening the arteries and joints, which is *destructive*.

Saturn rules the pneumogastric nerve, and by his action through that medium may at any moment under the emotions of fear or worry slow down heart action, stop digestion and obstruct the avenues of elimination. He has the power to bring every bodily function to a standstill. Pessimism is one of his attributes; the afflicted person refuses to believe in the possibility of a cure and will not look upon life cheerfully or thankfully.

The planet which is directly opposite in effect to that of Saturn is Jupiter, the planet of enlargement, expansion, optimism, and the more we cultivate the attributes of Jupiter, the less

will Saturn afflict us. We must keep optimistic, loving, ready to help and to give of ourselves, then every cell in our bodies will gradually respond to the same forces.

On the physical plane our unhealthful ways of living have much to do with the prevalence of constipation. The lack of exercise is one of the causes. Concentrated and refined foods bring this result. White bread or anything made of white flour should in the main be avoided, also cheese, tea and coffee. Condiments should be shunned for they irritate the intestinal tract and cause inflammation and absorption of poisons. Flesh foods should be discarded, for aside from their constipating nature they are liable to putrify in the intestines.

How can we practice the Jupiterian philanthropy if we kill our younger brothers for food? If we begin with the mouth and thoroughly masticate the food before it passes into the stomach, eat only in small quantities, and allow five or six hours between meals, with a fair amount of exercise, the body will gradually respond and the broken cells be rebuilt and revived. Buttermilk is extremely useful. Even resorting to buttermilk diet alone for a few days will be helpful. Bread or biscuits made of whole wheat flour are very good, for the bran contained in them gives the necessary bulk and aids elimination. Beans may be good, taken in moderation. Spinach is helpful and also rough or coarse foods. Fruit and vegetables are natural foods and have much bulk. Orange juice generally stimulates the peristaltic movement of the bowels.

Massage or manipulative treatments by a skilled operator are excellent for restoring lost activity of the bowels. Cathartics should be taken only as the lesser of two evils, for they irritate the mucous membrane, and there is a danger of forming the detrimental habit of using them. Occasional enemas may be used, but should not be relied upon at all times. Endeavor to establish regularity.

According to the aspects from the planets day by day will the conditions of the affliction vary. Do not be too much elated and cease your efforts if all goes well for a few days. Neither grow discouraged if relief seems long in coming. "The mills of God grind slowly"—health cannot be restored in a day even with the aid of the Invisible Helpers.

DEVELOPMENT OF CLAIRVOYANCE

QUESTION:

Why does the Rosicrucian Fellowship warn the neophyte against the indiscriminate development of clairvoyance? What is the danger?

ANSWER:

There are different kinds of "clairvoyance" or clear seeing. One is called negative or involuntary clairvoyance, the condition not being under the control of the *WILL* of the clairvoyant. There is also voluntary clairvoyance of various degrees. Then there is trained voluntary clairvoyance. A high development of trained voluntary clairvoyance is attained when one becomes able to consciously leave the dense body and investigate the superphysical worlds at will.

The great danger of developing clairvoyance without a competent and visible teacher is that one is liable to become unconsciously a victim of an unseen entity who is not a minister of Christ, and whose hidden and ultimate motive is selfish. Another danger is that one is likely to develop negatively, because it is easier; but this does not develop self-mastery and voluntary power.

The questioner would do well to study Mr. Heindel's lectures, No. 3, "Spiritual Sight and the Spiritual Worlds"; No. 4, "Sleep, Dreams, Trance, Hypnotism, Mediumship, and Insanity"; No. 11, "Spiritual Sight and Insight." In these a very scientific comparison is made of the various degrees of clairvoyance.

EFFECTS OF CIGARETTES

QUESTION:

The fashion of smoking cigarettes is now spreading at a rapid rate among women, who are the prospective mothers of the coming race. Will this not be a great danger mentally and morally, and does not the use of tobacco hinder spiritual development?

ANSWER:

Medically considered, tobacco is a powerful sedative poison and local stimulant. In large quantities it gives rise to confusion of the mind, vertigo, nausea, and at length to depression and dangerous prostration. As all true spiritual development is a process of purification and expansion of consciousness with coincident raising of the vibrations of the whole physical vehicle which includes the brain, you can see that we deplore the habit of using narcotics of any kind.



The Astral Ray.

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals, and must not be confused with fortune telling. As the tides are measured by the motion of sun and moon so also are the eventualities of existence measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that *a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.*

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may make a better man or woman of the soul entrusted to your care.

Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

The Influence of the Astrological Signs

J. PLUVIUS

EDITOR'S NOTE:—The following article has been awarded second prize in our recent competition for astrological articles.

HE WHO BECOMES a student of occultism will soon find himself very much alone. Few are temperamentally fitted to understand—or indeed, sufficiently interested to try to understand—anything that probes more deeply into the mysteries of life and being than the shell of orthodoxy that asserts profoundly: "There is no truth higher than (my own idea of) religion, no knowledge worth having outside my particular sect or creed."

This is to be deplored, as the Christian religion in its exoteric form has been left without a philosophy; it is entirely dogmatic, without explanation of the why and wherefore of things and of the wonderful possibilities of individual development wrapped up in the sincere and earnest living of its teachings.

The addition of the wisdom side, the Mysteries, as taught in Rosicrucianism, Theosophy—yes,

and astrology—is a crying need of the churches of today; a need felt by many, vaguely, though as yet unable to recognize the source from which the answer is to come.

Perhaps a great Teacher is necessary in this new age, to show the world the inner meaning and explain how, sharing a common destiny, all men are brothers.

An awakening is coming, but as yet it is seldom that more than one in a family thinks along occult lines, the pioneer of the Aquarian Age.

In no line of occult study is this isolation felt more keenly than in astrology, which to the ordinary individual is simply fortune telling; a complete lack of appreciation of the deeper side is so nearly universal that the student is thrown back upon himself more and more.

Yet to the one who is marked with the brand of Uranus, the signature of the lonely soul, Uranus, the planet that lights the trail that leads to the path of Discipleship, the interest never flags but becomes stronger and stronger as time goes

on, pervading, coloring all things with the now only half hidden mystery within.

To him who once sees that light, however humble a beginner, life is never the same again.

Astrology treats the problem of existence from the magnetic standpoint. Magnetism pervades all planes and forms the link between.

The earth together with its sister planets floats in the magnetic aura of the sun, the material expression of the Solar Logos, to us the supreme source and center of all things, in whom we live and move and have our being. Forms of life on all planets receive their vital energy from the one source, which affects each, however, according to its own internal conditions, and which is colored and tuned to different rates of vibration by being focused through the rest of the planets.

This is not reflection, as in the case of the rays of the moon; the planets are suns in the making; they absorb the magnetic rays, which are thus transmuted and thrown outward as the force and expression of their own individuality; just as each human being carries with him a distinct aura, which constitutes his personality and thus influences those around him, so the Planetary Spirit together with humanity in the mass on each planet throws out rays upon the other planets (and doubtless back upon the sun), which express the general character of the planet.

So evident is this that we can trace by their effect on human races and individuals, the habits of thought of egos on the different planets and gauge in a general way their progress in evolution.

Each planet expresses qualities inherent in our own nature as men, which may be good or bad as they are used or abused.

