

RAY'S FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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Prize Competition---

ARTICLES FOR THE "RAYS"

THE EDITOR OF THIS MAGAZINE OFFERS THREE PRIZES AS NOTED BELOW FOR THE THREE BEST ARTICLES SUBMITTED BEFORE JANUARY 1, 1924.

First Prize--25 Dollars

Second Prize--15 Dollars

Third Prize--10 Dollars

Articles may be submitted along any of the following lines:

Occult Stories.
Personal Experiences in Spiritual Development.
Occult Philosophy—Any Technical Phase.
Occult Philosophy—Its Practical Application.
Astrology—Theoretical or Practical.
Number Vibration.
Health and the Means to Promote It.
Scientific Diet.

CONDITIONS

1. Articles submitted must contain not less than 2500 words.
2. Articles which do not take prizes but which can be used in the magazine will be retained, A YEAR'S SUBSCRIPTION being given for each.
3. Manuscripts submitted should be marked "Prize Competition" and number of words stated. Manuscripts should be typewritten if possible and in *double, not single*, spacing.
4. We sometimes find it necessary to make slight modifications in articles submitted to bring them within our requirements. Articles are only accepted subject to this provision.
5. Any writer may submit more than one article if desired.

NOTE:—One object of this competition is to stimulate our readers to literary effort so that they may become regular contributors to the Magazine. This is an opportunity for you to develop your latent literary talent.

Editorial Department

Topics of the Day from the Rosicrucian Standpoint

Harding and Coolidge--

A Retrospect and a Forecast

OUR beloved President Harding has passed on. He has gone to "that bourne whence no traveler returns," according to Shakespeare and to current belief. He has been sincerely mourned by the whole nation. He has done his work well, and he has gone to his reward, which we are sure will be great. The papers and magazines of the country have been full of tributes to his memory. We have all read them and are familiar with them.

He was a strong man, his qualities particularly adapting him to guide the nation through the troublous period immediately following the Great War. He was above all things a lover of peace and harmony, a real exponent of universal brotherhood, a doctrine which this Fellowship and all similar societies know to be an undying fact in nature. This was his strongest characteristic and his vantage point for greatest service to the race; and he served well from it.

The Washington Disarmament Conference by which the great naval powers agreed to limit naval armament was from our viewpoint the most outstanding accomplishment of his administration. The cause of universal peace was greatly advanced by this conference, likewise that of universal brotherhood.

President Harding was an ardent advocate of the United States' joining the World Court, where matters of international dispute might be taken and peaceably adjusted. It was his firm intention to make this matter of the World Court a prominent issue in the coming presidential campaign. In a speech prepared just before his death in San Francisco, which was undelivered though given to the newspapers, he stated as follows: "My sincerity of purpose has been questioned because I do not insist that we shall accept the existing World Court pre-

cisely as provided. Personally I should vastly prefer the policy of submitting all controversies in which we are concerned to the Court as it stands today as against any other agency of settlement yet devised. As President, speaking for the United States, I am more interested in adherence to such a tribunal in the best form attainable than I am concerned about the triumph of presidential insistence."

His clear-seeing statesmanship perceived the vital necessity of this World Court, but his diplomacy was willing to accept modifications, if necessary, to make it a working success. Above all he saw the imperative necessity of establishing a body of this sort, and the imperative necessity of the United States becoming a partner in some scheme of settling international differences by arbitration instead of by force. He saw that unless a step is made in this direction very soon, the nations will again be in the throes of another world war. We are confident that this issue of the World Court will be taken up by his successor and carried to a successful issue.

And now we come to our new President, Calvin Coolidge—clear-headed, cool, concentrated; a well educated man, a graduate of Amherst College; a conservative but at the same time a lover of the liberties of men, and one who will not tolerate their being trampled upon. It is predicted by those who have some vision of the powers operating behind the screen of nature that Coolidge will be a man of surprises; that he will lead many reforms, social, political, and industrial, and that he will be the outstanding figure in the United States in the social, political, and industrial upheaval which is predicted for the next few years.

We have much confidence in the new executive. If we may be permitted the use of a paradoxical expression, we believe that he is a liberal conservative, a sane radical, and that in a very real sense he will become the man of the hour.

The Twelve Hour Day

LABOR has just won a notable victory in the elimination of the twelve hour day in the plants of the United States Steel Corporation. This is a matter which has been in controversy for many years. The Steel Corporation has maintained that it was impossible to satisfactorily conduct its plants on the eight hour basis, and has tenaciously held to the twelve hour day in spite of the protests of its workers and of those who have the real interests of the workmen at heart.

Recently the late President Harding made a special request to the Iron and Steel Institute, which controls about 87 per cent of the steel industry of the United States, that a reform in the matter of the twelve hour day be instituted as soon as practicable. Judge Gary, the President of the Steel Corporation, has just replied that "The elimination of the twelve hour day will begin immediately."

This promise to reform is unquestionably made in good faith, and we may expect to see the necessary changes made as rapidly as conditions will permit. The objection which has been made in the past by the steel industry to the establishing of the shorter hours was that it was estimated that 60,000 additional workers would be required and that there would be a net increase of at least 15 per cent in the cost of producing steel, which, it was held, would prevent the United States from competing with foreign steel producers.

The American Federation of Labor has been endeavoring for years to obtain the eight hour day for its workers in the steel mills. The plants of the Steel Corporation are not unionized, and all attempts to unionize them by the Federation of Labor have so far resulted disastrously to the latter. The United States Steel Corporation and the American Federation of Labor are the two strongest industrial organizations in the United States, and this effort at unionization is a battle royal between them.

The twelve hour day may almost be said to be a relic of barbarism. It is particularly objec-

tionable in the steel industry where the almost intolerable heat of the furnaces makes long hours of work disastrous to the health of the workers. In the mills and furnaces the workers come into contact with the excessive heat of molten metal either in the processes of steel manufacture or in those where the metal is rolled into the various shapes required for practical purposes. It is a well known fact that the workers here employed are comparatively short-lived, that is, their constitutions are undermined in a comparatively few years so that they have to be replaced by new workers. This condition will be ameliorated somewhat by the program of shortening the hours.

Long hours of labor are opposed to the principles which will prevail in the New Age into which we are now entering, the age in which all the people will share more fully in the products of labor and be granted cultural advantages which at the present time many do not enjoy. The principle of division of labor, which is universally employed in modern industry, kills initiative and ambition and is destructive from a spiritual standpoint, although it is productive of greater output from an industrial standpoint.

In the article entitled "The Secret of Success," by Max Heindel, in the last preceding number of this magazine, he showed that the modern worker is dissatisfied and discontented for the reason that he no longer has scope for his creative instinct as he did before the day of specialization of industry which now is in force. To offset this, living conditions must be improved and social and educational advantages increased so that the worker may find the satisfaction of his creative instinct outside of his regular labor. The universal establishment of the eight hour day is the first step in this direction.

The Colorado Fuel & Iron Company, which some years ago adopted the eight hour day, reports that it now turns out its products at no greater cost than under the old regime of the twelve hour day, and that in some departments it even produces for less cost than under the old system. It will eventually be found that this

condition will be universal; that is, when the conditions of the workers and their environment are made such as to promote their material well-being, their physical and mental efficiency will increase to such a degree as to more than offset the temporary loss in providing the necessary material improvements.

This new step in the steel industry marks the beginning of a new industrial epoch and is therefore exceedingly important. The people of the United States may congratulate themselves that this important reform has at last actually been gotten under way.

The Work of Dr. Frank Crane

IN a recent article in "Current Opinion" entitled, "What a Worm!" by Dr. Frank Crane, the following passage occurs: "Out from the gloom and tangle of ignorance, superstition, and cruelty man has climbed up to co-operation with his fellows and friendship with God. And yet there are some things of which he knows little more than the cave man. Still he wanders among mysteries, for he knows not what is before life nor what is after death. . . . He dies as other worms die. He sinks back to the dust from which he came, even as do the trees and the brutes of the field. For after all he is but a worm. But what a worm!"

We have been asked whether the above teaching is elevating mankind and whether it is true.

Dr. Frank Crane is a national figure. He is said to have more readers than any other writer of a similar character in the United States. His editorials are syndicated in a large part of the newspapers of the country. His daily short articles are a source of inspiration to millions of people. Dr. Crane is first and foremost an optimist, a man who has caught a vision of the real purpose of life, the object of evolution, and the means to promote these. We believe that Dr. Crane, secretly, is a mystic, an occultist, and we know that he is informed along these lines. He could not write as he does write without being conversant with many of the inner laws of being and without having some knowledge of the inner planes of being whence the Spiritual Intelli-

gences of the universe direct human evolution.

Dr. Crane writes his articles for the man in the street. He writes them in such a way that they may be accepted by the rank and file, in such a way that they do not prejudice people against the higher teachings by making them appear in the guise of mysticism or occultism. In reality he is teaching day by day and week by week the principles of occult philosophy, which are the principles of life. He is making philosophy practical for everyday living. He is accustoming people in all walks of life to ideas above the material. He is showing them that God is a universal spirit, and that spiritual laws are omnipotent. He is showing the nearness of God to man; and he is giving the masses as much as they are able to receive at the present time.

As regards the merits of the passage quoted at the head of this article, we of course know that man is not a worm of the dust but that he is an immortal spirit. However, his garment, namely his physical body, is like unto a worm of the dust and appears as such to the ordinary man. It is true that such a man does not know what is before life nor what is after death; but this does not apply to the advanced members of the human race, some of whom have developed the power to penetrate the veil and see what exists before life and what continues after death. Dr. Crane does not consider it advisable to go into this aspect of the matter with the mass of his readers, which is a technical aspect, but prefers to confine himself to the enunciation of practical precepts for living a constructive life. In this respect he is undoubtedly wise.

Dr. Crane knows that the human spirit does not die as a worm dies nor sink back into the dust to become as nothing. He knows that the spirit is deathless, and he also probably knows that it manifests in a series of improving human vehicles. But he is also aware that this doctrine is meat only for the strong, and to the babes in wisdom can only be given the milk of knowledge. He is a master in discrimination and in the preparation and serving of the spiritual food which is peculiarly adapted to the needs of his readers. He is doing a great work. More power to him!

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. This teaching makes no statements not supported by reason and logic. It satisfies the mind by giving clear explanations, and neither begs nor evades questions. It gives 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 begin 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 truth and beauty may again be recognized and accepted.

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

Inspiration

MARGARET WARBURTON

Every gift that you receive,
Every loving word,
Is only God's revealing
That the soul's prayer has been heard.

Never one word spoken, dear,
But God is there to hear.
Never one tear fallen
But God is ever near.

Nothing can be hidden
From His precious sight.
All the darkness fleeth
When we get more light.

The Sign of the Master

MAX HEINDEL

This article first appeared in lesson form in 1915.

THERE ARE at the present time many who, judging from the signs of the times, believe Christ to be at the door and are watching for him in joyful anticipation. Though, in the opinion of the writer, the “things which must first come to pass” have not taken place in many important particulars, we must not forget that He gave warning that “as it was in the days of Noah, so shall it be in the day of the Son of Man.” Then they ate, drank, and made merry; they married and were given in marriage up to the very moment when the flood descended and engulfed them. Only a small remnant was saved. Therefore we who pray

for His coming will do well to watch also lest our prayers be answered before we are ready, for He said, "The day of the Lord will come as a thief in the night."

But there is also another danger, a very great danger which He pointed out, namely, "There shall be false Christs"; and "they shall deceive even the very elect, if that were possible." So we are warned that if people say "Christ is here in the city or there in the desert," we are not to go, or we shall certainly be deceived.

But on the other hand, if we do not investigate, how shall we know? May we not run the risk of rejecting Christ by refusing to hear all claimants and judging each according to merits? When we examine the injunctions of the Bible upon this point, they seem bewildering and altogether subversive of the end they are supposed to help us attain, and the great question, "How shall we know Christ at His coming?" is still with us. We have issued a pamphlet on this subject but feel sure additional light will be welcome to all.

Christ said that some of the false Christs would work signs and wonders. He always refused to prove His divinity in that sordid manner when asked to do so by the scribes and Pharisees, because He knew that phenomena only excited the sense of wonder and whetted the appetite for more. Those who witness such manifestations are sometimes sincere in their efforts to convince others but they are generally met with an attitude of mind which says in effect: "You say you have seen Him do so and so and therefore you believe. Very well! I also am willing to be convinced. Let Him show me."

But even supposing a Master were willing to prove his identity, who among the multitude is qualified to judge of its validity? Who knows the sign of the Master when he sees it? The sign of the Master is not a phenomenon which may be repudiated or explained away by the sophists, neither is it something the Master may show or hide as he pleases, nor can he take it up and lay it aside at will. He is forced to carry it with him always, as we carry our arms and limbs. It would be just as impossible to hide the sign of the Master from those qualified to see, know, and judge it as it would be for us to hide our members from anyone who has physical sight.

On the other hand, as the sign of the Master is spiritual, it must be spiritually perceived, and it is therefore as impossible to show the sign of the Master to those who lack spiritual sight as it is to show a physical figure to the physically blind.

Therefore we read: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it." A little further on in the same chapter (Matt. 16) we find the Christ asking his disciples, "Who do men say that I, the Son of Man, am?" The answer developed that though the Jews saw in Him a superior person, Moses, Elias, or one of the prophets, the disciples were incapable of recognizing His true character. They could not see the sign of the Master, or they would have needed no other testimony.

Christ then turned to His disciples and asked them, "But whom say ye that I am?" and from Peter came the answer weighted with conviction, quick and to the point, "Thou art the Christ, the Son of the living God." He had seen the sign of the Master, and he knew whereof he spoke, independent of phenomena and exterior circumstances, as emphasized by Christ when He said, "Blessed art thou, Simon Son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In other words the perception of this *great truth* depended upon an interior qualification.

What this qualification was, and is, we learn from the next words of Christ: "And I say also unto thee that thou art Peter (*Petros, a rock,*) and upon this rock (*Petra*) I will build my church."

Christ said concerning the multitude of materialistic Jews: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it but the sign of the prophet Jonas," and much speculation has been the consequence among equally materialistic Christians in latter times. Some have contended that an ordinary whale did swallow the prophet and later cast him ashore. Churches have divided on this as on many other foolish issues. But when we consult the occult records we find an interpretation which satisfies the heart without doing violence to the mind.

This great allegory, like so many other myths, is pictured upon the film of the firmament, for

it was first enacted in heaven before it was staged on the earth, and we still see in the starry sky "Jonah, the Dove," and "Cetus, the Whale." But we will not concern ourselves so much with the celestial phase as with its terrestrial application.

"Jonah" means dove, a well recognized symbol of the Holy Spirit. During the three "days" comprising the Saturn, Sun, and Moon revolutions of the Earth Period, and the "nights" between, the Holy Spirit with all the creative hierarchies worked in the Great Deep perfecting *the inward* parts of the earth and men, removing the dead weight of the moon. Then the earth emerged from its watery stage of development in the middle Atlantean Epoch, and so did Jonah, the Spirit Dove, accomplish the salvation of the greater part of mankind.

Neither the earth nor its inhabitants were capable of maintaining their equilibrium in space, and the Cosmic Christ therefore commenced to work with and on us, finally at the baptism descending *as a dove* (not in the form of a dove but *as a dove*) upon the man Jesus. And as Jonah, the dove of the Holy Spirit, was three Days and three Nights in the Great Fish (the earth submerged in water), so at the end of our involutory pilgrimage must the other dove, the Christ, enter *the heart* of the earth for the coming three revolutionary Days and Nights to give us the needed impulse on our evolutionary journey. He must help us to etherealize the earth in preparation for the Jupiter Period.