At birth we are brought into touch with these currents of magnetic vibration, which impress themselves on us as character, the glass through which we look upon the world in this particular incarnation, and as we go through life we react to the constant changes in the rays thrown upon us. Thus the stars instead of being the blind arbiters of relentless fate, simply register magnetic conditions to which each will respond according to the age, strength, ability, and destiny of the ego.

The effect of each planet upon us will change

with the development of its own internal conditions, with its different relations to other stars, and with its position in the different signs of the zodiac.

This zodiacal position has a much greater effect upon the planetary rays than is generally supposed, and will repay careful consideration in reading a horoscope. The sign influence can be traced plainly in the surroundings, habits, thoughts, and religion of mankind as far back as history will take us, and is written so unmistakably on the countenance and character of many men and women that it is easily read by the close observer.

Our sun, though for us the center, is itself a unit in a still larger and far more complicated group, and circles round another higher, more powerful center, with a movement that carries our solar system in a direction opposite that of the ordinary motion of the planets themselves, through each sign in a little over 2000 years.

At present we are coming under the influence of Aquarius, and evidences of the new era and its character are too insistently prominent to be misunderstood.

Aquarius is a fixed, airy, mental, positive, electric, etheric, masculine sign, ruled by Uranus, planet of brotherhood, occultism, universal love. Under this influence the lines of progress have changed so suddenly and become so entirely different from those followed during the last 2000 years that it is easy to believe that a new life wave is sweeping over the earth. So familiar have we become, especially in this western world, with scientific development that it is difficult for us to realize that freedom of thought is yet in its infancy, electricity the discovery of the last few years, aeronautics and wireless communication merely glimpses of future possibilities.

Aquarius, opposite Leo, the sign of royalty, signifies the common people; and we already see nearly every nation coming under their control. Mentally, nations are seeking to understand one another as never before; and the demand for knowledge has led to the very verge of the astral plane. Occultism and kindred subjects have received an immense impetus during the last half century; and mutual sympathy and co-operation

are leading, by the path of service and love, up to the ideal of brotherhood.

The symbol, a man pouring water from a vessel, may well signify the development of true manhood, intellectual and spiritual, through the control of the emotions and passions, (typified in the water) by the mind; the religion of the future must satisfy the intellect.

Christ came when we were entering Pisces, a water sign, emotional, mutable, negative, feminine, symbolized by two fishes, typifying the ocean; ruled by Neptune and Jupiter, planets of mysticism and glamour, opulence and benevolence.

Under this rule the ocean has been conquered, the new world discovered, and commerce between nations has brought wealth by means of huge fleets that traverse the sea; war as well has been prosecuted as much on sea as on land. The production of power by expanding water into steam was a very suitable introduction to the wonderful discoveries in the realm of electricity and ether under the new sign influence.

Among the more advanced races woman has taken her place as the equal of man.

In the Bible story the sign influence is unmistakable. Christ walked on the sea, stilled the waves, turned water into wine, fed the multitude with loaves and fishes, was baptized with water, offered living water to drink; His disciples were fishermen, they let down the net, et cetera.

We also have the eating of fish in place of meat during certain seasons: Christianity, with its ideal of love and sacrifice, has appealed to the emotional nature of man.

The influence of the opposite sign, which is said to rule the esoteric side of religions, is also easy to trace. Virgo, the sign of the virgin, its symbol the same as that of Scorpio, the sex sign, canceled, is typified by the virgin birth and the celibate priesthood.

The waters of Pisces quenched the burnt offerings of the age that preceded while the solar system was passing through Aries, a fire sign, cardinal, positive, masculine, ruled by Mars, planet of energy, and symbolized by the ram or lamb. Christ is called the "lamb that was slain," becoming in himself the sacrificial offering for all mankind in place of the slaughter of numberless innocent victims.

This was the age of the shepherd, and the restless Mars influence kept men moving about from place to place with their flocks, fighting those who came in their way.

The sacrifice of the firstlings of the flock, burnt on an altar, was the method of worship. We read of Elijah being taken up in a chariot of fire, of the fire sent down from heaven, the pillar of fire, the burning bush, et cetera.

The conception of Deity was typical of the opposite sign Libra with its symbol, the scales of justice—a God strictly just, without mercy, who demanded an eye for an eye and a tooth for a tooth.

In the case of Nebuchadnezzar, the sign is specifically mentioned: "Thou art weighed in the Balance."

In Egypt and elsewhere there are still traces of the conditions that obtained during our passage through Taurus, a fixed sign, negative, earthy, ruled by Venus and symbolized by the bull.

It was an age of peaceful husbandry, fruitful fields, and "green pastures." Deity was worshiped in the form of a white bull, which was drawn through the streets at times of religious ceremonies.

Offerings were made of the products of the earth—grain, fruit, flowers, et cetera.

The fixed aspect of the sign, coupled with its physical nature, seems well expressed in the wonderful permanency of its architecture. The opposite sign, Scorpio, with its symbol, the serpent, was revered as the source of wisdom, the serpent, even in the Christian religion having retained its place as the emblem of wisdom.

Of previous sign there is no trace unless the twins Castor and Pollux may be vaguely reminiscent of Gemini influence, or the Sphinx with human face and animal body a dim echo of its opposite, Sagittarius. The floods that destroyed Atlantis culminating in the Bible Flood, we are told, came in the watery sign Cancer; while the late war is thought by many to be a resumption of the mighty conflict that took place in Atlantis under the sign Leo and left humanity beneath the heel of royalty.

This same influence that has guided the destiny of nations and races is at work in the lives

of individuals, and is easily traced when not obscured by planetary positions.

The Ascendant is said to be the strongest significator of the personality, but in many cases the sun is stronger, while the moon influence also has to be reckoned with; often the hour of birth is not known, so the Ascendant cannot be found; and if the moon at conception was in the sign of the Descendant, *that* will express the personality.

(This position will also account for the reversals in effect of the 4th and 10 houses, with regard to the father and mother.)

Even ascertaining the year is at times a matter of some delicacy, but the sun position is always easily found, and people we meet take on a new interest when observed from this standpoint of sign influence.

Every planet blends its rays with the influence of the sign it occupies, and this is what makes the tremendous complexity of the subject.

The planets are only a few, and the aspects are not so numerous; but when we find that the effect of each is different in the different signs, and then divide the signs into faces and terms, the complications become innumerable. The closest study is required to balance the different forces at work in each horoscope.

The sun's position, however, found from the mere month of birth, seldom fails to leave some visible impression on the appearance or character; and the earnest student soon learns to recognize the rays that predominate in the people around him. The grey eyes of Cancer with a slight cast, and the little affectation of manner that with them, after all, is not affected but quite natural; the peculiar modulation of the voice in speaking. Then the hearty, loud voiced Pisces like a gusty wind from off the ocean, jolly, generous, frank, but always with a grievance; at odds with wife or husband, longing for freedom. The sturdy, stolid Taurus, good natured but obstinate. The alert, vivacious, graceful Gemini. The throaty voice, generosity, and devotion to their children of Leo. The high-pitched voice and cynical manner of Virgo. The fine teeth and eyes of Libra and Sagittarius. The brown eyes and sallow skin, and practicality of Capricorn, the slight huskiness in the voice of Aquarius; and in those born around the 25th of Jan-

uary, the ever present spectacles.

Thus one can glimpse the same Almighty Power at work, moulding the character and forming the appearance and personality of men, which rules the destiny of races, planets and suns, and can read in each horoscope the concrete working out of destiny.