Thus Jesus became at his baptism "a Son of the Dove," and was recognized by another, "Simon Bar-Jonah," (Simon, son of the dove). At that recognition by the sign of the dove, the Master calls the other "a rock," a foundation Stone and promises him the "Keys to Heaven." These are not idle words nor haphazard promises. There are phases of soul development involved which each must undergo if he has not passed them.

What then is the "sign of Jonah" which the Christ bore about with Him, visible to all who could see, other than the "house from heaven" wherewith Paul longed to be clothed: the glorious treasure house wherein all the noble deeds of many lives glitter and glisten as precious pearls? Everybody has a little one. Jesus,

holy and pure beyond the rest, probably was a splendid sight, but think how indescribably effulgent must have been the vehicle of splendor in which the Christ descended; then we shall have some conception of the "blindness" of those who asked for "a sign." Even among His other disciples He found the same spiritual cataract. "Show us the Father," said Philip, oblivious to the mystic Trinity in Unity which ought to have been obvious to him. Simon, however, was quick to perceive, because he, himself had by spiritual alchemy made this spiritual petros or "stone" of the philosopher which entitled him to "the Keys of the Kingdom": an Initiation making usable the latent powers of the candidate evolved by service.

We find that these "stones" for the "temple made without hands" undergo an evolution or process of preparation. There is first the "petros," the diamond in the rough, so to speak, found in nature. When read with the heart, such passages as 1st. Cor. 10:4, "And did all drink the same spiritual drink; for they drank of that spiritual Rock (Petros) that followed them: and that Rock was Christ," are illuminating in this connection. Gradually, very gradually, we have become impregnated with the *water of life* which sprang from that Great Rock. We have also become polished as "lithoi zontes" (*living stones*), destined to be grouped with that *Great Stone* which the Builder rejected; and when we have wrought well to the end, we shall finally receive in the Kingdom the diadem, the most precious of all, the "psiphon leuken," (the white stone) with its "new name."

There are three steps in the evolution of "*the Stone of the Sage*": *Petros*, the hard rough rock; *Lithon*, the stone polished by service and ready to be written on; and *psiphon leuken*, the soft white stone that draws to itself all who are weak and heavy laden. Much is hidden in the nature and composition of the stone at each step which cannot be written; it must be read between the lines.

If we hope to build the Living Temple with Christ in the Kingdom, we would do well to prepare ourselves that we may fit in, and then we shall know the Master and the Sign of the Master.

The New Literature

GEORGE WOODS HICKS

I

THE NEW LITERATURE! What an imposing and inexhaustible subject! Libraries of books could be written, woven about this fascinating theme. Yet we have the temerity to approach this magnificent palace of dreams with our little telescope of understanding, and which we will have to use with alacrity in this short article if we are to gain more than one small peep into its dazzling storehouse of thought.

In this wonderful age when daring man has conquered both air and ether with his marvels of aerostructure, wireless, and radio, the whole world stands agape upon the brink of the discovery of some great unknown force—unknown to most. What is more natural, or should we say spiritual, than that the earnest body of eager writers, some of whom are dipping their pens in their very life's blood, should be the chosen ones to proclaim this mysterious message to the world? Truth has ever come through the inspired word, and man has always been the medium of its outward expression. Therein lies great wisdom—for those who have eyes to see.

And so today it is a self-evident fact that an increasing number of inspirational writers are taking their rightful places in the front of this great spiritual inundation, which has already started to roll its cleansing waters over the impure materialism of the old age. To you, brothers and sisters in the great battle of peace, I would particularly address this little message.

Those of us who stand with sensitive and watchful eyes upon the Great Unseen, listening, listening that we may not lose the slightest murmur which is meant for us from the pulsating stream of inspirational thought, those of us who so stand and seek, how can we do other than find? For is it not the promise of the Great Psychist himself, "Seek and ye shall find?"

And when we have found—what then? Shall we hide the light under a bushel, or shall we do our best to let it shine before men, in humility? He who is true to himself and to his God has but one alternative—and he invariably accepts the

responsibility. For it is a responsibility, one of the greatest in the world, and one that requires the exercise of the highest wisdom; otherwise we shall pervert the flow, and the waters of truth will become contaminated by our own personal viewpoints and reasonings from the intellect.

So in this crusade for the dissemination of the "new literature," we must first study and attain the purification of the vessel which is to hold this revivifying truth long enough to pour it out to the multitudes who are thirsting for the water of life. And then, when we have so attained, how shall we proceed?

I cannot answer that question for every individual. That is a sacred matter between each loyal soldier and his Commander. Let him take his orders from Headquarters. And know this, you timid ones: You will never be commanded to do what you will not be given strength to carry through to the magnificent end.

While we cannot lay down rules and formulae for action under the urge of inspiration, yet we can discuss outer ways and means for the technical presentation of our message, whether that message be through the medium of the novel, the short story, the article, the poem, or what not. As we cast our eyes back upon the written pages of inspirational literature, we find that the most salient feature in the work of the greatest masters has been their simplicity of presentation. And surely, if we are truly sincere in our effort to reach the greatest number of struggling brothers and sisters on the Path, we can all make a strenuous effort to attain at least to the art of simplicity of expression; for in that way we shall not be limiting our message to the intellectual few, but, as in one of the Master's short stories (or for the benefit of the orthodox I may add, parables,) we shall be conveying the inner truth of our theme in such a way as to reach the humblest among the masses.

Right here we would do well to dwell upon the consummate art of the Master's technique. Witness his magnificent simplicity of utterance, couched in words that fairly impinge upon the intellect with a sonorous sweetness, as for in-

stance: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Do you think for a moment that there is an immortal soul now in the flesh who would fail to understand and assimilate the true meaning of such an utterance? And just in passing, what a wonderful thing it would be to see a criticism from a literary standpoint of the words of the Great Master. But who would be capable of producing such a work?

When we can attain to even a mediocre imitation of the artistic simplicity of the Master's literary "style," we shall have audiences of millions. And while we struggle as best we can to express an infinite truth by means of a finite word, let us be encouraged by this thought, that even if the art of the Great One has never been equalled or never can be excelled, still we may hope for the ultimate attainment of equality if we obey the Law. Otherwise His words, "Greater things than this shall ye do," are of no effect.

Knowingly or unknowingly we are all under the influence of inspiration at times. We should try to sense the fact if we desire to attain to perfection in the art. Wonderful utterances of sublime truths have been expressed from the lips and by the pens of those who were unaware of their close contact with spiritual forces. Did the great Robert G. Ingersoll realize the source of that sentence wrung from his very heart while at the graveside of his beloved brother, when with masterly—yes, with spiritual eloquence this masterpiece of English rolled from his lips: "For in the hour of death, hope gleams like a glistening star, and lingering love can hear the murmur of an angel's wing!"? Poor Ingersoll! Had he gone but a little farther afield from his colossal intellect, he would have touched the "hem of the garment" and the source of his God-given faculty of reason.

In this inspirational flow why is it that the words of the narrator seem to grip the very souls of the listeners? Taking our example from a case near at home, witness the subtle force of the messages written by Max Heindel, where the thought goes soaring above the plane of mundane things. Why is it that it so compels and holds the mind? It is simply because the recipient and transmitter of the message has been transported into the realms of spiritual thought during his moment of transcribing the word

and, partaking of the sublime qualities of the inspired word, has therefore been able in a unique manner to convey or "put over" the original impression of the spirit. Of course this is tinged always with the personality of the writer, which taint the academician would call "style." And thus it goes from higher to lower, from spiritual to material—the word!

On the other hand, when this inspirational flow is lacking, when the writer indulges in his own egotistical flights of fancy into the uncertain and gusty atmosphere of the intellect, how quickly our interest flags! How hollow it all sounds, like "sounding brass or a tinkling cymbal!"

To those of you who read the popular magazines it will be noticeable how once in a while some author of note strikes a psychic tone in his short story or novel. This is just a straw showing which way the new literary wind is blowing. Why, even that versatile Maupassantian realist, Gouverneur Morris, touches his facile pen in psychic ink at times, though he does blot his copy with a Spencerian blotter quite frequently.

But there are other modern authors who are working consciously along these lines, for instance, Archie Inger, Basil King, Arthur Manning, and many other noble and aspiring souls who have consecrated their God-given art to the Great Cause.

It is of some of these inspired artists and of my personal touch with them that I would like to speak in the following paragraphs.

II

In the preceding I have stressed some of the principles that govern those who are privileged to be in the advance guard of the great spiritual movement of the "new literature." In the following to "get into close hugs wi' ye," I'm going to dwell somewhat upon personalities in the endeavor to illustrate the previous points.

Most of you, no doubt, are familiar with the work of Basil King—whom I consider to be one of America's greatest authors—and the psychic touch to be found in his literature. Perhaps you have read his story, "The Empty Sack," or have seen his remarkable photoplay, "Earthbound." In this event doubtless you were impressed with the boldness and simplicity of his presentation of the theme of spirit return. Its very atmos-

there was spiritual, not religious, a distinction with a great difference. The motif was scientific, not orthodox; and this is a salient characteristic of "the new literature."

The devils of schism and sectionalism "come and find nothing in it," for it is a creedless cause, a universal harmony. And yet the universality of its tone is not popular with the masses. Although editors of fiction magazines and photoplay producers call out for "something different," they have not the moral stamina, as a rule, to accept literature which frankly and freely deals with both sides of life. Heretofore the subject has always been taboo. Why? It has always been classed as polemic. Old time fiction editors are as orthodox as bishops—and for the same reason. But this new "heresy" in literature is shocking some of the literary "standpatters" and reactionaries out of their custom-made limitations, as the tribe of reformers increases. It is not such a lonely trail as it used to be. Advanced spiritual thought is being woven into the "new literature" of fiction. The seed sown by magazines like the "Rays" has fallen into good ground; it is bearing fruit a hundredfold. Eyes blinded by the material are opening; hearts blasted by selfishness are softening. But it has been a lonely way for the trail blazers.

In a personal letter I received some time ago from Basil King, he says: "As a matter of fact I have been feeling rather downhearted about 'The Empty Sack' (which appeared in the *Cosmopolitan Magazine*) and such words as yours, so deliciously put together, buck me up tremendously. . . . Writing is rather lonesome work, and after you have put a slice right off your own heart into a book, it often seems that your life blood has flowed for nothing." Rather pathetic, isn't it, when one reads between the lines. But no, the "word shall not return void," according to the divine promise, even if the message does not seem to be appreciated by the unthinking. But this is the price all have had to pay for the privilege of being among "the first fruits,"—loneliness. However, "One with God is a majority."

Then there is Archie Inger. Some of you have heard him lecture or have read his books. His as yet unpublished novel, with its setting in Palestine at the time of the Master, is destined

to startle the world. I consider it one of the greatest privileges of my life to call Archie Inger my friend. I have heard read the manuscript of his wonderful book. It is amazing—a typical example of what we may expect in the coming age of the "new literature." Many readers will remember the decided shock imparted to "churchianity" upon the publication of his inspirational treatise, "The Revealed Translation of John's Revelation." I predict a greater shock to the complacency of the literary world when the author sees fit to publish his remarkable novel.

Another product of the new era in literature is Arthur Manning of Boston. I know the depths of his true, unselfish heart. I can testify to the material sacrifices he has made in remaining true to his spiritual idealism in literature. His watchword is "Motive." Rather than pander to the taste of the multitude and write the risqué story, he would break his inspired pen into a thousand pieces. His stout heart beats in unison with the highest idealism.

And just a word in regard to my own personal experiences: For twenty-one lonely years I have dipped my pen in the blood of my heart, and it is just within the last eighteen months that I have been able to present "the message" through the medium of the magazines. One of my lighter novels will be published this autumn, but my most beloved brain child, "The Man of Christ," a hundred thousand word novel, must wait a little longer until the spiritual tide advances farther upon the sands of the orthodox shores.

I have introduced these personalities for the benefit and encouragement not only of those who aspire to promulgate the message by means of the spoken or written word, but also for those patient ones whose eyes look wistfully for evidences of the sprouting of seeds they have sown perhaps many, many years ago, and who have plaintively murmured, "How long, O Lord, how long?" As we think of these faithful ones, to us all is borne in the lesson of their godlike patience, which we as crusaders under the banner of "The New Literature," must emulate as we steadily advance the cause of spiritual freedom, meanwhile heeding the admonition of one of our own inspired poets who said, "Learn to labor—and to wait!"

In Mystic India

The Inscrutable Lama

F. F. MARTINUS

WHENCE HE CAME, whither he went, I know not. He came suddenly into my life and went out as suddenly, and left with me the regret that I had not taken more advantage of such opportunities as he gave to cultivate his friendship.

I was new to India but had all the confidence of the young "Varsity" man that the Orient had nothing to teach one born and bred in England. All went well till, as chief chemical analyst to the Government, I was attached to a Commission of Inquiry sent out from home, which had to travel over a large area in India in the course of its investigations.

My first experience was ominous. It was on the slopes of the Himalayas, miles and miles away from all show of civilization. I was down with malarial fever. It just sucked up all my strength and left me delirious, and by and by in the few intervals in which I had command of my senses I began to believe that I was dying. There was nothing to do but trust to my own resources and my medicine chest and await the inevitable.

Things were very gloomy, when my servant came in to say that a traveling mendicant, such as abound in India, was standing outside my tent, asking to be allowed in as, "Master very ill and he medicine man."

I was too ill to inquire how the mendicant knew I was ill or anything else. It was a relief that *some* outside help had come. I consented, and the man came in. From this distance of time I cannot recall what he did, but I seem to remember three fires in my tent, one at each end of the floor and one in the middle. The end fires seemed to seesaw; one blazed up while the other smouldered. The man sat cross-legged at the middle fire, which was the pivot round which the imaginary seesaw worked.

Whether I took any medicine or not I do not know, but I remember being free from the fever some hours later, but too feeble to sit up even

with assistance. The "medicine man" then left, telling me he would see me in Calcutta, and mentioning the day and the month of the meeting. The news took me by surprise for I did not expect to return to Calcutta, my headquarters, until several months later.

Well, he was gone. He was my "Lama." For want of a better name to express the utterly inscrutable enigma he was to me, I called him "Lama." He was tall and gaunt, nut-brown in color, dressed in a long gown or shirt-like robe reaching to his feet, of ochre colored cotton fabric. His hair hung in clusters round his head, and the sacred ash in three lines was emblazoned on his forehead. A bag slung over his shoulder was his only luggage.

Days and weeks passed. I was well enough to travel and I caught up with the Commission, which was busy with its investigations. I fell into my place, and all was going well, so well indeed that we were not concerned with the outside world or its affairs, when, in the midst of an investigation, I received a note in the vernacular, which on being translated (and that was no easy matter as the vernacular in India changes with the locality) proved to be a message from my Lama telling me not to go to a certain town but to a certain other town.

The letter was mysterious and might have been disregarded but for the fact that a letter in the vernacular to a member of the Commission of Inquiry had to be looked upon with suspicion. There was much hilarity at my expense when I explained that the note was evidently from my quondam native doctor, so my servant insisted, who was desirous that I should not go to a township quite outside the Commission's itinerary.

The Lama's letter was soon forgotten, and at the week-end the talk turned on where to go for a little shooting. The majority of those on the Commission were either young men or those yet given to the excitement of the chase. The site

was selected, and the attendants were given orders to pack the traveling bags.

My own attendant, however, was very surly about it and all but refused to pack. I could not understand it, since the attendants as a rule had a livelier time than their masters at these periodical excursions.

"Why Master want to go? Medicine man telling . . ."

It all came back to me! We had selected just the spot the Lama had warned me against! I am not sure I was not inclined to curse the mendicant for his intrusion, but it dawned upon me that if he could have known days before what I had only just decided on doing, there might be something in his warning. And there was no help for it either unless I could go unattended, which was a nuisance, for my boy would not come on any account.

So the inevitable happened. I started off to the place which the Lama had advised, and the others set out to that which the Lama had warned against.

I had a most enjoyable time. On the Monday when I returned I found my friends had had a fearful experience, their horse bandy having tumbled down a hillside. My boy danced with glee as he told me the details, for he was confident that but for his insistence I would have been among the injured.

* * * * *

Weeks of hard work followed, the Commission moving its camp by the hundred miles at a time. It was such a crowded time, but the Lama was evidently destined not to be overlooked. A second note came from him. This time it also brought me news. "Next week," it said, "when you leave for Calcutta, start on Friday evening." It was peremptory and mysterious as before. I did not know till then that the Commission was concluding its work so abruptly nor that the next step would be Calcutta! But such it turned out to be. The President decided to close up for the time being and return to Calcutta before taking up the next center. Strangely enough, work concluded early on Friday, and I was able to obey the Lama to the very letter.

The others would not hear of starting, of course. "Oh, you and your Lama!" they said in ridicule. My attendant was at me lest my

determination relax and I give in to their persuasion.

So I left on the Friday. The others were leaving on Sunday. I was traveling by easy stages. I got to Calcutta on Monday evening and turned into my club, when I was hailed by a chorus of much relieved friends who were glad to see me.

"It was a brush, wasn't it?"

"What was?" I queried.

So they told me the story: how the troops of the Black Watch were crossing the country, it being the trooping season, how the residents of a certain town mistook the soldiers as being on a punitive raid against them and opened fire, and how among the injured were members of the Commission who had come there just in time to encounter the bullets!

That was the Lama a second time!

* * * * *

Events follow one another in crowds in Calcutta. There is enjoyment, too, for Calcutta is a paradise to the young man who means to make the most of his opportunities. Time need not hang heavy on anyone's hands.

One bright afternoon I thought I would have a gallop and called for my saddle horse. The animal was brought to the portico. I noticed a distinct limp. The groom had not known of it before, nor could I detect what there was wrong with it. One thing was very clear: I could not use the animal that day.

To sit at home on such a day was unthinkable, and I had to venture out. I called for my bicycle. I mounted. There was only a bit of a drive from my bungalow to the high road, but I had scarcely reached my gate when the tire deflated, and the cycle trip was impossible.

I left the machine at my gate for my servant, hailed a hired cab that was passing by, and jumped in. It had scarcely gone two hundred yards when the wheel collided with the curbstone and dislodged the rubber tire!

It was to be a chapter of accidents, but I would not acknowledge myself beaten; I hailed a second cab and journeyed on. This time I was assailed by the most excruciatingly awkward feeling I had ever experienced. I told my Jehu to turn into the first European residence he came to, and there I alighted. I sat on the outer verandah. I felt distinctly better. I rang for the

servant. A European can always have a drink at any other European's bungalow—such is the Freemasonry of the clan—and I made myself sure that I would not feel ill again. I was distinctly better, in fact I was perfectly all right. I started out again, and again the same uncanny feeling! There was no help for it, I must return home. The cab took me back.

I could make nothing of it all. I sat on my verandah and had more drinks, bemoaning my fate that I had to pass such a glorious afternoon alone in so uninteresting a fashion, when a figure turned in at my gate; it was the Lama! Recollection came back with a flash; this was the day he had told me, when he cured me of malaria, that he would see me!

I knew more of the vernacular by then, and I plied him with questions. "How did you know I was here?" "How did you find my house?" "I just came," was all he said. "How did you know my name?" "I knew," was his only answer. Everything came to him evidently by intuition.

I asked him to stay with me. He agreed, but he would have no bed in the room nor any other furniture. He did not take his meals with me, nor did I see him eat. He stayed three days with me, and the only occupation I saw him engaged in was standing under the trees with his arms folded on his chest, gazing intently at the branches.

A mysterious thing happened in those three days. My head servant had brought a little boy into the house without my knowledge. I was afterwards told he was his brother. He was ill when I heard of it, and when I saw him, he was certainly in a very bad way. I never expected him to survive. When I told the Lama of it, he shook his head. "He will not die," he said. I enlarged on the disease and in what a hopeless condition the child was. "Child is all right. It will not die," he said.

It was exasperating, to say the least, to be told one's judgment was so far out.

By way of conviction that the child was very seriously ill there came the most ear-splitting yells and howls from the room where it was, and my head servant came and blubbered that it was dead.

I looked at the Lama, as much as to say: What do you say now?

He shook his head: "No," he muttered.

He walked down to commune with the trees as usual, while I went to see the child. There was no mistaking it; the heart's action had ceased, the child was a corpse, and its mother in frantic agony was running down the compound, throwing dust on her head as a sign of mourning.

I came back to tell the Lama in a delicate sort of way how disappointed I was in him.

"Come," he said, "let us go and see."

He would not come near the room but stood far off in the compound and looked through the door, the frantic mother making way for the stranger.

"They won't like my coming near," said the Lama to me in the vernacular in which we conversed and which was not the vernacular of the servants.

"Ask them to bring the child out."

I asked the brother to take the corpse up, and he brought it and sat at the door with it across his knee.

The Lama looked a long while, and then in a loud peremptory voice, he said, "Come, get up."

The dead child sat up! It looked dazed, but it certainly was not dead.

"Give it some food," said the Lama.

The child looked wildly about and breathed in deep gasps. While I stared, wondering with the rest of the party, the Lama was gone!

This was many, many years ago. I know India better now. The foregoing is an everyday experience. An Indian sannyasi's proficiency in the occult is truly marvelous.

And as the path of duty is made plain,
 May grace be given that I may walk therein.
 Not like the hireling for his selfish gain,
 With backward glances and reluctant tread,
 Making a merit of his coward dread,—
 But, cheerful, in the light around me thrown,
 Walking as one to pleasant service led;
 Doing God's will as if it were my own,
 Yet trusting not in mine but in His strength
 alone!

—John Greenleaf Whittier.

There are answers which, in turning away
 wrath, only send it to the other end of the
 room.—George Eliot.

The Vital Body in Occultism

DR. CHARLOTTE STURM

AT DEATH THE body of man becomes a prey to invisible forces not less energetic than, nor indeed very different in kind from, the material energies which accompany the conditions of living, but these energies are now directed to a different end. In life they hold the body together in a sodality of service to the Ego; after death they hasten to resolve the body into its elements. Something which held at bay the forces of corruption has gone, together with individual life and consciousness; but the physical body is not dead if physical energies are life, as material science would have us believe; for at death the body becomes the battlefield for greater and more rapid changes than ever before. It seethes with energy. Its every atom hurries to depart upon fresh adventures. If life were the sum total of complex processes of change, then the dead body is more actively alive than ever. But the change is now centrifugal, not centripetal; scattering and not binding. Some restraint has gone; some influence has departed that was the controller of form. With its abeyance that which had form becomes formless. The definite outline dissolves into the indefinite.

To discuss this controller of form we must give it a name. It is the Egyptian Ka or Double, the etheric or vital body of modern occultism. We assume no more at present than the self-evident hypothesis of a form-controlling influence. There is no need to "strain credulity" by asserting that the Ka is as objective and as material, though not as dense, as the physical body. One only demands admission of the fact that something has gone and the acceptance of a name for the purposes of discussion. Having thus defined the subject of this article, let us briefly outline the teachings of occult science with regard to this alleged vital body, not advancing any proofs in support of the teaching, for occult truths once implanted in the mind take root and grow by reason of the energy that is in them, and the fruit they bear is conviction. Statements which when first heard seem to be impossible fictions have a way of becoming self-

evident truths, according to the occult maxim which has become a commonplace proverb, "*magna est veritas et prevelabit.*"

The vital or etheric body is called the Ka or double in Egyptian wisdom because the Egyptians were a literal minded people, fond of concrete images, and the etheric body is an almost exact replica of the physical being to whom it belongs. In the illustrations to the *Papyrus of Ani* it is represented as a replica of Ani himself, following him as a shadow. We cannot doubt that there are people gifted with the ability to see this etheric double. It is indeed one of the commonest attributes of clairvoyance. Many years ago the Rev. Robert Kirke, M. A., Minister of Aberfoyle, published a curious work called, "*The Secret Common-Wealth of Elves, Fauns, and Fairies.*" This book has become famous chiefly because of the quaint beauty of its style. The original edition appeared in 1691. We owe to it practically all that we know of that early form of clairvoyance that is called "second sight." Let us quote a passage which throws a curious side light upon the subject of this article:

Says the Rev. Mr. Kirke, speaking of second sight and the ability it gives to its possessors to see the people of fairyland: "Some men of that exalted sight (whether by art or nature) * have told me they have seen at these meetings a Double-man, or the shape of some man in two places, that is, a superterranean and a subterranean Inhabitant, perfectly resembling each other in all points They avouch that every element and every different state of being has animals resembling those of another element They call this Reflex-man a Co-walker, every way like the man as a twin brother and companion, haunting him as his shadow, as is oft seen and known among men(resembling the original) both before and after the original is dead; and was also often seen of old to enter the house, by which the people knew that a person of that likeness was to

*He makes a distinction, be it noted, between trained and involuntary clairvoyance.

visit them in a few days. This copy, Echo, or Living Picture goes at last to his own herd . . . They avouch that a helno, or great eater, hath a voracious elf to be his attender . . . feeding on the pith or quintessence of what the man eats; and that therefore he continues lean like a hawk or heron."

In another place Kirke quotes the case of a serving maid who was troubled by the image of her own Co-walker: "The back of the Image being always to her, so that it was not a reflection as in a mirror but the species of such a body as her own."

But to resume: The function of the vital body is to specialize solar energy and to render it, as it were, digestible. It is the vehicle of growth and assimilation, and is the sculptor who gives shape to the dense body. As the dense body is composed of solids, liquids, and gases, so is the vital body composed of that species of matter less dense than gas, namely ether, or rather ethers, for four different ethers enter into its constitution, as follows:

1. The chemical ether, the medium through which work those forces resulting in the metabolic processes of assimilation and excretion.

2. The vital or life ether, the medium for the forces of propagation. As the chemical ether corresponds to the dense body, so does the vital ether correspond, as it were, to the vital body.

3. The light ether, which is the medium of sense perception and corresponds to the desire body.

4. The reflecting ether, corresponding to the Ego, for it is the medium through which thought makes use of the human brain. It is the vehicle of memory, not only the partial memory of the individual but the Memory of Nature, and gets its name because it reflects though in a blurred manner images from that memory of Nature located upon a much higher plane.

These four ethers are not equally active in every individual. It is within the reflecting ether that the panorama of life, which the blood absorbs from the breath, is folded away, to be unrolled when the Ego before passing onward looks into the eyes of his vital body. The statement that the blood absorbs the panorama of external life from the breath is not repugnant to reason but only to preconceived ideas. Meditate at your leisure upon the obvious fact that

the only actual communication between external nature and the inner man is by means of the breath. This is one of those physical truths that superficial thinkers wrongly imagine to be what they call "mystical." It is no more mystical than the systole and diastole of the heart, less so, in fact, for it is immediately comprehensible.

Sex is determined by the type of vital body, or in other words by its polarity. The positive vital body of woman gives her intuition and controls the menses and tears, while man's negative vital body gives him will and directs that will automatically to the elaboration of spermatozoa. The woman has a positive and the man a negative vital body, that is to say, the vital body is of opposite sex or polarity to that of the dense body. The vital body is the vehicle of life as the desire body is that of desire; and it is the war between these that produces the state we know as waking consciousness. To say that there is war between the vital body and the desire body is not a figure of speech but a fact. The desire body by its faculties of desire is constantly engaged, together with the mind, in the destruction of the dense body, for every thought and every desire results in tissue changes. It is the vital body, as the vehicle of life, which makes good this wear and tear. It fights an ever losing fight against its more powerful enemies, for it is but mortal, whereas its opponents are conditionally immortal. When it finally gives up the struggle, the moment of death has arrived, but even before that it loses a minor engagement every day when the body sleeps. By losing, it scores a temporary gain, for when the vital body is too tired to fight any longer, the Ego withdraws from the sleeping man, and the vital vehicle, no longer harassed by its enemies, can repair the damage of the day.

In ancient times when the various constituents of man were not so closely interwoven as they are now, when he had not, so to speak, so definitely crystallized, he was naturally not so impervious to impressions from extra-physical sources. There was a looseness of connection between the vital and the dense bodies, or to put it in another way, the reflecting surface of the vital body was not so dimmed by physical mists, and its ability to gather unclouded reflections from the Memory of Nature gave to the majority of humanity an involuntary clairvoyance. The

prophetic writings of all ancient peoples are an expression of this clairvoyance. However, as the physical body and brain became more perfect instruments, and as the external world became through the medium of the senses more and more of a reality, so did this clairvoyance become dimmer until a time arrived when humanity was in danger of losing all touch with its divine origin, but had as yet no means of replacing intuition by intellect, for the physical brain was as yet but the servant of the physical body.

Man could build Cyclopean cities, giant temples, and indestructible pyramids, but he was not yet aware that the objects of the physical world were symbols that spoke of God. With the loss of clairvoyance the oracles became silent, the temples were deserted, and man, rejoicing in the possession of fang and talon, wasted his energies in perfecting the arts of war, an evil thing, yet like all evil rooted in good, for out of war grew law, and out of law will grow love. The physical body of man perfected itself by war, that is, by physical exercise. His desire body was restrained from an utter abandonment to its lusts by law—"Thou shalt not." The vital body is even now being perfected in man by love.

When the leaders of humanity of those days realized that the race was in danger of losing the only members of it capable of telling their fellows by direct knowledge and vision of the existence of other worlds beyond the physical, they endeavored to preserve some clairvoyance by forcing those possessed of it into one class or caste, out of which they could not marry, so that they might raise children who would be also clairvoyant and supply a race of priests. Traces of this caste remain to the present day, as in the Brahmans of India and in the family of Levi among the Jews, who alone can become priests. Such natural clairvoyance as is still possessed by humanity is confined to peoples who normally intermarry, as the Highlanders, the inhabitants of lonely islands like the Shetlands, or the members of gypsy tribes. In those remote days man, ordinary man, not of the priestly and clairvoyant class, had no hope of a personal knowledge of the superphysical upon this side of the grave, for his body was so constituted as to be incapable of communication with it.

It is unnecessary here to elaborate the obvious

drag that this condition of affairs exerted upon the wheel of evolution, and would still be exerting had not an event taken place which opened the way of divine communion to all and rent the Veil of the Temple. This event was the incarnation of the Christ in a human body. It was not the divine purpose to restore the old unconscious clairvoyance of a primitive stage of evolution, for that had served its purpose and was now in so far as it was active at all actually like all outgrown evolutionary factors, retarding progress by its tendency to separate humanity into classes, some privileged, some despised. The attempt to preserve this faculty by intermarriage has resulted in our own time in that dim memory of ancient envies which we know as class feeling. The divine purpose was to substitute for this automatic and mirror-like clairvoyance the possibility of each and every human being born into the world having direct knowledge of and communion with God.