THE "OTHER DISCIPLE"

(Continued from page 128)

their fight for Jesus of Nazareth before the Sanhedrin, Chief Priests, and Elders, and later enlists the help of Pilot's wife, in behalf of his Lord, but all to no avail for *the Law must be fulfilled*. After the crucifixion he cares for the body of Jesus with Joseph of Arimathea, his kinsman, as he did for the body of John, and is present with Cleopas when Christ appears to them on the road to Emmaus.

We find him numbered with the few that remained faithful, and so when the choosing of the apostle to take the place of Judas occurred, then for the first time do we hear of him. He it was who was again chosen by the Lord, for the lots they cast fell on him, and this time the chosen accepted the call. *The earthly love which had been his stumbling block had changed into a universal love, AND THE CALL WAS ANSWERED.* The disciple had found the way home to his Father.

THE ROSICRUCIAN PHILOSOPHY BY CORRESPONDENCE

Among other activities the Rosicrucian Fellowship has a preliminary correspondence course of twelve lessons upon the philosophy, using the *Cosmo-Conception* as the text book.

This course being completed, the student may apply for admission to the regular student course. This includes a monthly letter and lesson by Mrs. Max Heindel, devoted to a study of the philosophy in its practical aspects.

These courses are designed to prepare the student for more advanced work which will enable him to probe more deeply the mystery of Life and Being.

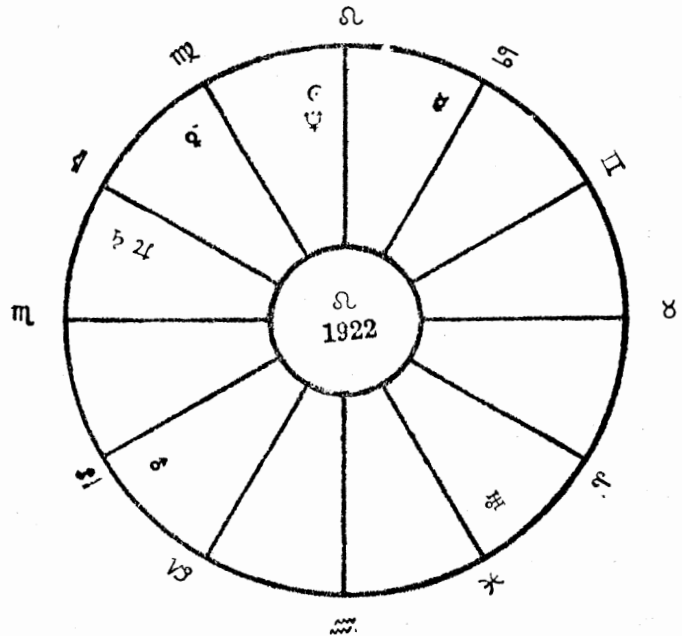
If you wish to be admitted to these courses, address.

The Rosicrucian Fellowship,
Oceanside, California.

Children of Leo, 1922

Born between July 24 and August 23, inclusive.

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign in which they are during that month. This will give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscope cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25c each.



The children born this year while the Sun is passing through the fiery, emotional, and lordly sign of Leo, will be most interesting, but the parents will have a task to guide them. With Neptune and Sun both in this sign and Neptune in sextile aspect to the benevolent and optimistic Jupiter and trine to the enthusiastic and energetic Mars, they will want to do things with a rush and their ideals will be very high. They will want to make over the whole world, and, oh, their ambitions! They will sweep everyone with them.

Mars in Sagittarius gives a very restless ambition, which, if it has no outlet, is often expressed in anger and suspicion toward others. Mars unfortunately in this horoscope is retrograde and will remain so for the entire month, and square to the emotional planet Uranus. Mars and Uranus, retrograde and afflicting each other, will give these children a very rebellious and impulsive nature. They will want to break away from set rules and have a standard of morals of their own, and Venus also in mundane opposition and square to these same planets will increase the danger.

But there is a wonderfully sweet and loving side to these children. They will be magnanimous with a noble strain which may overrule the afflictions of Mars and Uranus, for as stated above we find Neptune, the planet of divinity and inspiration, in Leo, the natural Sun and heart sign, sextile to Jupiter and trine to Mars, which will give them a devotional and benevolent nature, especially the children born between the 4th and the 9th of August when the Sun will be in conjunction with Mercury and Neptune, trine to Mars and sextile to Jupiter. This will give them a broad, generous nature, also a keen mentality for Mercury will be in the sign of Leo between the 1st and 14th of August.

These children will have a love for art, music, and poetry, and will be original in whatever they do. They will be leaders and will always aim to excel in anything in which they may become interested.

They will be above the average in health. With Mars, Venus, and Uranus in common signs there may be a tendency to coughs and colds, but with three planets in fiery and three in cardinal signs they will have the will and the energy to rise above afflictions.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, the calculation and reading of each horoscope requires much of the editor's time. Please note that we do not promise anyone a reading to get him to subscribe. We give these readings to help parents in training their children, to help young people find their places in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you may be sure your application has been given its chance among others.

We Do Not Cast Horoscopes

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

EDITOR'S NOTE:—If complete data (full name, sex, birthplace, year, month, day, hour and minute—if known) is not sent the reading cannot be made.

the pleasure loving sign of Sagittarius, sextile to Mars and Jupiter in the 8th house, this boy will have a tendency to drift towards the indulgent, Bohemian side of life.

De la GARZA.

Born December 5, 1921. 11:20 A. M.

Lat. 20 N., Long. 100 W.

Cusps of the Houses:

10th house, Sagittarius 6; 11th house, Capricorn 1; 12th house, Capricorn 27; Ascendant Aquarius 27-20; Pisces intercepted; 2nd house, Aries 5; 3rd house, Taurus 8.

Positions of the Planets:

Uranus 5-53 Pisces; Neptune 15-54, retrograde Leo; Saturn 6-01 Libra; Jupiter 13-51 Libra; Mars 17-41 Libra; Venus 27-26 Scorpio; Mercury 1-9 Sagittarius; Sun 13-6 Sagittarius; Moon 23-43 Aquarius.

The horoscope which we have for our delineation is that of a young boy who has the stately, humane, and scientific sign of Aquarius on the Ascendant, with the plastic and changeable Moon, which has a strong rule over the personality just above the Ascendant. Being in a fixed sign, this will have a tendency to keep the boy in a state of uncertainty. The sign will urge him to do one thing, while the Moon will want changes. Aquarius will want the deeper and more scientific things, being a mental and studious sign, and there will consequently be a desire for the more serious and practical things; but the Moon, which is the ruler of the 5th house, indicating pleasures, is square to Venus, the goddess of music and song, and also square to Mercury. This last named planet is in the restless sign of Sagittarius where it is in its fall. Mercury is also square to Uranus, the higher octave of Venus, and with the Sun in the 10th house in

Saturn, however, is in its exaltation sign of Libra, in the 8th house, in conjunction with Jupiter and sextile to Mercury. This will have a tendency to steady the mind and may help the boy to accomplish things along mental lines. Neptune, which is the higher octave of Mercury, is in the 6th house in Leo, sextile to Jupiter and Mars and trine to the Sun. This will also help to strengthen the mentality and balance the Moon and its influences.

The strongest planets in the horoscope and the ones which will have the best influence on the life of the boy are in the cardinal sign of Libra, namely, Saturn, Jupiter, and Mars. They are all sextile to the Sun, which is elevated in the 10th house, and sextile to Neptune in the 6th house, representing labor. Mars in Libra, when well aspected, gives talent for architecture and the mechanical arts.