But to return to the vital body: Let us go for a moment to one of the sources of occult knowledge, the Bible, and consider whether it can throw any light upon this complex subject. The occult interpretation of the myth of Adam and Eve eating of the fruit of the Tree of Knowledge is that they discovered the possibility of sexual intercourse and took advantage of that discovery. The occult interpretation is also the correct one. Eve, which is the generic name for womankind, in the early stages of our present world period was possessed of imagination by reason of her positive vital body. In other words she was able to wonder. She wondered why the physical body disappeared from those of her acquaintances who passed through that process which we now call death, and to satisfy her curiosity she listened to the instructions of those spiritual stragglers, the Lucifer spirits, who for their own ends desired that the physical evolution of man should be hastened. They told her that it was possible to generate these physical bodies at will, and they spoke to her through the medium of the serpent, more subtle than any beast of the field, which symbolized her newly evolved brain and spinal cord, into which because of her imagination they were able to enter. We read how Eve, the woman, the developer above all of imagination and intuition, went to Adam and told him that it was possible

for them to know one another in the sexual sense at will without waiting for the permission of higher Beings; whereafter, in his own words, "the woman tempted me and I did eat."

Since that fall the human race has generated human bodies at will, and as these human bodies have been generated without regard to any higher laws than sensual gratification, they have been imperfect bodies. Subsequent to this symbolic fall the Lord God said: "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also of the Tree of Life, and eat and live forever, the Lord God sent him forth from the Garden of Eden."

Man, therefore, by eating of the Tree of Knowledge learned how to generate human bodies at his own caprice, nor does it require any argument to prove the self-evident fact that this has not been for the benefit of his evolution. But what was the Tree of Life, and why should he have been banished from Eden so that he could not eat of its fruit? For this reason: that whereas the Tree of Knowledge gave him the power of producing physical bodies at his own pleasure, the Tree of Life, had he eaten of its fruit, would in the same manner have taught him how he might also at his own pleasure propagate etheric bodies and become immortal, or in the words of Genesis already quoted: "Put forth his hand and take also of the Tree of Life, and eat, and live forever," for this tree is the source of etheric being.

But if the end of evolution is immortality as occult philosophy teaches and as we believe it to be, why should not the eating of the Tree of Life be a desirable act for the progenitors of the human race? For this reason: that had man at that stage of his evolution eaten of the Tree of Life, he would never have died and therefore would never have experienced those spiritual conditions between death and rebirth which teach him how to build his next body better than his last. Had he become physically immortal at that stage of his evolution, he would not have progressed beyond it for his imperfections then would have become immortal with him.

I am not bound to win, but I am bound to be true.
—Abraham Lincoln.

Insight

ASA THURSTON HEYDON

The motive of creation is the "Master's Word" which is the constructive aspect of the basic principle of the universe. That aspect entails the combination of harmonious vibrations into the forms through which the spiritual and intellectual find expression throughout the serried planes and conditions of existence.

The Basic Principle operates through the action and reaction of love—the keynote of Creation—the love divine through which all is actualized and made manifest. The material universe is a visible expression of this love; the love of man is the human expression; the love of angels, the heavenly expression; and the Christ love is the Godlike expression. Throughout space, love brings to all their moment of insight into the Mysteries, wherein is heard an echo of the "Lost Word," the Word which each is to find in his own being when his development shall have opened the gates to Paradise Regained wherein "men shall be as Gods."

We ride upon the magic sheen that dreams on
Fancy's Lake,
And plight beneath the skies of dawn, the troth
which naught can break.
With heart and soul attuned as one, our beings
seem of air,
As ecstasy in rapture thrills with breath of es-
sence rare.
Enthroned on exaltation's height, with all of life
before,
We see with joy-enchanted sight, through mists
that guard the shore:
As blend the mortal songs of earth, and cyclic
rhythmic years,
With chords that thrill the universe, with chimes
of crystal spheres;
And all the glories shining far beyond the sweep
of time,
Entrance with harmonies divine as visions
glimpse sublime;
While beauties deep in starry eyes, reflect the
realms above,
Where constellations ever guide, their inspira-
tion—LOVE.

The Present World Crisis

And Our Part In It

W. J. DARROW

PART II

THE PERIOD in which we are now living represents the culmination of the ages, and it has within it great possibilities. It is a period of sifting. Uranus at the present time is in the sign of Pisces, having entered this sign in 1919; it will make its exit from this sign in 1926. The central five years of this period, namely from 1920 to 1925, are a crucial period in the world's history. Pisces is the sign of hidden things, and Uranus, its ruler, is the Awakener; therefore when Uranus passes through this sign, it uncovers and brings to light all the things which have been hidden and covered up during all the past ages, with the result that the crystallization which has set in around individuals, nations, and races is broken up, and they are awakened from the lethargy which has previously enveloped them.

This method of awakening is purely automatic as are all the processes of nature. There is no supervisor, great or small, standing around saying that such and such things shall be done at such and such times in order that certain results may be achieved; but instead the spiritual influences emanating from one of the great Planetary Intelligences at certain periods arrive at certain angles which can affect mankind, and mankind thenceforth begins to vibrate to those particular influences. This in the present case has the effect noted above of bringing everything to the surface and awakening people and nations to their responsibilities.

The actual method of awakening consists in the Uranian currents being poured through the earth, thereby raising the vibration of all who live upon it. As these vibrations are gradually raised, and as the potential of these currents is gradually increased, there is a tendency to short-circuit the nervous organisms of all people who are sensitive to the Uranian vibration. The nerve currents in the physical body tend to be short-circuited. Short-circuiting consists in a current

leaving the path or conductor which should normally conduct it and taking a crosscut to gain union with the opposite pole. When this is done, the resistance which ordinarily exists in the regular circuit is eliminated and the result is a greatly increased current which tends to burn out the new conductor over which it is flowing or, in electrical parlance, it "blows the fuse."

The symptoms of this as appearing in the race at the present time are all sorts of nervous afflictions, and mental ailments. The craze for pleasure, which now seems to be almost universal, is another symptom of it. The great activity of the divorce courts is a symptom. Men and women are becoming so high-strung on account of this Uranian vibration that they cannot live together in harmony. People are seeking pleasure in all sorts of places with the idea that pleasure may satisfy the inner craving or eliminate the restlessness which is consuming them; but in this respect they are following a will-o'-the-wisp.

All of this, however, is entirely beneficent because it is freeing the spirit from accumulations of error of all kinds from past lives and ages. If this process did not take place, the race would be unable to advance beyond its present point and would very shortly begin to retrograde. Although the process may be unpleasant and may interrupt the ordinary course of events which people in general consider so important, at the same time it is in reality the most important thing that could possibly happen to them, because it means greater progress after this period of sifting and burning passes.

Therefore, we should endure the discomforts of the present period joyfully if possible, at least patiently, knowing that great good lies just beyond.

The practical question in this connection is, how may we weather the storm? The Rosierucian reply to this question is:

First, a knowledge of the Law in order that

we may comply with it and cease to violate it; then we shall cease to create inharmony and cease to crystallize in such a way that it will require drastic measures to break up the effects.

Second, living the life of Universal Brotherhood, attuning the personality to the vibration of the Christ, the indwelling spirit of the earth, and thereby demonstrating good will and altruism, together with a desire to serve the whole rather than the individual. The latter is very important. Knowledge in itself can do nothing except to act as an aid in living the life. We are reliably told by occultists that all personal sins may ultimately be forgiven if we have the desire and the ability to serve the race and to be of value to it, for in that case we are serving the universe, and the universe will see to it that we are protected.

Getting down to a concrete application to ourselves, particularly those of us who have some part in occult work, we have the means of supplying the first of the two requisites noted above, namely, a knowledge of the Law. This we endeavor to disseminate among all who wish to receive it. Among others engaged in this work is the Rosicrucian Fellowship, a re-embodiment of the ancient Rosicrucian Order, not a lineal descendant of any existing lodge in this or any other country. We believe that this re-embodiment of the Order is one which is destined to do the great work in this connection in America, for the reason that it has the only occult philosophy that satisfactorily includes and explains the Christian doctrines, and therefore it is the only one which can ultimately appeal strongly to the American people.

It is necessary here to give a warning, namely, not to be overzealous for the letter of the philosophy, not to duplicate the mistake of the Church and become wedded to creeds and dogmas; for creeds and dogmas will do exactly the same damage to the Rosicrucian Philosophy that they have done to orthodox religion. *We are not saved by belief*. What we believe is comparatively unimportant; therefore it doesn't matter whether our brother has an exactly correct conception of any particular point in the philosophy. It is our duty to present the philosophy in its correct form and then leave it to those who receive it to make such use of it as they may,

but not to enter into any strife for the purpose of making sure that they have the correct interpretation according to our ideas.

We who are engaged in this line of thought or any similar line of thought, of which there are many, are to at least some slight extent teachers, that is, teachers of the race. We have caught a vision of the truth, even though it may be greatly obscured, and are following the light as we see it. We are reliably informed by those who have advanced far on the Path that having entered this particular avenue, we can never turn back. We have advanced to the point where it is possible for us to perceive a little of the inner truth of nature, and we thereby have become qualified to act as messengers in this all-important matter. The spirit within has brought us into contact with this esoteric form of knowledge with the express purpose that we should use it to serve. If we turn our backs upon it and refuse to do what we may in this connection, we are false to the trust that has been reposed in us. But if we continue there are great rewards beyond, and peace. Incidentally, as stated before, we have the opportunity of creating much good destiny in a short time, more in a fraction of this life than would ordinarily be possible in perhaps several ordinary lives.

Then, there is to consider the manner in which we shall conduct ourselves in connection with the work. From the very nature of things we must do our very best. As the Bible says, we must do with our might what the hand finds to do, because the time is short, and it will be a matter of remorse if we fail to live up to our possibilities. In addition we must make our actions correspond to our philosophy to the greatest possible degree, otherwise we are a reproach to it.

Finally, we shall if we are faithful attain the real reward, which consists in the *JOY OF SERVICE* to the race, which will be the keynote of the coming age.

That song is sweetest, bravest, best,
Which plucks the thistle barb of care
From a despondent brother's breast,
And plants a sprig of heartsease there.

—Andrew Downing.

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

Point Eleven

(Continued from September)

8. In either case the medium which awakens one and motivates effort is external personality. Recognize this with your pupils.

9. And since we must recognize that the regressive self and resistance to change are always present, then it is an easy matter to see that much time may be lost simply through lack of understanding.

10. For when the impulse to act and do and be becomes almost strong enough to really cause one to take some definite step, then the regressive self will do what it can to head him off for another brief period.

11. The most plausible and logical reasons will appear before him, explaining that tomorrow or next Tuesday would be a much better day than today to carry out the action in mind.

12. Indeed, there are often *real* reasons why next Tuesday might be a better time than today. But more often the regressive self has taken the most simple way of heading him off for another hour or another day, and when that time is up, it will be ready with another means of holding him back still another day.

The Twelve Tribes of Israel

There will be metaphysical teachers who, reading this Series thus far, will feel that it can contain no metaphysics, for it does not speak of "desirelessness." But this will be dealt with later.

We might briefly outline a tale in symbolism to answer questions of this nature which might arise. And if there be those to whom this number is quite meaningless, let them have patience, for we shall immediately hereafter "come back to earth" again.

If you have the opportunity, take a common table plate and place it *upside down* upon the table. Then place a common saucer upside down upon the plate. In the center of the saucer place an apple, a thimble, or any small article. Now let us "imagine" for a time.

Let us imagine that the outer rim of the plate

represents the active fifth principle of man. It is the desire personality. It is made up entirely of temporal desires and attachments to personalities, material things, and self-elevation. It is the "Unconscious" which the psychoanalyst studies. It is the Twelve Tribes of Ishmael. It is Egypt, the Land of Bondage. It is that great city Babylon.

Then let us imagine the inverted saucer as divided into twelve segments. Let us call the saucer the sixth principle of man. We might also call it the Soul. We might imagine it as a twelve-phased creator, made up of creative faculties. We might call this creative Soul the Twelve Tribes of the Children of Israel.

As for the apple in the center of the saucer, the reader for whom this is written already knows what it represents.

Let us now turn to some of the Biblical scriptures, and perhaps we can "imagine" a little further.

In Exodus we find the Children of Israel in Egypt, the Land of Bondage. Here they are compelled to labor to fulfill the selfish desires of the Egyptians and the Egyptian King, Pharaoh. They serve only the desires of the Egyptians, the desire personality.

But a promise is made to the Children of Israel that they shall be led into the Land of Canaan, a land flowing with milk and honey. The Egyptians, who have compelled the Children of Israel to labor endlessly, refuse to let them go. The Egyptians then begin to receive afflictions, amounting almost to a crucifixion, until at last, with Pharaoh, they are overwhelmed in the Red Sea. The Children of Israel are then led through the Wilderness, with a cloud to lead them by day and a fire by night. At length they are led into Canaan.

And if one might wish to "imagine" what they found in the Land of Canaan, he might turn to the Book of Revelation by St. John the Divine.

In this marvelous writing St. John depicts

many things, including the protection of the Twelve Tribes of the Children of Israel, "sealed in their foreheads." That great city Babylon is overthrown. In Revelations, Chapter 21, is found a description of the Holy City, the New Jerusalem, the risen Soul of Man. The city had twelve gates and names written thereon, which are the names of the Twelve Tribes of the Children of Israel. The Children of Israel worshiped and served only the Lord God in the midst of the city, the New Jerusalem.

"And he shewed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb."

Reasons Why You Don't

Point Twelve

1. Any teacher knows that the first requisite for progress, creation and service in life is imagination or visualization. It is a truth that any attainment or result in life must first exist in the "uncreate" as an Idea in consciousness, from which the "create" becomes manifest.

2. Nevertheless, there is an immeasurable gulf between sound and practical imagination and fruitless phantasy or daydreaming.

3. Constructive imagination or visualization is *always* directed toward either—

- a. An actual effect upon outer circumstances, the objective world, or society.
- b. An endeavor to "create."
- c. Or, an endeavor to develop the senses and faculties.

4. If imagination or visualization is not directed toward one of the objects mentioned, it is plain and simple "phantasy" or daydreaming.

5. You can recall the daydreams of childhood of such fascination. The purpose of these daydreams, as with all "phantasy," is to give one an imaginary sense of accomplishment and attainment.

6. And bear in mind here that it is possible that that which was in the beginning an idle phantasy, if continued with one idea can become true Concentration. And if it can become true in practical life, this visualization can eventually produce perfect results.

7. Nevertheless, as the regressive trend of the race becomes more predominant, the tendency toward idle phantasy becomes more pronounced. "Phantasy" always has as its purpose the imaginary fulfillment of desires for—

- a. Sensations of pleasure.
- b. Feelings of glory, grandeur, and superiority.

8. "Phantasy" is a wasteful occupation in that—

- a. It diverts our energies and time into fruitless paths.
- b. It builds into the depths of the Unconscious a multiplex assortment of desires or wishes for all the conditions which one phantasies. And since most of the phantasies are entirely impractical and impossible of fruition, one has a vast assemblage of Unconscious desires of endless variety, and thereafter a unified purpose in life is impossible.

9. One of the greatest causes of racial discontent lies in the universal habit of phantasing self in positions of glory in countless ways. Then with the great diversity of wishes built into the Unconscious, one can be content in *no* occupation, for there are innumerable desires "pulling" in other directions.