Venus being square to the Moon and Jupiter being in conjunction with Saturn, the circulation may in later years, after a strain has been put upon the body, become somewhat sluggish, and there will be a tendency to coughs and colds, for Venus and Jupiter have rule over the circulatory system. But the general health of this boy will be above the average.

VOCATIONAL

DUDLEY HOUGHTON C.

Born May 21, 1905.

4 A. M.

Lat. 56, N., Long. 4 W.

Cusps of the Houses:

10th house, Capricorn 26; 11th house, Aquarius 17; 12th house, Pisces 26; Aries intercepted;

Taurus intercepted; Ascendant, Gemini 4-54; 2nd house, Gemini 26; 3rd house, Cancer 10.

Positions of the Planets:

Neptune 6-29 Cancer; Mars 13-11, retrograde, Scorpio; Moon 29-59 Sagittarius; Uranus 3-31, retrograde, Capricorn; Saturn 2-28 Pisces; Venus 28-23 Aries; Mercury 4-13 Taurus; Jupiter 17-12 Taurus; Sun 29-25 Taurus.

We have for the vocational reading this month the horoscope of a young man who has the intellectual sign of Gemini on the Ascendant. As this young man was born in 56 degrees north latitude, we find that the 12th and 6th houses are each occupied by three signs and are 68 degrees long. This throws four planets into the 12th house.

We find that Mercury, the ruler of the Ascendant, also co-ruler of the 6th house, labor, is sextile to Saturn (which is the ruler of the 10th house,) trine to Uranus and Moon, and sextile to Neptune. Saturn is sextile to Uranus and Moon and trine to Neptune. These planetary configurations give this young man a deep, keen, and clear mind. He could work out and master the deepest problems. With two rulers of the 12th house, Jupiter and Venus, also the ruler of the 6th house, Mercury, all in the 12th house (which indicates secret and hidden things, also hospitals,) and with both Neptune and Uranus making a good aspect to these planets, Dudley would make a splendid detective or secret service man for the government. He would also be successful in treating and handling those who are ill, for with Venus in the 12th house in conjunction with Mercury, sextile to Neptune, and trine to Uranus and Moon, he would have much ability as a nurse or attendant in hospitals.

FREE HOROSCOPICAL READINGS FOR CHILDREN AND VOCATIONAL READINGS FOR YOUNG PEOPLE

To aid our subscribers in the rearing of their children, to give vocational advice to young men and women, and to show the potency of astrological influence, we publish each month in this department of the magazine two or three horoscopes delineating the character and tendencies of their subjects, together with advice how best to take advantage of the good shown and transmute the unfortunate elements.

Readings are given for children up to the age

of 15 years. Vocational readings for those between 15 and 25.

To be eligible for a reading, the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. The names for readings are drawn for each issue from the applications submitted during the *second month preceding*; except in case the required number were not so submitted, readings are given for those previously received. The names which fail to receive a reading in any particular month are discarded but will again be eligible if *re-submitted* together with the price of another year's subscription, either as a renewal or as a subscription for a friend. In case of the latter, it should be so stated in the application to insure such names being placed on the eligible list.

The above method insures absolute fairness in giving every application its opportunity for a reading. The number of names submitted each month usually exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

CORRESPONDENCE COURSES IN ASTROLOGY

To us, Astrology is a phase of Religion. We teach it to others on condition that they will not prostitute it for gain, but will use it to help and heal suffering humanity.

We conduct two correspondence courses in astrology, the Junior and the Senior.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge may be admitted to instruction in either of these courses.

If you are interested, address,
The Rosicrucian Fellowship,
Oceanside, California.

THE ANTI-VIVISECTION PETITION

Registered voters in California are being given an opportunity to record their disapproval of a barbaric practice which is a blot upon the name, civilization. A petition is being circulated to eliminate the torture of animals as a means of furthering the humane science of healing. Those Californians, who wish to take a hand in abolishing vivisection, should get in touch with the individual circulating the petition in their town. It is a cause great enough for which to inconvenience oneself.

Studies in The Rosicrucian Cosmo Conception

The Study of the ethers

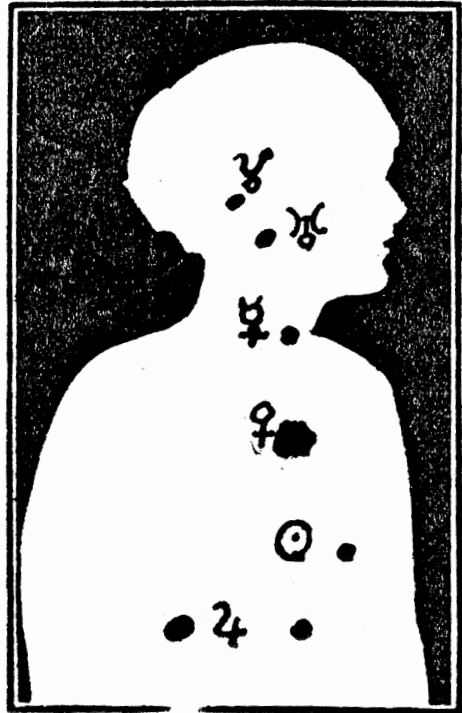
KITTIE S. COWEN

(Continued from July)

These two parts join or are tied by the seed atom of the vital body, located in the solar plexus. (Note that the two unite in the solar plexus). This junction of the three seed atoms (dense, desire, and vital) marks the quickening of the foetus; the spirit then loses contact with the higher worlds and quickens the body it is to use in its coming life. There is still another part of the silver cord. It is made of mind stuff and grown from the seed atom of the mind, located at a point near the frontal sinus where the spirit, clothed in a veil of blue mind stuff, has its seat. This cord passes from the pituitary body to the pineal gland, thence downward connecting with the thyroid gland, then the thymus gland, then with the spleen, next with the adrenals, and finally joins the second part of the silver cord in the seed atom of the desire body located in the great vortex of that vehicle which is placed in the liver. The path along which this part of the silver cord will grow is indicated in the archetype, but it requires approximately twenty-one years after the physical birth to complete the junction.

The union of the first part of the silver cord grown by the seed atom of the dense body and the second part grown by the seed atom of the desire body, with the seed atom of the vital body, marks the physical quickening. The junction in the liver of that part of the silver cord made of desire stuff and that part of the cord made of mind stuff marks the mental quickening.

During the daytime when we are awake in the physical world, the three-fold silver



- | | | |
|---|---|------------------------------|
| Ψ Pineal Gland |) | Have to do with spirit. |
| ⚡ Pituitary Body |) | |
| ♀ Thyroid Gland—The link between spirit and personality | | |
| 2 The two Adrenals |) | Have to do with personality. |
| ⊙ Spleen |) | |
| ♀ Thymus Gland |) | |

cord (desire stuff, etheric stuff and mind stuff) is coiled in a spiral within the dense body, principally about the solar plexus. But at night when the Ego withdraws and leaves its dense and vital bodies on the bed to recuperate, the silver cord protrudes from the top of the back part of the skull, attached to the ovoid desire body, which floats above or near the sleeping form. A physical impact striking the silver cord and causing it to vibrate draws the attention of the Ego to its discarded vehicles and causes it to re-enter and awaken.

In the animal kingdom each animal has its individual silver cord so far as the parts are concerned that connect the dense, vital, and desire bodies, but the part that is composed of mind stuff is the cord of the group spirit. Through this elastic cord the animals are directed and governed by the intelligence of their particular group spirit, which directs the animals of its tribe with equal ease regardless of where the animal may be. As distance is nonexistent from the viewpoint of the inner worlds, and the animals have no mind of their own, they obey the suggestions of the group spirit unquestioningly; literally the group spirit forces the animals to obey.

Children have only two parts of the silver cord developed; the third part is in the process of being formed. But while it is growing they have no direct communication with their vehicles, and are therefore the most helpless creatures on earth, being amenable principally to the authority of physical guardians until the union of the mind stuff part of the cord is formed with the other parts.

8. Mankind, although individualized and freed from the group spirit cord, is not yet considered fit to rule itself entirely and so Race Spirits continue to rule the nations. The Race Spirit broods over the land where its people live, in the form of a cloud as did the God of the Israelites, and in it they live and move and have their being. They are his peculiar people and he is a jealous God. (The United States has no Race Spirit as yet). With every breath the people inhale this

racial spirit, and if taken away they long for their native country, because wherever they are taken the *air is different* and carries the vibration of another archangelic hierarch. These Race Spirits work on the desire body and the human spirit, fostering selfishness and egotism. Their highest accomplishment is patriotism.

* * * * *

In the Moon Period we know that mankind was animal-like and that Jehovah was its ruling group spirit. The body of Jehovah appeared as an immense globe, misty and cloud-like on the outside, but more dense in the central part. His consciousness pervaded the whole globe, but He and His angels and the other creative hierarchies appeared principally in the outer part. From this great cloud depended millions of cords, each with its foetal sac, hovering close to the dense central part, and as the vital stream of the human mother circulates through the umbilical cord, carrying nourishment to the embryo during ante-natal life, so the divine life of Jehovah brooded over us in the cloud and coursed through the whole human family during the embryonic stage. We were then as incapable of initiative as is the foetus today.

Through each cord circulated the one universal essence of desire and emotion. These cords and foetal forms were moulded (made) from the moist desire stuff by the emotions of the Lunar Angels, while the fiery desire currents which were endeavoring to stir the latent life in mankind, then in the making, were generated by the fiery, martial Lucifer spirits. The color of the first slow vibration which they set in motion in that emotional desire stuff was red.

Man is now tied by the silver cord to his concrete body during his waking hours, and even in sleep it forms the connecting link between the higher and lower vehicles, this connection being broken only at death.

(To be continued)

Keep the compass needle of your soul true to the north star of a great ambition.

—Annie Fellows Johnston.

Children's Department

The Surprise of the Fairies

PATSEY ELLIS

"I HATE THIS BIG, old desert," cried Elizabeth Ann, as she gazed gloomily out upon the sagebrush and yucca trees. "In the summer the sun's too hot, and in the winter the wind's too cold. There's nothing around here to play with, so I'm going to run away."

"Oh, dear! Oh, dear!" exclaimed a wee, little fairy, who had been standing at the window listening. "This is awful. It is dreadful. A little girl is going to run away from home." Then he added to himself truthfully, "But it isn't a very nice place for children to live in. Just a few flowers in the springtime—that's all they have to play with. I'm going to tell Tippy Toes and see what can be done."

Now Tippy Toes was the leader of the desert fairies, and he felt a little bit hurt that a child should want to run away from the place that he had worked so hard upon. "Why, I'm sure I can't see anything the matter with the desert," he said rather testily. "We've had no complaints from the horned toads and lizards, and the children have as much as they have to play with. Everyone loves the sky in this part of the country, and think how hard we try to make the sunsets beautiful for the human people." But the wee, little fairy spoke right up to Tippy Toes: "Horned toads and lizards don't want anything as long as they can sit under a yucca tree in summer, and in winter they just go to sleep and stay that way. Little children can't be expected to live as they do. And as for the sunsets, they're mostly for the grown-ups who like to sit and talk about them."

"Well, perhaps you're right," answered Tippy Toes, seeing that the little fellow was very much in earnest. "Anyway, I'll call a meeting of the desert fairies and see what we can do to make the place a happier one for the little children." And so he did, and when the meeting had been called to order, Tippy Toes ex-

plained matters to his followers and asked their help in making the desert more amusing for the lonely little kiddies.

"I suppose the proper thing to do," he said, "is to find out exactly what the children want, then give it to them. What *do* they like anyway? You fairies ought to know."

"I do know," shouted a blue-winged fairy, coming closer in his excitement. "They like soft, fluffy things like kittens and puffy summer clouds."

"Fine!" said Tippy Toes.

"They love white. Little girls always wear white party dresses."

"You're right," said Tippy Toes, clapping his hands in delight. "But it seems to me that we're thinking mostly of girl children on account of Elizabeth Ann. How about the boys? What do they like? Does anybody know?"

"They like something to roll in, to romp with, to throw at one another."

"Yes!"

"They like something to eat," spoke up the wee, little fairy and everybody laughed aloud.

"Now," said Tippy Toes, "we have to get this matter straightened out just right. Children like something soft, white, and fluffy that they can romp and roll in, throw at one another and eat. Well! That's a pretty big order even for a bunch of fairies." He sat down and shut his eyes up tight, as he added to the others, "I believe we're going to have to do some mighty hard thinking." And they did, and although they thought and thought and thought and thought, no one could think of a single thing to romp and roll in and eat that was soft, white and fluffy. So at last, because it was late and some of the tinier fairies were getting rather sleepy, Tippy Toes had to tell them the solution of the problem.

"But we can't do that," all the fairies cried together. "Why, we couldn't do that to save

our lives. It wouldn't be a desert if we did." But Tippy Toes smiled away their doubts and laughed them into confidence. "Anything is possible," he said, "if you just try hard enough and love with all your heart."

So that night when dear Elizabeth Ann and all the other desert children had been put to bed, to forget their troubles, Tippy Toes, gathering his fairy band about him, waved his magic wand in the air, and down upon the yucca trees, and down upon the cactus plants, and upon the horned toads and upon the lizards, and upon the house where Elizabeth Ann slept, and upon the houses where the other little children lived, there fell—have you guessed it?—*the first desert snow storm!*

Quickly the fairies flew about among the snow flakes, patting them into shape, telling them where to alight, helping them in every way to make the barren landscape beautiful. You've noticed the soft, soft whirring sound of a windless snowfall, haven't you? That is the hovering beat of the fairies' wings as they fly hither and thither, directing the movements of the dancing crystals.

"Just a few more over here, please," sang Tippy Toes, as he balanced himself on a telegraph pole. "See! The fence post's cup is a little one-sided, and look at the blanket on the housetop across the way. It's a little wee bit humpy right around the chimney. Now! That's better! Smooth as a silken sheet and lots more comfortable."

At last everything was finished. All the merry snowflakes had been patted into place, and down they snuggled, closer and closer, lifting flower like faces to greet the coming dawn. Oh, how beautiful it was! Surely the guardian angels that wing their way around the curly heads of little children had given to this loving work of the fairies their most joyful approval, their divine benediction. And the fairy people stood on tiptoe watching, listening. Then came the children! With one big whoop they landed in the outstretched arms of the waiting snow storm, and the jolly fun began.