10. Did you ever sit in a "movie" and live through the hero's or heroine's part as though it were yourself? Or in reading a book, do the same? Or just sit and imagine yourself in pomp and glory? That was phantasy if you did it just for the pleasure of imagining yourself there.

11. Let us now suppose that one's progressive, ambitious self has awakened and again is almost ready to *really* do something. Then the regressive self says to itself, "Well, I must head him off again."

12. Shortly one begins an hour or two of daydreaming, imagining self in elevated places with great accomplishments, etc. Each day one has a different glory to daydream about. Each time after an hour of idle phantasy one settles back into the "easy road." Why struggle? See all the glory in these phantasies just experienced! And the regressive self chuckles for another day.

Why Your Pupils Fail

While we are touching upon the reasons for failure to make progress in objective life, let us examine the frequent experience of pupils in their initial stages.

You may be teaching along constructive and inspirational lines. You may be teaching self-help along analytical lines. You may be giving

metaphysical instruction. You may teach verbally or through a printed medium.

During your teaching, on whatever plane you are working, you will doubtless frequently give instructions to your pupils for exercises or action which they are to take.

The pupil becomes greatly inspired by your presence or writings. He forms a strong transference or attachment to you and becomes most determined to settle down to work and show real results. We will imagine that he is troubled by some form of nervous or physical disorder or disease. Or he may be simply held back by lack of confidence, etc. In either case he deeply resolves to take real action to heal self or to accomplish the worth while.

If you, the teacher, remain where you can be a continuous inspiration toward effort, the pupil will certainly accomplish a great deal. But if your mission calls you elsewhere, or if your inspiration is in writing, the transference to you may weaken with time and dissolve.

Your pupil "resolves" to get down to work and exactly carry out each of the points which you have taught. But the Unconscious above all things *rebels against change of any kind*. It wants to remain exactly as it is at the immediate moment. It is an absolute, literal fact that if one has a disease, the major portion of the Unconscious desires *exactly* that condition to continue. Particularly is it true in hysterical disorders that the person *does not want to get well*.

So when your pupil with his high resolve first begins to carry out his plans for action, the Unconscious rebels and begins to devise ways and means of heading him off. And here we find again some of the easy ways of "doing nothing about it right now." Let us tabulate some of the various ideas which the Unconscious resistance projects before consciousness:

"I'm *going* to put forth real effort."
("going to")

"Tomorrow I shall begin." ("tomorrow")

"This is not the best time; I shall exercise this evening." (postponement)

"I believe I'll eat, or play the piano right now." (Substitutes something else to do)

"I can't accomplish anything because I don't have time; my disease is differ-

ent; I don't know how to do this mysterious exercise." ("I can't because")

"I have exercised two whole times now. Let me see if I can see some results."

"Maybe I don't do it right."

"I don't see any results." (doubt induced by resistance).

"Wonder if there is really anything in these teachings, anyway."

"I know I ought to, but I just don't seem to get around to it." (self-excuse)

"Wonder if some other form of treatment would help my disease." (time-killer)

"I just can't seem to get any help from anything." (self-excuse)

"I have to have some one care for me and be nice to me because I'm hopelessly ill." (desire for care)

"The doctors have all tried, and they say nothing will help me." (resignation)

"I guess there's no use trying." (Unconscious resistance wins)

PSALM OF HOPE

(From Darkness)

ION WOLFE

Immortal Hope,
My heart is afraid,
It is torn with sadness
And gnaws me
In my breast.

But I will seek Thee.
I will worship
In the secret places
That men know not,
Nor barter there for trade.

Show me the way
Unto the mountain heights
That I may see Thee;
That I may rise above the mist
And live Thy peace.

Weak am I of thirst,
And dazed of sight.
Uproot my limbs
And pluck me
From the night.

Question Department

The readers of this magazine are invited to send their questions regarding any phase of occult philosophy to this Department, and they will be answered here as space permits.

Birthplace of the New Race

QUESTION:

I have just been reading a recent book by a noted occultist, on the impending world cataclysm due in 1925 where it states that Southern California will be the birthplace of the New Race. Does the Rosicrucian philosophy substantiate this?

ANSWER:

Mr. Heindel in his various writings has partially substantiated the above. He states that he has observed the formation of the archetype of a physical cataclysm which is to occur in the United States, and that from the rapidity of its formation within the last few years he would judge that the physical climax would occur within fifty years. He also states that the etheric conditions of California are much more favorable to persons developed along occult and mystical lines than those anywhere else in the world. The ether in California is concentrated and approximates to the condition which will obtain when the human race will exist solely in etheric bodies in an etheric world. Since it is the people who have developed their etheric bodies through altruism and service and who have also developed sensitiveness to superphysical vibrations that will be the pioneers of the New Race in the New Age, and since conditions in California are particularly favorable to such development, we can assume quite confidently that this region will be the birth place of this race.

THE SEX OF CHRIST AT HIS RETURN

QUESTION:

I understand that a man has a negative vital body and a woman a positive vital body. Did Christ then after the crucifixion use the feminine vital body of Jesus when he appeared to His disciples, and if so was he not a woman at that

time. Also, if he were to use this same vital body of Jesus at the second coming, would he not come as a woman?

ANSWER:

The two aspects of the vital body manifest in the form of polarity and not in the form of sex. In other words the negative or masculine vital body corresponds to the negative pole of a dynamo, and the positive or feminine vital body to the positive pole; that is, the manifestation is one of force and not of matter. Therefore sex is not in evidence in any manifestation of any person in a vital body, nor will it so be in the future. In the distant future when humanity will have shed its physical bodies and will exist solely in etheric bodies, the aspect of sex will have disappeared entirely, and therefore there will be no such a thing as a man or a woman as we are accustomed to think of them at the present time. There will simply be spirits manifesting different forms of spiritual force, exhibiting two phases of an etheric polarity. This will be true, of course, of Christ when he returns in the vital body of Jesus.

DISCREPANCY BETWEEN THE SCIENTIFIC AMERICAN AND THE EPHEMERIS

QUESTION:

In the *Scientific American* of July, 1923, there is shown a decided discrepancy between the positions of the planets indicated there from the positions shown in the *Ephemeris* for 1923. For instance, Jupiter is shown to be in Libra, whereas the *Ephemeris* tells us that it is in Scorpio. Which is right?

ANSWER:

The *Scientific American* is giving its information from the standpoint of the constellations and not from that of the signs. There are 20 degrees difference between the position of the natural zodiac, which is the zodiac of the constellations, and that of the intellectual zodiac,

which is the zodiac that is measured from the vernal equinox. Therefore, a planet located in the intellectual zodiac, which is the zodiac of the Ephemeris, is 20 degrees from the position which it occupies in the constellations and which can be observed by the eye.

THE ORIGIN OF COOKING FOOD

QUESTION:

What was the origin of cooking food? Does not cooking drive out some of the vitalizing ethers and thus destroy the value of the food?

ANSWER:

The cell consciousness of the tissue cells composing plant and animal growths is frequently so strong that it is almost impossible for the human Ego to overcome it in the processes of digestion. Before any entity can assimilate the material of a lower plane as food, it must overcome the cell consciousness of that material and dominate it with its own. Cooking breaks down the cell consciousness to a certain extent and thus facilitates this process. It is true that it does drive off some of the ethers, but enough still remain to make the food of value. If food is steamed or cooked but lightly, the loss of ether will be reduced to a minimum.

THE LUCIFER SPIRITS

QUESTION:

Are the Lucifer Spirits working out their salvation? Will they succeed in raising themselves from their fallen state at the end of the Earth Period? Are they the demons of the Catholic church, and do they take part in black magic?

ANSWER:

As stated in the Rosicrucian philosophy the Lucifer Spirits are fallen angels, stragglers from the Moon Period, who fell so far behind the evolution of their life wave that the only means available for them to regain their lost ground was through the instrumentality of the human brain and mind, which they learned to work through. Their nature is primarily that of dynamic energy. They revel in sensation of all sorts, the more intense the better, even though this sensation is painful to the human being. They continually endeavor to force people into situations where the desire of the Lucifer spirits for sensation may be gratified, as they progress

thereby. If they are allowed unrestrained liberties by human beings, they may easily become in the nature of demons and progress to the point of depravity and to black magic. In general, they are working out their salvation through our aid. They help us by giving us energy, and we return their aid by giving them an instrument to work through.

*REMOVAL OF THE SPLEEN AND
GLAND GRAFTING*

QUESTION:

What happens when a person is deprived of his spleen by an operation, and what is the result of a gland from an animal being grafted upon a person?

ANSWER:

We are told that when the spleen is partially removed by an operation, the etheric spleen continues to exercise the functions necessary for drawing the solar life force into the physical organism and directing it over the nerves for the promotion of the processes of life. When a gland is grafted from an animal into a man, or from one man to another, the cell consciousness of the grafted part must be overcome by that of the ego upon whose body it has been grafted, because nothing can exist in any physical body which is not dominated by the consciousness of the ego ensouling that body. If the ego succeeds in acquiring this domination over the cell consciousness of the grafted part, then it is possible for that part to become an integral part of his body and to function as though it had grown there originally. If the ego does not succeed in acquiring this domination, then the operation will be a failure, and the grafted part will either be absorbed and eliminated, or else will cause blood poisoning and death.

AUTOMATIC WRITING BY THE SAINTS

QUESTION:

In reading the lives of some of the greatest saints, those who have attained to a conscious unity with God, one finds that they practiced automatic writing. Was this a direct inspiration from God, and were they protected from evil consequences?

ANSWER:

We are not aware that any of the saints practiced automatic writing. There certainly is no

authentic record to that effect. Many of the saints were inspired and came into more or less direct touch with spiritual sources of knowledge, but we are positive that they never yielded to the mediumistic practice of automatic writing, which is dangerous and destructive.

*RESIGNATION TO THE WILL OF
THE LORD*

QUESTION:

What is the Rosicrucian attitude towards resignation to the will of the Lord? Is there any virtue in passively accepting the hardest of everything, and is it not better to fight for the best, even though odds are against us?

ANSWER:

Replying to the latter part of the question first, we would say it certainly is. Man was placed in the material world to conquer it and to master his various vehicles which are composed of the substances of the lower worlds. The idea of resignation should never enter any person's mind until he has employed every resource which he possesses on all planes, the material, the desire, the etheric, and the physical, to the full limit of its possibilities. After he has done this and has fought to the limit of his endurance, then he may very profitably adopt the attitude of resignation because he has done exactly what the Lord intended him to do. By so fighting and striving he has attained the maximum development of his vehicles at the time in question, and has done his part towards the conquering of the material world by the spirit. Any resignation short of this is ill-advised and not at all in accordance with the Bible or occult philosophy.

HALF-SOULS

QUESTION:

A certain modern writer on occult subjects states that each person is only one-half of a soul, and if the other half becomes a straggler, both will be held back in their evolution. What is your idea as to this?

ANSWER:

It is stated in the Rosicrucian philosophy that each spirit is doubly polarized, that is, it manifests through a positive pole and a negative pole. On the physical plane this manifests as sex; on the spiritual planes as will and imagination. It also states that each person is born in

a physical garment which alternates in polarity in successive lives. In other words each spirit under ordinary conditions comes to re-embodiment alternately in a male and a female body, thus getting the experience which is necessary from both sides of life. According to this there is no division of the individuality, and therefore there is no possibility of one part of the spirit becoming a straggler and thus holding back the other part.

*DENSITY OF ETHER AND DESIRE
STUFF*

QUESTION:

Are ether and desire stuff subject to gravitation and to condensation through the attraction of the earth? Also are the ether and the desire stuff of which our etheric and desire bodies are composed denser than these same substances which surround the earth?

ANSWER:

No, there is no difference in density in ether, due to gravitation, no matter whether it is in the etheric body of a person or in the etheric body of the earth, or again if it be interplanetary ether. The same is true of desire stuff.

THE DIRECTION OF PRAYER

QUESTION:

To whom should we address our prayers?

ANSWER:

Prayers are best addressed to the highest being in our universe, namely, God, who is in reality a hierarchy including within himself myriads of lesser beings. Immediately below Him are various intelligences of great power and splendor, namely, the Seven Spirits before the Throne, who are the seven planetary spirits of our solar system. In our particular system, that of the earth, the beings next in power are the Father, the Son, and the Holy Spirit, that is, the Father, Christ, and Jehovah. They are responsible for evolution on the earth. Prayers may be rightly directed to any one of these three by any human being. Then there are the Star Angels, the spiritual ambassadors from the other planets. Each human being is evolved under the ray of a Father Star, a ray which emanates from one of the Seven Spirits before the Throne, correlated to the seven planets. The ambassador from the corresponding planet is

amenable to intercession by any person who comes under his ray. When a person has advanced in his evolution to a certain point he becomes aware of who his Father Star is, and under certain conditions may direct his prayers to him.

*PARENTS AND CHILDREN
AFTER DEATH*

QUESTION:

In the case of children who die and come back to birth within twenty years, how are the parents taken care of who pass out with the expectation of seeing these children on the spiritual side of life?

ANSWER:

In the early stages of the parents' life after having passed out of the physical body they may remain close to the earth, that is, in an earth-bound condition. In this condition they are able to see people still living in their physical bodies and also to mingle with them, though unseen by the latter. On the invisible planes there are beings who perform all sorts of functions designed to help those who have recently come over to that region, and among them there are those who devote their activities to helping the newly dead to acquire peace of mind and poise by removing their misconceptions about the question of life and death. These beings would be able to point out to the parents the present location of their children who had come to rebirth before the parents passed over. Thus the parents would be able to see the fact of rebirth and would be comforted thereby, knowing that at a later stage they would again be able to see and communicate with their children when they had also passed over.

*THE ORIGIN OF THE EARTH'S
PRESENT POPULATION*

QUESTION:

Two thousand years ago the population of the earth was probably not one-tenth of what it is today. Where did all the people come from that now occupy the earth and who were not here at that time?

ANSWER:

It is stated in the Rosicrucian Philosophy that there are approximately six billion virgin

spirits in our life wave, about one and a half billion of them being in manifestation in physical bodies at the present time. The number incarnated is continually changing. In the early days of the race when the physical conditions of the earth were not such as to support a large population and when the people themselves had not progressed to the point of developing labor saving devices so as to make the production of food and other supplies large enough to take care of a large population, only a comparatively small number came to birth. As the race progressed in inventiveness and industry, conditions were provided by which an ever increasing number could find sustenance and the means for living comfortably; therefore an ever increasing number came to birth in each succeeding generation. Of course, those spirits which are not in incarnation at any particular time are living on the invisible planes awaiting their opportunity for rebirth. All of this is a matter of clairvoyant investigation and must be taken on faith by those who are not able to thus investigate for themselves.

THE USE OF JESUS' BODY BY CHRIST
QUESTION:

It states in the Rosicrucian teachings that Christ took the body of Jesus at the baptism, and that the latter was a re-embodiment of Solomon. It also states that Hiram Abiff was reborn as Christian Rosenkreuz. It seems sacrilegious to me to consider that any other than the Christ spirit abode in the pure body of Jesus, although I can accept the idea that Christian Rosenkreuz was a re-embodiment of Hiram Abiff. Can you throw any additional light on this?

ANSWER:

The only light which we have on this question is that of occult philosophy derived through the power of superphysical investigation. This clear light shows us unmistakably that Solomon was reborn as Jesus of Nazareth, and that he gave his body to the Christ spirit during the last three years of his life. As to whether these facts appeal to us or not is entirely an individual matter. They are stated as facts by those who are in a position to know. Nothing more can be said on the subject short of personal investigation by the inquirer.