Some day perhaps Tippy Toes will take up his enchanted pen and describe to you in magic words the joy of Elizabeth Ann and her little comrades on the day of the first snow storm upon

the desert. It's beyond me! But this I do know: All day long they scooted about on sleds that their fathers hastened to make out of boxes and all night long their mothers rubbed their noses with vaseline and mentholatum.

A GARDEN OF MUSIC

OLIVE MERCER

I have been in a very wonderful garden, such a wonderful garden that I want to tell you about it. I should never have been able to find my way there alone, but one night an angel called for me,—one night when I was asleep—and she it was who guided me.

I walked up and down the paths, admiring the beautiful flowers for a long while. There were daffodils and jonquils and chrysanthemums and roses and flowers of all the different seasons blooming at once. I went from one to another happily, loving them all, greeting them all. The flowers love us when we speak to them, you know. Suddenly as I walked among them, they all began to sing. Did you know that flowers sing? I didn't know it until this night. It was such a beautiful song they were singing, a hymn of praise to God because they were alive.

Now the garden was so wonderful and the singing so beautiful that my soul was transported with happiness. Indeed I was too much filled with ecstasy to stay. The joy was too great for a mere mortal to bear. Seeing this, the angel lifted me in her arms and flew back to the earth with me. Ever since that night I have longed to go again to the garden, but the angel has not called for me. Perhaps she was disappointed, finding me so human. Perhaps she called at the wrong house and has found out her mistake? Why does she not call again for me?

"Oh! how pleasant it is to live!"

A friend to me did say.

I answered, "Yes, my dear, 'tis joy
To live and give each day.

"Loving words to the ones we meet,
Pleasant smiles to all we greet,
And to remember the message sweet
'Tis ours just for today."

Margaret Warburton.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and a PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals, (our younger brothers,) for food, and as far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but in extreme cases we sometimes advise the use of material means to accelerate recovery and bring relief to the patient.

We endeavor at all times to live up to the golden rule, "Do unto others as you would that others should do unto you." We do not criticise, granting to others the right to heal with whatever method they may accomplish the greatest good, for we believe that there is good in all and that no school has the right to dictate to another. God alone is the judge, and the results are the witnesses.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Seeking the Light

M. T.

FIVE YEARS AGO, a very severe nervous breakdown for which there seemed no help caused me to become dissatisfied with the religion of my childhood. The first step into the advanced thought of the day was brought to me by a New Thought magazine, given me by one who knew my sore need.

Now, to me this nervous breakdown seemed a peculiar and significant one, for it was accompanied by great heart yearning, terrible mental battles, and a reaching out for God who, I had always been taught to believe, resided up in the sky and busied Himself with marking down in His great book all of his poor children's misdeeds. Such a God, I found, did not ease my pains, hear my prayers, nor comfort my broken heart. Gradually I learned from my New Thought magazines and books of a God who was within and who was Love.

I was helped by practicing my period of "silence" each day, but after two years and a half of continued seeking my heart was not yet filled, my inquiring mind not yet satisfied, my health not yet realized. Consequently when I again began to manifest extreme nervousness, utter depression of spirit, and a general hopelessness, I threw my new-found religion aside to the extent of again consulting specialists, this time of known skill and fame. An operation was the result, a long standing internal condition

was to be cured. Only the good Lord knows how much I suffered and how very much worse off I was afterwards! My new ways of thinking reasserted themselves and I struggled on to attain something, I knew not what.

One night when I was in an agony of pain and when I was praying to die, just to die, there came gentle but insistent hands upon my shoulders that made me turn and look. By that hospital window in the shadow I saw a radiant figure, electrified it seemed to me, and my pain left me. At that time I knew nothing of the Rosicrucian teachings, nor had I ever read any books on occultism, and so I did not recognize an Invisible Helper.

Six months of continued exhaustion in body and mind passed and still I struggled on. Then a kind friend induced me to write to the Rosicrucian Fellowship's Healing Department and gave me a "Rosicrucian Cosmo-Conception" to read. Ah! I had been a dying person before, and now what I read fitted in, filled up the vacant places in my philosophy, and helped me in every way. It was indeed the missing link! The help, the care, the invisible but very real guidance that those dear people gave me has been wonderful. My body was indeed made over by them. I was conscious of a healing and soothing presence many a night when I was racked with pain. I learned to call for help when sorely in need

and never was I left unaided. The wonder and glory of their work makes me more thankful each day.

I had found in my life, just previous to becoming acquainted with the Rosicrucian teachings the one weed that had been years in growing up within me and which was responsible for nine-tenths of my trouble. I have been gradually uprooting this giant weed, and soon it will be entirely eradicated. As I gain in spiritual insight my health becomes better.

Through all my seeking and efforts to control the lower self I had never heard of the Path, Initiation, et cetera, so I was blindly working, though now I know *not* blindly but guided by some great one whose privilege it is to help us ever onward and upward. The terrific struggles, countless temptations, terrible mental anguish I did not know were tests and trials upon this Path—did not know until the Great Light came to me just a few months since. Evil entities tormented me. I felt their presence, was conscious of their evil attempts toward me. Sometimes the wakeful nights seemed endless, but always as I held on and uttered my words of Truth, they would leave me and I was victor

though exhausted and terrorized. I know they have no power over me, and I was given strength and knowledge to master them through the coming of the Light.

One morning during my regular "silence" when I was seeking to know the Christ within, there appeared to me this Light, a glorious golden sun emitting rays indescribable, and I was awed though joyous with the deepest solemn gladness. Now there is more confidence, wonderful insight, and a glorious peace pervading me, and I know without the slightest doubt that all is well with my present and my future. The Voice frequently speaks to me in the deep voiceless way, and I know so many new things that the world seems a different place. At times I even see the reflection of a Greater Light that "never was on land or sea." My great loneliness has passed away. Many times since, I have gone out of my body during the night to do good, and in the morning when I awakened there has always been a complete and clear record in my memory of places visited and persons helped. I feel as if I had been accepted, and no matter through what I may have to pass in the future, this assurance is sufficient.

Drinking at Meals

J. G. STAIR, M. D.
In "Health Culture"

THIS HABIT IS almost universal. It is so general that to question its propriety and healthfulness occasions surprise and astonishment. Medical writers, with a few exceptions, do not condemn this common custom, but seek for facts and reasons to defend and commend it. Because it is so universal in all civilized countries it is argued that there is some reason and sense which favor it. This deductive method of reasoning is not the method of science. It is so liable to be associated with error. It is not exact. It only approximates the truth. The inductive method is the method of science. It reasons from particular facts to general conclusions, while the other method takes general facts and deduces a particular rule, and thus draws general conclusions. This latter is a deceptive method, used only in speculative reasoning. In true science

we must hold to the inductive method, otherwise we are liable to get into errors and false teachings.

Old habits are very hard to overcome, however harmful they may be proven to be. Ruin and disaster are seen with one's own eyes right ahead, and yet the power of habit forces the victim to keep on in the old beaten path.

The common habit of drinking iced tea, ice water, hot coffee, hot tea, and other beverages with their extreme temperatures at meal time is without doubt a pernicious practice. Even an amateur in physiological matters knows that this habit will impair digestion and enfeeble the digestive organs.

The cold drinks chill the stomach and delay digestion. Hot drinks relax the digestive tissues, and the excessive heat destroys the normal sensi-

bility of these delicate organs and mucous surfaces.