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 not to be confused with fortune telling. As the tides are measured by the motion of sun and moon so also are the eventualities of life 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 assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

Uses of the Prenatal Epoch

ELEANOR JENNINGS

WHILE THE FIRST association of the epoch is with the rectification of the birth moment, and in this use it is a signal authority and definite help, there are subtler and more informing applications if its story be rightly read.

The prenatal term I have repeatedly proved by the mother's corroboration, after the law of the epoch gave a noticeably long or short term. There appears to be ample proof that the students of the epoch are on the trail of the law that decides birth, and all care should be taken to be accurate in the calculations, since each of us may help a little in the final revealing.

Just as in natal astrology, the careless worker is the one who reads only by the longitude of the planets, even more careless is one who disregards the epoch in his estimate of the character and probable destiny of the person whose chart is being read. Where the birth hour is not known, the epoch is out of the question, but

where it can be used, it is a valuable aid to accuracy.

One instance of a birth chart which appeared to fit its owner like a borrowed suit of clothes so far as his profession, mental trend, and spiritual quality went was a puzzle to me until I saw the epoch. The birth chart described a man of intellect, but gave little clue to the rather intense leaning toward the occult; in fact there was a definite square between Neptune and Uranus, and included in this square were Jupiter, Mercury, and Venus. He was a physician, but there was very little evidence of it in his chart, and he could as well have been a builder or writer.

The epoch told a very different story, with five planets in Scorpio trine Uranus; we saw then why he was a doctor, an occultist, a Scottish Rite Mason, and one of the eager and live students of religious philosophy. His Moon was trine Neptune from Leo to Aries, and gave a definite explanation of his remarkable progress as a mys-

tic; but none of this was in the natal chart, and in this instance an astrologer could hardly be just or accurate in estimating the man from his birth chart alone. To be sure, he lived his present life under the vibration of the natal chart, but his true picture was drawn in the finer colors of the epoch chart.

Another instance illustrated the progress of a musician; love of music was clearly shown in the epoch, but expression was denied. In the present chart the man has a life all music and success, probably enjoyed the more because there is a subconscious memory of that old denial.

An interesting chart, recently analyzed, brought out the determination on the part of the Higher Self to correct a quality shown as an arrogant temper which flamed into cruel and sarcastic speech. This was marked in a very different personal quality of the natal chart, where the man was living under the strain of a very emotional temperament denied the relief of expression. For the help which this contrast may give to other students, I may say that the epoch was very strong in fiery signs; the fiery Mars ruled the dominant sign of Scorpio on the epoch ascendant, while the same planet stood conjunct Mercury and the epoch Sun in Sagittarius, square Uranus in the critical Mercurian sign of Virgo. In contrast, the Sun and Mercury at birth are found in the gentle and peace loving sign of Libra, while the Moon in Scorpio is relentlessly afflicted by an opposition of Saturn in Taurus. This is further expressed by the sensitive sign of Cancer on the birth ascendant. The man tells me that always the emotion that sweeps through him is curiously repressed; that he feels deeply but is a silent sort of person, not always understood by the ones with whom he lives and works.

In these comparisons of birth and epoch charts I confess there must be a degree of intuition in the student to see and compare the inner quality of the two, or the value of the epoch is confined to the time measure and is useless as a basis of interpretation.

It may be well to say right here that all our astrological knowledge is described as fragmentary at present. We are given a few clues and must use them as the ability is in us. We are told that the epoch is not rigidly a picture of the last life, though it may suggest the chief events

of that life. In some cases I have found this to be true, where a glimpse of the life was given to the inner vision, and it was possible to check up by historical data the clothing and circumstances and to see that the physical appearance accorded with that described by the epoch chart.

Unfortunately we are not always able to secure this proof, and must work along the general lines given by the authors who have done so much work to prove the authority of the epoch as a "causal" chart—a sum of the life up to the point of re-entry, and a clue to the biggest reason for the line indicated in the natal chart with its penalties and rewards. The source of the heaviest karmic affliction may go back to a far distant date, to a life that is deeply imbedded in the subconscious memory but of which the person concerned has no definite conscious memory.

We find curious corroborations in the epoch of the bodily weakness or disease shown in the natal chart. As one instance, a natal chart indicated stomach trouble. The epoch chart proclaimed it in more glaring colors with five planets in Cancer, badly afflicted by squares from malefic forces in the other cardinal signs.

Another instance may be of help. I was asked to see if there was any clue in a man's horoscope which might help to explain the apparently cruel affliction that reduced a gentle and kindly man to a state of helplessness, unable to move his body. He accepted his affliction quietly, and used his mental gifts for others who were shut in as he was and less able to find any mental escape. His birth chart was not heavily afflicted except for the opposition of Uranus in Leo, ascending to Saturn in Aquarius. But the epoch chart gave the story. A man high in rank, a prince of state and of the church—his power over others almost absolute; his mind fine in its development, his life constructive and benevolent. That was the open side. Under all this was a sensual nature of unusual demand, and since the man was a priest, he was forbidden any normal expression of the passionate side of his nature. But his power in the two directions gave him unlimited freedom, and he used it secretly. He lived two lives, as many do even today. The chart of epoch told the story in clean-cut definite terms: of a life that was like a beautiful marble temple to the eye, but deep below ran a swift, black river, hidden, dreadful,

and shameful. The good wrought in that life is today expressed in the mental health and kindness, but the body which was used to express the violent emotions is now helpless.

It is easy to see that a tolerant and sympathetic attitude must be brought to the study and use of so far-reaching a source of knowledge, and more than all else the astrologer must be full of a wish to serve and see truly beneath the brief star scroll the plan of the soul in its progress toward perfection.

Another comparison may be of interest to the students who have benefited so greatly through the work done by Max Heindel. His birth chart is known to be No. 3 in those given in *The Message of the Stars*. The epoch chart based upon this natal chart and agreeing with it in all demands as to sex, life events, and important facts may be accepted as probably correct and falls on October 22, 1864, 10:32 P. M., local time.

At epoch we find the early degree of Leo 4:54 ascending and the Moon on the ascendant in Leo 6:50, a trifling correction of less than one minute in the given birth time. Neptune is the highest planet in the chart, though in this case placed in the 9th house, trine the Moon and ascendant, and trine Jupiter in his own sign of Sagittarius in the 5th—a definite and clear intimation of the higher qualities already won. This is further revealed in the Sun exactly trine Uranus from the sign Libra to Gemini. This configuration also includes Mercury and Saturn in Libra and Mars in Gemini, the trine from Mercury to Mars being almost exact to a minute. To my way of thinking Uranus is a very powerful force in a mental way, though I have no wish to argue about the matter of octaves. In this epoch chart I feel that the trine from Uranus to the Sun is very important, falling as it does in the airy triplicity, and to me the epoch gives a picture of very high mental attainment as well as spiritual quality of a most unusual sort. Neptune in the ninth house at epoch indicates the trend of the life, and the chart of birth shows the use to which this knowledge was to be put.

Jupiter had progressed to a trine of Neptune in the epoch chart when the real work was begun; the progressed Sun was very close to the progressed Jupiter and also to a trine of Neptune while the Moon was leaving a sextile of the Sun progressed, and going to a trine of Uranus

and Saturn and a sextile to Mercury. Mercury progressed was at this time sextile the radical positions of the Sun and Saturn. All this seems to me a very powerful support to the directions of the natal chart at this period; for the Sun progressed of the natal chart was at this time in about 10 degrees of Virgo, with no especial support, while the Moon progressed of the natal chart was transiting Aquarius.

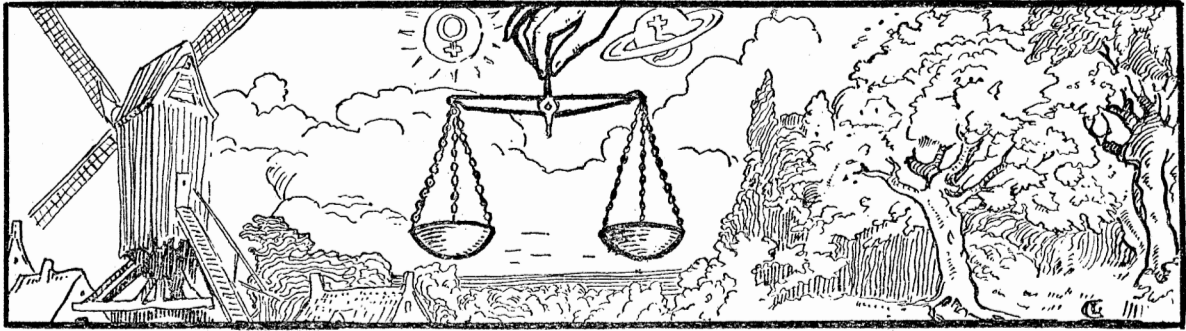
Comparing the two charts one is forced anew to a realization of the sacrifice made by any advanced soul who loves the struggling human race and dedicates himself to its service. Mr. Heindel's birth chart is not to me nearly so informing as his epoch, though his natal chart shows the handicap he assumed in order to come and do his work.

At the time of his release from the task, in 1919, both charts show the same lunar directions: a Moon leaving a square to Saturn and completing a return to its original position, or the end of a second cycle. The solar directions of the epoch were an exact parallel to Uranus and Mars, a very close opposition from the progressed Sun to the retrograde Uranus, and the Dragon's Tail exactly square the Moon.

A great many questions come up in the study of the epoch that only time and patient investigation can answer. It seems to me to be worth some effort, and my scanty leisure is given to this with a willingness that is at once pathetic and amusing—for there are many earnest students of astrology who feel that material proof of event or circumstance must be possible or the time is wasted. To those practical brethren I say: "Stick to the thing that is convincing and real to you; don't bother with the epoch. It costs time and patience and challenges your accuracy, but if you once really try it out, it has a lot to give."

However widely one may read, there is always to be found in any authoritative teaching the statement that all evolutionary progress is in accord with the astrological cycle in force at the time or to be in force in the future. And again the epoch chart helps us to make real this teaching, for if it is true in its relation to the future, then it has always been true, and so important a thing as the return of a soul to its task on earth must have its place and time suited to its needs and possibilities.

The Children of Libra, 1923



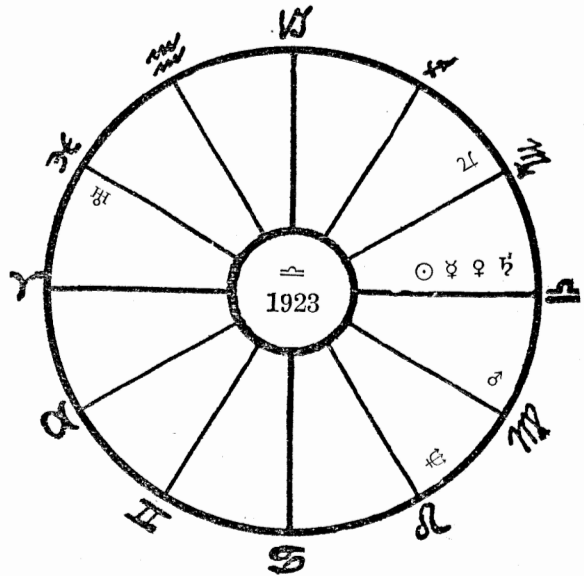
A Character Delineation of the Children Born Between September 24th and October 23rd, inclusive, 1923.

The Children of Libra are as a rule like the symbol which represents this sign, the scales. When a soul is born under this sign, it has reached a period in its development when it must be weighed and tried. This being an equinoctial and also a cardinal sign, Libra people feel intensely; whatever they enter into they do with all their force, and like the scales they are at one time up in the heavens with joy, aspiration, and hope, then of a sudden they may drop to the very bottom of despair and hopelessness.

The children born this year while the Sun is going through this sign will have the full characteristics of Libra, for Saturn is exalted in Libra and therefore is at its very best. Venus also lends her beauty and gives her very best in this sign, for she is at home here. With Saturn, Sun, Venus, and Mercury all in this sign, these children will have an artistic trend of mind, with a sweet and pleasing personality which will attract many friends.

Mercury unfortunately is retrograde between September 24th and October 8th. Retrograde planets indicate latent possibilities, opportunities that have been wasted in previous lives, and the Ego with such planets is handicapped as a result in this life.

Venus, Sun, and Saturn in this sign of art, sextile to Neptune in Leo indicates that music would bring out the very best in the nature of these children. These positions of Neptune, Venus, and Saturn give talent for stringed instruments, the harp or violin. Music will also



assist these children to overcome their tendency toward gloom.

The children born between October 9th and 23rd when Mercury is again direct will be more apt than those born earlier to succeed in mental work such as that of architects or landscape gardeners. They will also be able to develop and satisfy the artistic instincts. With Jupiter trine Uranus from Scorpio to Pisces, two fruitful signs, they will have original ideas in landscape gardening and the like.

NOTE: We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June, 1917. Twenty-five cents each.

Your Child's Horoscope

Free delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people to find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, is entitled to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

We Neither Cast Nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine and in connection with our Healing Department. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to give *Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth if known. If these data are not given, the reading cannot be made.

NOTICE: Applicants for readings *should be very careful* to state when DAYLIGHT SAVING TIME was in effect at birth, or the delineation will be in error.

REGINALD T.

(Continued from September)

When planets have exchanged signs, as in the case of Saturn and Mars in this horoscope, even though of opposite natures, the exchange causes them to become "chummy," and they work together well; their influences are blended.

Mars is exalted in Capricorn. This Mars-Uranus combination on the Ascendant and Saturn in a martial sign will have a tendency to give Reginald a very stubborn nature. He would delight in ruling others and has a tendency to be unkind to people and animals. He is one who will be very difficult to guide for the above combination of planets will give him a large amount of self-esteem.

But as every cloud has its silver lining, so has each soul its good side. We here find Venus, the planet of love and beauty, exalted in the 4th house in Pisces, making a sextile to Mars and Uranus. This will soften the harsh side of these planets, and being in the 4th house, which has rule over the home, Reginald will be apt to express his better side to those associated with him in his home.

Mercury, the planet of reason, is in Pisces, sextile to Mars and Uranus and trine to Neptune. These aspects will give this boy an unusual turn of mind. Mercury, being the ruler of the 6th house, which is the house indicating the

laboring classes, and Mercury being also the ruler of the 10th house, representing the employer, would indicate that Reginald will be very apt to be attracted to where he may become prominent in settling disputes between capital and labor, for he will be most radical and socialistic in all his views. He may also at some time be active as a politician, and would make a good political leader.

Venus is in a watery sign, square to the watery Moon, and Neptune is exalted in the watery sign of Cancer, square to Saturn, and in opposition to Uranus and Mars. These aspects may give a tendency to drink or the use of narcotics. Venus and Mars are the rulers of the 5th house, pleasures, and the 11th house, friends, who may through pleasures be responsible for influencing him toward the above mentioned habits. But the Sun exalted and strong in Aries, in conjunction with the cautious Saturn and parallel to the law-abiding Jupiter, which is elevated in the 9th house, will give this boy pride of character and a desire to appear well before the eyes of the world. These aspects may also be the means of saving him from doing anything which might bring discredit upon him.

RALPH H. S.

Born October 11, 1921. 12:05 A. M. (Midnight.)

Lat. 44 N., Long. 79 W.

Cusps of the Houses:

10th house, Aries 18; 11th house, Taurus 25, Gemini intercepted; 12th house, Cancer 3; Ascendant, Leo 4-0; 2nd house, Leo 24; 3rd house, Virgo 17.

Positions of the Planets:

Neptune 15-35 Leo; Mars 13-17 Virgo; Venus 18-19 Virgo; Saturn 0-26 Libra; Jupiter 3-17 Libra; Sun 17-21 Libra; Dragon's Head, 17-59 Libra; Mercury 12-17 Scorpio; Moon 13-18 Aquarius; Uranus 6-12, retrograde, Pisces.

Here we have the horoscope of a little mystic, a boy who will, if he receives the proper training while young, be apt to take up the occult teachings at an early age. We find the mystical planet Neptune in the heart sign of Leo in the 1st house, sextile to the ruler of the horoscope, the Sun, which is in conjunction with the Dragon's Head. The Dragon's Head is Jupiterian in nature. The Sun and the Dragon's Head are in the sign of Libra, the scales, the sign where the soul is weighed and tested as to its strength. The Sun is trine to the mystical Moon, which is in the advanced and humanitarian sign of Aquarius and in the 7th house. Therefore this boy will have high ideals and the possibility of carrying them out so as to bring out the best that is in him if he receives proper encouragement from his guardians. We would warn them not to use the cold and binding method which is so often found in the home, the Saturnian method of "Don't do this," and "Why don't you do that?" which has a tendency to crush the individuality. In a nature such as we have here this would be apt to scatter the good and bring out the evil.

We find a tendency here which if allowed to develop will endanger the future good prospects. Mercury, the planet of reason, is in the impulsive, martial sign of Scorpio, square to the Moon and Neptune. This affliction coming from fixed signs and the angles is likely to be difficult to overcome and may have a tendency to scatter mental effort. It also gives a tendency toward untruthfulness; we would caution the parents to watch this boy closely to see that he adheres strictly to the truth.

Uranus and the Moon are both restless planets, vacillating when afflicted, and Ralph is apt to waste his mental efforts unless the parents guide them into the proper channels. Mercury, however, is sextile to Mars and Venus. These last two planets are in the sign of Virgo, signifying the nurse, dietitian, chemist, and with Mercury trine Uranus in the sign of Pisces this boy's in-

terests will be likely to turn toward healing, the chemistry of food, and dietetics.

A person with Neptune in Leo on the Ascendant must do things in his own way. Such people are odd and restless, wanting change, especially when the Moon is in opposition to Neptune and square to Mercury. Should the restrictions in the home interfere with the expression of this boy's originality, they might drive him from home to seek his fortune in far-off lands.

Saturn conjunction Jupiter in the sign of Libra is apt to restrict the circulation of the arterial blood, and also cause some difficulty with the kidneys.

VOCATIONAL

DAVID McD.

Born November 7, 1906.

8:30 A.M.

Lat. 42 N., Long. 88 W.

Cusps of the Houses:

10th house, Virgo 25; 11th house, Libra 24; 12th house, Scorpio 17; Ascendant, Sagittarius 6-35; 2nd house, Capricorn 10; 3rd house, Aquarius 18.

Positions of the Planets:

Mercury 7-0 Sagittarius; Venus 14-39 Sagittarius; Uranus 5-43 Capricorn; Saturn 8-20, retrograde, Pisces; Jupiter 10-57, retrograde, Cancer; Neptune 12-31, retrograde, Cancer; Moon 24-8 Cancer; Mars 5-16 Libra; Sun 14-16 Scorpio.

We have here a horoscope from which it is most difficult to give a vocational reading on account of the many conflicting planetary aspects and the restless state of mind indicated in the nativity. With the common sign of Sagittarius on the Ascendant and the ruler Jupiter in the watery and negative sign of Cancer, retrograde and in the 8th house, and with Mercury, a restless planet, on the cusp of the Ascendant this young man is apt to take up one thing after another. When the least thing discourages him, he will tend to lose his interest and go seeking something new.

Mars, the highest planet, is situated in the 10th house and in the sign Libra. Mars in Libra gives mechanical ability, and when sextile to Mercury and Venus on the Ascendant, gives a talent for architecture and structural engineer-

(Continued on page 255)

Studies in The Rosicrucian Cosmo Conception

The Ductless Glands

Their Functions From the Occult Standpoint

KITTIE SKIDMORE COWEN

THE SPLEEN

(Continued from September)

THE GLANDS BELONG TO the vital body, but the desire body has gained a foothold in the spleen and makes the white blood corpuscles there. The white blood corpuscles are destroyers. The desire body uses the blood to carry these tiny destroyers all over the body. They pass through the walls of the arteries and veins whenever annoyance is felt, and especially in times of great anger. Then the rush of forces in the desire body makes the arteries and veins swell, and opens the way for the passage of the white blood corpuscles into the tissues of the body, where they form bases for the earthy matter which kills the body. We know that the desire body is constantly destroying and breaking down tissue built by the vital body, and this constitutes war between these two vehicles, the vital body (angels in charge) and the desire body (Lucifer spirits in charge), which causes all that which we call consciousness in the physical world. The etheric forces in the vital body act in such a manner that they convert as much of the food as possible into blood, and blood is the highest vehicle of the vital body. Red blood corpuscles are circular disks, concave on both sides, and have no nuclei. White corpuscles are irregular in shape, are possessed of the power of amoeboid movement, and have nuclei.

The white corpuscles are formed as follows: Thoughts of evil, fear, and anger interfere with the power of evaporation in the spleen. The de-

sire body seizes the opportunity and forms a speck of plasm (sticky material of an animal cell,) and this is at once seized upon by a thought elemental, which forms a nucleus and embodies itself therein. Then it commences to live a life of destruction, coalescing with other waste products and decaying elements wherever found, making the body a charnel house instead of the temple of an indwelling, living spirit. Every white corpuscle which has thus been taken by an outside entity is to the Ego a lost opportunity, and the more lost opportunities there are in the body, the less the body is under control of the Ego; therefore we find them present in large numbers in all diseases. In the lower animals from the bird down, all being entirely under the guidance of a group spirit, the blood is nucleated (contains nuclei,) but in the higher animals, which are upon the threshold of individualization, and particularly in man, who has an individual, indwelling spirit, there are no nuclei in the red blood corpuscles.

Even the foetus, which is formed under the sole guidance of the mother during the first three weeks (18 to 21 days) and therefore has nucleated blood corpuscles in that period, forms them no longer after the Ego to which the embryonic form belongs enters the mother's body; and by the time of the quickening (four months later) the Ego has destroyed all the nucleated blood corpuscles. The reason why the Ego destroys these is that it desires to be complete master over all its vehicles, and that is not the case when there is a nucleus or center in the blood

corpuseles which affords a foothold for another spirit. The desire body checks the growth of the vital body through the work of the white blood corpuseles which it has manufactured in the spleen. These corpuseles catch and retain the concretions (solid matter) of the body and form it into bone. If the vital body had uninterrupted sway, it would use all its energy in building, and there would be no consciousness or thought; but as soon as the desire body begins to check the growth by hardening the inner parts, consciousness develops.

The maximum density of the physical body has been attained by the work carried on in the blood, and now we must etherealize our dense vehicle in order that we may lift ourselves and the world out of the realm of materiality into the realm of spirituality. Therefore the first aim of the Ego is to make the blood gaseous. To the spiritual sight this red, un-nucleated blood is not a fluid but a gas, and the higher the state of any Ego the more ethereal is it able to make the blood.

People of a jovial nature and those who are devotedly religious and have an absolute faith and trust in a divine providence and divine love have many less white blood corpuseles in the blood than others, and thereby are able to etherealize it more quickly than those who are always fretting and losing their temper.

The etheric spleen is the gateway through which a constant stream of solar force enters and vitalizes the body.

Specks of plasm (sticky material from animal cells) are formed in the spleen by the desire body when etherealization is interfered with. Thought elementals seize them, form a nucleus therein, and embody themselves in them, where they carry on a separate existence.

HOW THE INVISIBLE HELPERS WORK (In the light of the foregoing)

God is the Grand Architect of the Universe, and Initiates of the schools of the White Brotherhood are also *arche-tektons*, builders with the primordial essence in their beneficent work for humanity. The Invisible Helpers work under the direction of the Elder Brothers. They require a nucleus (a central mass, a point about which matter may gather and concentrate) from the patient's vital body, which is, as the students of the Rosicrucian philosophy know, given to

them in the effluvium from the hand, through the medium of the fluidic ink which impregnates the paper when the patient makes application for healing.

With this nucleus of the patient's vital body they are able to draw upon virgin matter (primordial essence) for whatever they need in order to restore health by building up and strengthening the diseased part of the patient's organism.

This is an occult truth. "All things have come from ARCHE." Arche is the infinite essence of chaos, from God, the Grand Architect, for the building of our universe. Given the nucleus of anything the accomplished magician (white or black) can draw upon this essence for a further supply.

DAVID McD—VOCATIONAL

(Continued from page 253)

ing. Mercury rising sextile to Mars gives ability for writing.

The Sun is in Scorpio, trine to Jupiter and Neptune in Cancer and trine to Saturn in Pisces—Scorpio, Cancer, and Pisces being fruitful signs. This configuration of planets in such signs would give success in horticulture or farming.

We would advise this young man to make up his mind to try one thing and stay with it regardless of all discouragements, for Mars square Uranus, and Mercury square Saturn, Mars also squaring Jupiter and Neptune, will give a tendency toward scattering his forces and will cause changeability and restlessness.

CORRESPONDENCE COURSES IN ASTROLOGY AND THE ROSICRUCIAN PHILOSOPHY

Astrology: To us astrology is a phase of religion. We teach it to others on condition that they will not prostitute it for gain. There are two courses, the Junior and the Senior.

Rosicrucian Philosophy: We have a *Preliminary Course* in this of twelve lessons, using the *Cosmo-Conception* as text book. This is followed by the *Regular Student Course*, which includes a monthly lesson and letter on the practical aspects of the Philosophy.

These courses are conducted on the freewill offering plan. For admission address, The Rosicrucian Fellowship, Oceanside, Calif.

Children's Department

What the Man in the Moon Saw

AGNES JOSEPHINE RIX

I SHALL NOT tell you everything the Man in the Moon saw, for that would take so long a time that you would tire of my story. As he sailed serenely along, he came to a large house and peeped in at the window. Hearing voices, he listened and soon came to the conclusion that he had arrived at the nursery. Two little girls came to the window and drew aside the curtain to look at the beautiful world outside. As they stand in the soft, mellow light which the Man in the Moon casts over them, let me tell you their names and draw you a pen picture of them; then see which you think the more beautiful.

Their names were Maud and Ella. Maud had bright, golden hair that fell to her waist in shining curls; eyes that were the exact color of purple pansy blossoms, and as soft and velvety; a pink and white complexion; dainty little hands and feet; and a form like that of a fairy. Ella had rather coarse, brown hair that could never be coaxed into a curl, large gray eyes, dark complexion, spare form, and hands and feet that looked too large for the slender little limbs.

Now I think I hear you all exclaim: "And do you ask which we think the more beautiful? Why, Maud, of course!"

I knew what you would all say; but that wasn't the opinion of the Man in the Moon, and if you will listen very attentively, you will soon see what caused him to think so differently from you.

"Me see!" said the two year old brother, pushing his curly head between the little girls as they stood by the window.

"Well, see then!" said Maud pettishly without moving.

"Bobbie tant 'each," said the baby, standing

on tiptoe and stretching his little neck in the vain endeavor to look over the sill.

"Go away," said Maud, pushing him rudely, "you are always bothering."

Bobbie's eyes filled with tears, and as Ella turned to take him in her arms, Maud whirled the only armchair in the room to the window, and curling herself comfortably in it seemed perfectly unconscious of the very existence of her brother or sister.

Ella took Bobbie to another window, and holding him where he could see the "pitty bid moon," as he called it, told him the story of the cow that jumped over the moon and all the wonderful things that happened, until the curly head dropped on her shoulder, and Bobbie was wandering in the Land of Nod where the Man in the Moon sent rocking-horses laden with sugar plums to every little boy and girl.

"Maud," her mother called softly from the next room where she was lying on a couch, suffering with a severe headache, "will you please come and bring me some fresh water?" But Miss Maud was too comfortably established to enjoy the idea of being disturbed, so she drew the white lids over the violet eyes and feigned sleep.

Ella laid Bobbie softly in his little crib and going to her mother, said, "What is it, Mamma dear? I think Maud is asleep. Let me do it for you."

Taking the pitcher she tiptoed softly out to the kitchen, chipped ice for the water, and then returning to her mother's room, she moistened her hands in the cool water, smoothed the hair gently from the heated forehead, wet a clean napkin, laid it on her head, and said, "Is there anything more I can do for you, Mamma?"

"No, thank you, dear," said her mother. "When the children become quiet so I can sleep, I shall feel better."

Ella softly closed the door of her mother's room, and going into the nursery amused the children by quietly telling them stories until each in turn followed Bobbie to the Land of Nod.

And now I want you to be quite sure you are listening to what I say, for I am about to tell you something that many older people do not seem to know:

In every heart there is what we call a guest chamber, because we are constantly entertaining guests therein. Now while Ella was doing these little acts of kindness, the Man in the Moon looked through the white lids and the soft, velvety eyes of the little girl in the rocking-chair, and saw that the guest chamber of her heart was a room that was designed to be pure and beautiful, fit for the entertainment of angels; but when I tell you of the guests he saw there, I am sure you will pity her. There were Pride, Selfishness, Vanity, and Indolence; and what was worse than all, they had been fostered and indulged until they had grown as large as giants and completely controlled Maud's actions. Then away in the background he saw some beautiful little figures that had been crowded out by these big giants. The Man in the Moon hardly recognized them even with his sharp eyes; but on looking more closely he knew them as Kindness, Industry, Love, and Perseverance. When Bobbie came to the window to enjoy the moonlight with his sisters, Love said timidly, "Hear the sweet baby prattle; lift him up and show him that you love him." But the big giant Selfishness stepped boldly to the front and said, "Never mind! you can't see so well if you lift him;" so she did as the giant dictated and pushed the dear little brother rudely back.

When Ella took the fat baby in her arms, Kindness said, "Ella is slender and the baby is heavy; give her the chair; you can stand better than she." But Selfishness said, "If you listen to them you will be robbed of every pleasure." Indolence said, "See how inviting it looks; take it yourself," and then as her mother called, he pressed his hands over the white lids and said, "Make believe you're asleep."

Kindness and Love struggled for the mastery

as best they could with their feeble strength and said, "Maud, don't you hear your mother's voice? Do your duty, dear child." But Indolence and Selfishness both clamored loudly, "Keep still; Ella can go as well." And how well Maud obeyed them I have already told you. If Maud were asked to wash the dishes or tidy the room, Vanity would caress her beautiful hands, and Pride would whisper, "They are too beautiful to perform such rough labor; it will coarsen them." So Maud would stand at the glass and look at the reflection of her pretty face and admire her beautiful hair while her poor tired mother took the many steps which Maud might have saved her had she let the beautiful guests control her instead of the giants.

And now my dear little readers, you and I could see the little girls and witness the deeds they performed, whether kind or unkind. But we could not see the beautiful guests or the giants that controlled them as did the Man in the Moon, and so I will tell you still more that he saw.

As the little girls lay upon their pillows, the Man in the Moon saw that the occupants of the guest chamber were not only guests but workmen who were busily fashioning their inner lives.