The advanced thinkers in hygiene and medicine condemn this habit as unhealthful and as fostering dyspepsia and disorders of the digestive organs. Why should we not drink at our meals? The first and the most important reason is that liquids dilute the gastric juices, and thus they are less fit to dissolve and digest the meal. Second, drinking at meals causes in many instances the food to pass into the stomach before it is thoroughly masticated. The saliva of the mouth should be mixed with the food before it is swallowed to insure good digestion. Mastication is a part of the digestive process. Drinking with meals favors fast eating, which is decidedly opposed to good digestion.

Furthermore, nature provides sufficient fluids to elaborate our food without adding more at meal time, provided we drink when thirsty between meals. Physiology teaches that in the case of a healthy person there are from eighteen to twenty pints of liquids in the form of secretions poured into the alimentary tract every twenty-four hours. This seems an excessive amount, but it is true as it has been demonstrated. To avoid getting thirsty at meals one should drink before meals, say about thirty minutes before eating. One hour after meals is about as soon as any drinks should be taken. Highly seasoned food has a tendency to create thirst while eating. Spices, peppers, and pungent seasonings cause unnecessary drinking at meals. Whatever may be said in favor of the use of salt as a dietetic article, its excessive use is without doubt harmful, and operates as a cause of some chronic complaints, especially dyspepsia and indigestion.

Some ask what they should drink at meals when I advise them to quit the use of tea and coffee in order to overcome dyspepsia, indigestion, or some chronic complaint. I tell them to learn to eat without drink of any kind. This is nature's way. The lower animals do not drink while they are eating. It is not a natural habit. Physiology teaches that this habit is wrong. The science of health condemns it. It is a habit which has been acquired to gratify the desire for immediate pleasure and present sensations regardless of future consequences. If our food were more natural and free from so much pungent season-

ing this habit would not be so deeply rooted and so general.

Breakfast and supper liberally supplied with fruits in their season would obviate much of the drinking at meals now in vogue. Dinners with a good supply of fresh, juicy vegetables will also favor the non-drinking of any liquid during this meal hour.

One more point in relation to this subject is that the water we get in fruits, vegetables, melons, et cetera, when ripe and fresh, is of the best quality and is made in nature's laboratory. It is pure and wholesome. The liberal use of fruits and fresh vegetables, as a part of the meal will occasion less drinking of water of any kind. It does away with thirst and the necessity of much water drinking. The drinking of water is to be regulated according to thirst.

It is well to avoid very cold ice water. There is no objection in the summer season to the use of ice for cooling drinking water, but let the drinking be done between meals and not at meal time. In using ice to cool drinking water (distilled), the ice should be put around the vessel containing the water and not in it. This, because in many instances, the ice is liable to be impure.

THE HALL OF SERVICE

(Continued from page 135)

candlestick. As the fire which was shrouded in smoke upon the altar of burnt offerings, consuming the sacrifice brought there in expiation of sins committed under the law, was the symbol of Jehovah, the lawgiver, so the clear and beautiful light which shines in the Hall of Service is the golden hued Christ light, which guides those who endeavor to follow in His steps on the Path of Service.

A PROOF OF EVOLUTION

(Continued from page 132)

foetus reaches the human stage the tail, hair, and monkey face disappear.

All this is not a theory but a scientific fact. The various stages are taken photographically, then colored plates are made, and the photograph never falsifies.

This supplies the leading argument in favor of the doctrine of evolution, an unanswerable one; but there are others equally as convincing, some of which will be noticed in a future article.

Menus from Mt. Ecclesia

—BREAKFAST—

Egg in Tomato Shells
Buttered Toast

Cereal Coffee

Milk

—DINNER—

Cream of Corn Soup
Escalloped Potatoes and Onions
Cabbage au Gratin

Entire Wheat Bread.

Milk

—SUPPER—

Lettuce Sandwiches
Red Cabbage and Apple Salad
Raisin Cup Cake
Milk

Recipes

Egg in Tomato Shells

Choose firm ripe tomatoes, cut off top, remove seeds and all soft parts, drain off juice, sprinkle with salt. Break one raw egg into this tomato cup, sprinkle with chopped parsley, place in buttered pan, and bake for fifteen minutes.

Cream of Corn Soup

Cut the corn from four ears, cover with water, and boil for twenty minutes. Fry one small sliced onion in two tablespoons of butter and pour into the corn. Allow to boil for a few minutes, slowly add one quart of milk, and season to taste with salt, paprika, etc.

Escalloped Potatoes and Onions

Peel and dice six medium sized potatoes, chop one sweet green pepper and one large onion. Butter a baking dish, cover bottom with layer of potatoes, sprinkle with the pepper and onion, then another layer of potatoes, and so on until all ingredients are used. Sprinkle with salt and a little flour. Cover with milk and bake for one hour.

Cabbage au Gratin

Slice one head of cabbage, steam in a little water for twenty minutes. Place in oiled baking dish, sprinkle with bread crumbs, salt, and a little flour. Dot with two tablespoons butter, and pour over it one cup of milk. Bake for one-half hour.

Red Cabbage and Apple Salad

To one cup of crisp, finely sliced, red cabbage, add one cup of apples cut into small cubes. Serve upon lettuce leaves with mayonnaise dressing.

Raisin Cup Cake

Mix two cups of seedless raisins with two cups of water and one and one-half cups of sugar, and boil a few minutes. When cool, add one cup chopped nuts, one-half cup chopped citron, two tablespoons butter. Mix two teaspoons of baking powder into three cups of flour; slowly add this to the rest and beat well. Drop with spoon into cup cake pans and bake for twenty minutes.

THE ALCHEMIST

(Continued from page 129)

deeply, then fall upon each other's necks with the kiss of forgiveness for all real and fancied wrongs of the past. We saw nations beat their armaments into the implements of husbandry and peace, and great happiness reigned universally.

“‘Such,’ said the stranger, ‘is the Alchemy of LOVE. Its substance must be drawn from the heart; it is the true life blood. Subjected to the heat and shock of adversity, it begins to boil out its dross and what is pure will crystallize as the gem you have seen. In this purity it must now be put to the bruising and crushing of self-effacement, to multiply its powers and to extend its usefulness to the blessing of all.’

“A reverberating peal of thunder that shook the room in which we were, followed a flash of blinding light and then came oblivion.

“Awakening found me in a soft bed, swathed in bandages, bewildered in sense, but conscious of the fact that I had witnessed the miracle of the ages.”

The Rosy Cross Healing Circle

A LETTER FROM ONE OF OUR DUTCH FRIENDS

Holland, Amsterdam, Yune 15, 1922.

Dearest Friends:

I am thankful to our Heavenly Father, and to the Invisible Helpers of the Healing Department. I feel quite well now, all troubles are take a way, and the advice was a great help for me to.

Now I am health, I hope one day to be a help for the Fellowship in any kind,

Your faithful student,

M. G.

Calgary, Canada, June 14, 1922.

Dear Friends:

My health is so much better and I'm getting fat—weighed 116 today—last August I weighed 103.

My eyes are so much better also and everybody tells me that they look better than when I wore glasses. Reading by electric light bothers me still, also fine print, but by daylight I can read any good print—can read the *Rays* and the *Cosmo* easily, and I could not do that a few months ago. But best of all, dear friends, are the spiritual light and understanding that are coming to me. A long time ago I read somewhere that entire healing of the eyes could only be accomplished by complete regeneration of the nature and I'm finding out that was a true statement! I am trying to follow the promptings of that inner voice that speaks to me so plainly and I know that "my own shall come to me."

By "my own" I mean what should come to an "heir of God and joint-heir with Christ"—for I am one with Him if I live the life, which I am really trying now to do, after drifting so carelessly all these years.

With much love to you,

A. E. Y.

Aiken, S. C., May 28, 1922.

Healing Department.

Brethren:

I am very grateful for the help you are sending me. Yesterday I was very tired, and as I lay thinking despondently of my health and future

something spiritual—I do not know how to express it—but a sense of peace enfolded me, permeated me, and all worry and doubt fled, and I was strong in spirit, and anxiety gone. I wish that great peace had lingered with me. I have at times, at the sight of the ocean, a mountain, a constellation, or a flower or music, had a wonderful sensation, but their touch of enfolding love and peace yesterday was more than that.

It is no wonder I am better, but so full of emotion that I cannot repress tears.

I thank you for the help. The letter is poorly expressed, but you will understand.

Faithfully,

E. A. H.

Casper, Wyo., June 25, 1922.

Dear Friends:—

The pain behind my eyeballs has not troubled me for some time and the nervousness causing my hands to tremble is improving all the time. There is a peace and happiness in our home we never knew before.

Thanking you for all you have done for me and praying that I may be worthy of it.

I am gratefully yours,

MRS. E. C. L.

HEALING DATES

July	1— 8—15—22—29
August	4—12—19—25—31
September	8—15—21—28

Healing meetings are held in the 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.

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 Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

Echoes from Mt. Ecclesia.

What We See at Mt. Ecclesia

ELLA SUTTON

WE FREQUENTLY READ about Mt. Ecclesia and its beauty, but the half has never been told, for it would be impossible to express in words the wonders of this beautiful spot. This location for the headquarters of the Rosicrucian Fellowship was surely chosen with divine wisdom.

It is a center from which is being sent to all parts of the world the teaching that humanity is awakening to receive. One must see to realize the great activities that are going on here. Those that have worked together in the far distant past are one by one being attracted by an inner law to Mt. Ecclesia. And when we understand the working of this cosmic law, we can understand exactly what is taking place. Here we find many kinds of work being done by many willing workers, each taking a part that is helping to make one great whole. It is impossible for one to come to Mt. Ecclesia and not find his place in its activities if he is at all interested in living the life of unselfish love and service which is the path to God.

We can here feel and see the works of the Father all about. When we look at the flowers that are so wonderful with all kinds of colors, we really wonder where the little fairies found their beautiful tints. The great Pacific Ocean, which at times seems only a few steps away though in reality a mile, is a beautiful sight to watch—the great waves rolling in with their white caps. The San Luis Rey valley can be seen for miles with the mountains on either side, over which is that soft bluish haze which Max Heindel has told us is the life of the Father.

The Administration Building is getting too small for its growing work and an annex to it is being built. The activities in this building must be seen to be comprehended, for it is here that the calls for help are answered which come from the sad, sick world. When we see the many letters that need attention, we wonder how all this work can be taken care of. It makes us feel

guilty that we have ever written long letters or asked questions that could be found and answered in some of the many books that are being printed and bound by the Fellowship. If the work here should be retarded, needed messages might be one day late to many suffering hungry souls, for it is very noticeable that when all else has failed to bring relief, they turn to Mt. Ecclesia for help.

The beautiful white Temple that is set apart on a hill facing the beautiful valley is worth our long journey to be privileged to enter, for out of this holy Temple are sent healing vibrations to many suffering ones. And the little Pro-Ecclesia where we all meet morning and evening for silence and prayer, the picturesque little cottages among the flowers, and the dining hall where the vegetarian food is so carefully prepared for the workers—are all a part of the whole which constitutes Mt. Ecclesia.

Only unfertilized eggs are used here. The fruit and vegetables taste different from those in the cities. We have lemon trees here with ripe fruit, green fruit, and blossoms that remind one of wax flowers, all on the same tree. The fig trees are full of fruit. The palms have wonderful blossoms of which there are many in a cluster, each blossom being in the form of a triangle.

Then there are the bees—eighteen hives of them. These little insects are busy extracting the sweets from the flowers while the workers are extracting the sweets from their daily lives of love and service. Now we will visit the garden and the fields that are under cultivation. We find much of interest in the irrigating system. There has been much hard work in all this as we know when we see Mt. Ecclesia today and then go back in memory ten years and compare its then wild and uncultivated condition with its present state.

When on Mt. Ecclesia we feel that we are standing on holy ground, for its very name is a dynamo charged with spiritual inspiration and

aspiration. It is under a wonderful leadership and management, and we bow our heads in reverence to the grand man and woman, Mr. and Mrs. Max Heindel, who have been chosen by the Elder Brothers as the founders of this wonderful Wisdom School of the western world. And as the years pass on into the ages, the memory of these two noble pioneers will ever be fresh and green at Mt. Ecclesia.

OUR LECTURERS IN THE FIELD

We are very glad to report that the Fellowship has a number of lecturers who are working in various parts of the country.

In Los Angeles, Mrs. Arline D. Cramer, Dr. Geo. T. Weaver, and Dr. Franciska Lash are delivering lectures to large and interested audiences. Mrs. Cramer expects to start on a lecture tour through the northwest and into Canada in the not distant future. Dr. Weaver intends to take a trip to Honolulu this summer where he will spread the Rosicrucian message.

In the east Mr. S. R. Parchment is doing exceptionally good work. Schenectady, Utica, and Buffalo, N. Y., have been the scene of his labors, where he has delivered lectures before large audiences. A Study Center has been formed in Schenectady and such centers will probably be formed in the other cities. Mr. Parchment also expects to make a lecture tour through the middle west this summer. A large number of new students have affiliated with Headquarters as a result of his work.

Mr. Prentiss Tucker is lecturing in Tacoma, Wash., and the surrounding territory, where he has been carrying on the Fellowship work for several years past with marked success.

Altogether we are greatly encouraged to see the work of the Elder Brothers of the Rose Cross being so successfully prosecuted and we look forward to a much greater expansion of it as new lecturers and teachers take the field from time to time.

*AN INDEX OF ROSICRUCIAN
LITERATURE*

HELP OF STUDENTS WANTED

It is our intention to compile a composite index of all of Max Heindel's writings—books, lectures, lessons, magazines, letters—correlating the matter by subjects so that it will be possible by consulting this index to ascertain the

location of all that he has written on any given subject.

Our students can help us in this work by sending in lists of references to the following subjects, these references giving only the book or paper and page where the subject is discussed. We shall be very glad of such co-operation. A list of subjects on which references are wanted will be published in the "Rays" each month.

List for August:

Second heaven.

Third heaven.

Soul.

Soul body.

Ripe destiny.

**An Opportunity For Workers at
Mt. Ecclesia**

Owing to the expansion of the work there are at present positions open at Headquarters for office workers (clerical) who are familiar with our philosophy and with astrology. The ability to take stenographic dictation and use a typewriter are desirable but not required in all cases. Probationers of the Fellowship are preferred, but students of the philosophy will be accepted.

There are many advantages in being a worker at Headquarters among which are the delightful location and climate, the pleasant community life, the classes and lectures, and the religious and philosophical facilities. Workers receive their board and room and a small salary to cover necessary expenses.

If you are qualified along any of the required lines and would be interested in taking up this work, write us giving as full particulars as possible regarding yourself and your qualifications.

The Rosicrucian Fellowship,
Oceanside, California.

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