In Ella's heart the beautiful guests held supremacy, and they were not dwarfs but had grown large and strong. Just beneath the plain exterior they were building a beautiful structure that was daily softening and modifying her features and making them attractive and lovable to all beholders. And he also saw that the giants were deceiving Miss Maud, and all their flattering and petting were done to gain a more complete mastery. Beneath the surface they were fashioning a black, ugly, shapeless mass that would in time close like a wall around the beautiful little guests, and when they were completely shut in so that even the faintest whisper of their voices could not be heard, the big giants would no longer conceal their motive behind a mask of flattery, but would leave stroke after stroke upon the fair surface of Maud's face until it became a true representation of themselves.

And now, my dear little friends, guard well the guest chamber of your hearts that the giants gain not the mastery.

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 and birds for food, and so 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 we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

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.

Vibratory Methods of Healing

BY A FELLOWSHIP STUDENT

MANY OF US have been intensely interested in the electronic treatments of Dr. Abrams of San Francisco, who, his friends claim, is diagnosing and curing disease through electronic reactions.

We here quote from different writers who have brought before the public the wonderful work of this man:

"Dr. Abrams explains that the nervous system of the body consists of millions of minute fibres and lines of communication, which apparently correspond to different rates of vibration. At least he has observed that if he presses an electrode to the forehead of a human being and admits to the body radioactivity of a certain vibratory rate, that activity will affect certain nerve channels and no others; it will travel through the body and will manifest itself at certain nerve ends, location of which can be detected by patient search. Wherever the impulse goes there will be a minute increase in the activity of the cells, a little more blood will flow to that spot, the cells will dilate, and there will be what physicians know as a 'dull area,' to be discovered by percussion." . . . "The nerve threads all carry different vibrations, and if radioactivity is introduced into the body, they instantly sort it out and manifest it in a certain area, which can be found." . . . "Human blood contains many vibratory rates; it con-

tains not merely the vibratory rates of disease; it contains rates dependent upon age and sex, others upon race, others upon family." . . . "Another of his findings is on the transference of vibration by hand. He has definitely established that in writing the bodily energy passes from the finger tips to the paper, and is there fixed like a mordant with the ink from the pen. From this transferred energy it is possible to elicit electronic reactions showing sex, approximate age, racial characteristics, and the nature, location, and virulency of the disease with the same certainty as from an examination of the blood." . . . "Ascertain the vibratory rate of the disease, ascertain what current will cancel that reaction, and then pour into the body a current of that rate and you destroy the activity of the germs. You cannot, of course, always restore tissue; if a lung has been eaten away by tuberculosis, you cannot build a new lung."

A fellow student of the writer has the power of healing, but seldom uses it and never assertively. He does with the hand what Dr. Abrams does with the electrode: the sensitive finger tips will pass over the patient's body in a smooth, even manner, usually over the spine, singling out and testing the different nerves, for each nerve is a part of the electrical machine of the human body. Suddenly the hand will stop and a finger will be pressed on the diseased part. The

patient will be asked if that is the place where the trouble is located, for one of the nerves has responded to the treatment. Usually there will be an exclamation of pain, for the nerve connected with that particular part of the body, whether it be the head or the stomach, will respond and send its message along the line of communication. The magnetic force from the hand is then used to treat that particular nerve.

This student once cured a lady traveling on an ocean liner who thought that she was in the last stages of heart trouble and that she would not see land again unless she were very careful, took no exercise, and ate but little. He gave her an examination but found no sign of heart disease or any other chronic trouble. He gave her a few treatments along the above lines, and in a few days she was as well as ever. His hand corresponds to the instrument which Dr. Abrams uses to find the disease.

The nerves transmit different vibrations, and those which have the highest vibration will respond quickest; also will suffer the most intensely, for example, the nerves of a tooth or the eye. The nerves in the human body are lines along which force travels. Time and time again has this student, working along these lines, located disease by "percussion;" he finds the "dull area" through the vibratory movement of the fingers. Thus we see that to really know and help humanity by curing disease it is helpful to know anatomy, especially that of the nervous system.

Universal consciousness can only manifest in us through vibration. Time and space have their vibratory tones; the "Music of the Spheres" is vibration; the singing of the archetype is a vibration. Everything is vibration, bringing forth different results, for vibration is synonymous with life. Hearing, sight, sense of smell, touch, etc., all are vibration, and will some day merge into one whole in unity and harmony. Healing is a vibration. The writer was instantly healed in a class where the vibrations were very high.

The metaphysician recognizes the fact that to heal his patient he must first raise his vibration so that it is higher than that of the disease. It will be greatly to his advantage if he is sufficiently psychic to see the color to which his patient is vibrating. For example, if the patient is vibrating orange, the healer will raise the vi-

bration to gold, the next color higher in the vibratory scale. The next above that is a soothing pastel green, and so on. Thus by raising the vibratory note of the physical body one immediately lifts it above the destructive level of the disease; hence the disease having nothing to feed on is starved to death.

The next step for the healer to take is to disintegrate and eliminate the inharmony around the patient. The healer by mentally directing the healing force first destroys the inharmonious vibrations in the mind and consequently those in the body of the patient. Second, he raises the vibrations of that portion of the body in which they have become lowered. Third, he supplies new elements to that part from which he has driven out the old. Thus he transmutes inharmony into harmony, the result of which is health and new life.

Hints for Health

BY THE EDITOR

HAVE YOU EVER observed the trees in an abandoned orchard or in a section of the country where there was a lack of water, poor drainage, or poor soil? In such barren and unsettled districts you will find indications of a lack of certain minerals in the soil, and the trunks and main limbs of the trees look snarled and full of eruptions. The bark is shriveled and rough, and the leaves are dull and curled.

Then if you will pass from this part of the country into a fertile valley where the farmer looks prosperous and his cattle sleek, you will note that the bark of the trees is smooth, the limbs straight and symmetrical, the leaves glossy, and the fruit large and luscious.

Have you ever stopped to reason why one part of God's great universe is so barren, so coarse and dry and lacking in beauty, while another part of it is entirely the opposite and its animal population looks sleek and well fed? Do we not find this same condition expressed in human beings? Sometimes we see a home where the parents are gaunt, sallow, irritable, eyes and hair lacking in lustre; and the family of children express the same condition. The growing boys and girls of such a family when passing through the period of puberty are pale, with

faces covered with pimples, throats full of adenoids, afflicted with catarrh, and they are lacking in ambition. The parents must drive these children to do the least bit of manual labor. A lack of beauty, order, and cleanliness is found in this home.

Then we may find a home which expresses an air of hominess, of joy, beauty, order. The parents are clean and well groomed; the faces express peace and joy, and the children are rosy and full of energy. This last family may have less of the material means than the first one, but its members possess something which cannot be bought with the dollar.

Now let us see why the trees as well as man express such a difference, and what the reason is. There is the same underlying cause in both cases which has made this change in outward appearance in the trees as well as in the animal and man. When the soil is lacking in humus, which contains organic minerals necessary for the growth of the plant, and when there is also a lack of moisture in the air and the farmer has no water with which to quench the thirst of the tree, then its growth is stunted. The soil must contain a certain percentage of minerals of various kinds. When there is an excess of one and a lack of another, we have disease.

The animal must also have the right combination of nature's food including the organic minerals. This is evident when we note the sleek, smooth, and glossy coat of the animal during the spring season when green food is plentiful.

If you will study the home life of the family, taking the two extremes mentioned above, the first family you will find has the windows and doors closed. Fresh air, they think, gives them sore throats. The bathtub, if there is one in the house, is covered with dust from disuse. The principal food consists of white baker's bread, spaghetti, potatoes, meat, cheese, and coffee. Fresh vegetables and fruits are comparative strangers in this home. This family is overfed on starches and is slowly dying of mineral starvation.

When the body is fed fresh vegetables and fruits, which contain the proper combination of mineral, and when given plenty of fresh air and water, the old dead cells which have become useless are forced out of the blood, and these minerals supply material for new cells. The old

skin is thus shed, and the water keeps the pores open, that is, if the skin is kept clean and the rooms full of oxygen. Every dead cell is to the body what a dead carcass is to man—a menace to health. It behooves a man to keep his body as free from this dead matter as possible.

When the intestines and the blood stream are filled with an overabundance of food so that the blood cannot take care of it, the breath and the skin emit an odor which is most unpleasant to others. Especially do the feet in such cases emit a most disagreeable smell.

The second family mentioned in this article, the happy, healthy, and vigorous family, you will find using a well balanced diet with plenty of vegetables and fruits and no tea or coffee. The windows are open to admit the sunshine and fresh air. The children are not permitted to mince between meals. Order and cleanliness are maintained in this home.

To keep the physical body in good health a balanced ration chosen from the fruits, vegetables, and grains is necessary. Overeating is dangerous. More people die from overeating than from starvation. The skin must be clean; a warm bath twice a week is essential for health, but overbathing robs the body of the ethers. Unless a man has an overabundance of vitality, the daily tub bath is dangerous, but a quick sponge bath or a brisk dry rub removes all the old surface tissue and causes the body oils to flow freely to the surface of the skin, insuring a good circulation.

If a man does not drink sufficient water to flush the poisons out through the skin, kidneys, and bowels, then elimination of poisons must be made through the lungs; and if the doors and windows are kept closed, the poisons exhaled will in a short time pollute the air of the room. It is claimed by the doctors that when a man is shut up tightly in a room for eight hours, he exhales eight cubic feet of carbonic acid gas, and as the air becomes filled with this poisonous gas, it must again be inhaled. Is it a wonder that people living in close rooms often suffer from obsessing entities, which are always drawn to an unclean and poisonous atmosphere?

There's nothing more kindly than kindness,
There's nothing more royal than truth.

—*J. Fenimore Cooper.*

Vegetarian Menus

—BREAKFAST—

Stewed Pears
 Southern Corn Bread
 "Best Ever" Egg Omelet
 Milk
 Cereal Coffee

—DINNER—

Corn Chowder
 German Steamed Potatoes
 Baked Tomatoes with Brown Sauce
 Entire Wheat Bread
 Milk

—SUPPER—

Combination Salad
 Entire Wheat and Prune
 Pudding
 Nut Bread
 Milk

Recipes

"Best Ever" Egg Omelet

Take the required number of eggs; separate and beat the whites stiff. To each yolk add one tablespoon of water; salt to taste. Beat well and put whites into yolks. For each egg put one teaspoon of butter into a baking pan and melt just to browning point, then turn in the beaten egg. Put into a very hot oven for a few minutes until browned. Be sure the dish is large enough, as the omelet rises while in oven.

Corn Chowder

Peel and chop into quarters six medium size potatoes, and slice the corn off three cobs. Put in boiling dish and cover with water, allowing to boil for twenty minutes. Put two tablespoons of oil or butter in a frying pan; when hot, slice one onion and one green bell pepper, allowing these to brown in the oil. Add same to the potatoes and corn. Flavor with salt, celery salt, and paprika and serve with croutons or crackers.

German Steamed Potatoes

Allow two tablespoons of oil to heat in a deep stewing pan. When hot, slice potatoes on top of this. Season with salt and cover with a tight lid, allowing this to steam or fry for about ten minutes. Add one-half cup of water, keeping the lid closely covered, and allow this to steam until the mixture begins to fry the second time. Serve while hot. This may be improved by adding a little chopped parsley.

Baked Tomatoes with Brown Sauce

Use fresh, firm, ripe tomatoes. Place in baking pan which has been well oiled. Put a small piece of butter on top of each tomato. Place in oven and allow to bake for twenty minutes, basting from time to time with brown sauce.

Prepare the brown sauce in a frying pan by using two tablespoons of oil and one tablespoon of flour, allowing this to brown, slowly adding

enough water to form a gravy. Season with salt, paprika, and celery salt. Serve while hot.

Combination Salad

Line a soup bowl with lettuce. Slice into same one small tomato, one young green onion, several crisp radishes, a few sprigs of celery, and part of a cucumber. Serve with mayonnaise dressing.

Entire Wheat and Prune Pudding

Wash and soak dried prunes in hot water over night. The next morning place on the fire for a few moments until they come to the boiling point. Drain and save the juice separately. Oil a deep baking dish, placing in it a layer of slices of stale entire wheat bread, then a layer of prunes, and cover with another layer of entire wheat bread. Sweeten the juice of the prunes, flavor lightly with vanilla or any flavor preferred, and pour over the contents of the dish. Be sure that the prune juice more than covers the top of the bread. Place this in an oven for about twenty minutes or until browned over the top. Serve when cold.

Rosicrucian Emblems for Sale

We have a number of Rosicrucian Emblems on hand. They are hand painted on heavy card, 13 in. by 16 in., in blue and gold, with raised cross and silk roses. Each is provided with a motto card cover. These emblems may be used in healing concentration.

Price \$3.00 postpaid.

CHANGE OF ADDRESS FOR MAGAZINE

Notice of change of address must be at Headquarters by the 5th of any month; otherwise postage should be left with the local postmaster for forwarding the succeeding copy of this magazine. If this is not done, the loss of that number of the magazine will usually result.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

New York City, N. Y., July 3, 1923.

Healing Dept.

My Dear Friends:

I am glad to report to you that my arm is getting along nicely by the help of the Invisible Helpers and your kind thoughts. Dear friends, I wish that you were near, to see the progress made. I can't sing praise enough, I am only praying daily that my spiritual progress will be more and more each day of my life. Thank you all for your wonderful help and thoughts, which I am quite conscious of at times. Yes I feel the "Helpers" working on me. God bless you all,

Yours in fellowship,

—A. T.

—————
Dewsbury, Eng., Feb. 21, 1923.

The Healing Dept.,

Ros. Fellowship.

My Dear Friends:

The very same day I appealed to you for help for my elder daughter, Muriel, for a severe attack of measles with threatened chest trouble, a change for the better took place. I am convinced my prayers, (both verbal and written) were immediately answered, as I asked that her cough might be relieved and it appeared marvelous how quickly it ceased. I am indeed grateful to God and the Invisible Helpers for the aid given. Muriel is practically quite well again but my youngest daughter, Doreen (whose horoscope you also have) has now started with the same disease. Please remember her in your prayers.

With gratitude and love, I remain,

Your very sincere friend and student,

—J. B. D.

—————
Dale, Wis., March 29, 1923.

Rosicrucian Fellowship,

Dear Friends:

Excuse the tardiness of my writing. I am so well and so busy that I forget! I have gained 14 lbs. in weight. All is well except my strength, which is not normal yet but getting so fast. It seems like a dream that I ever was sick. Oh, how can it be, such a sudden change! I feel be-

wildered when I think of it, but the voice tells me, "It is a thing of the past, now rise." All praise to God and the Invisible Helpers: "Not my will but thy will O God."

Gratefully,

—Mrs. E. B.

—————
Spokane, Wash., June 30, 1923.

The Rosicrucian Fellowship,

Dear Friends:—

My report this week is that of happiness. Through the past week I have felt a beautiful consciousness of peace, and in my heart there is a new vision of love and strength. I am grateful to you for your help and am anxious to begin my studies with the Fellowship.

Sincerely yours,

—G. M.

—————
Los Angeles, Calif., Aug. 26, 1923.

Rosicrucian Fellowship,

Dear Friends:

Once more I write to express my gratitude for the wonderful help you have given me. My back is so much better I can hardly realize the wonderful feeling of health and happiness that has come to me. I thank you with all my heart.

Very truly yours,

—S. J.

HEALING DATES

September 5—12—18—25

October 2— 9—15—22—30

November 6—12—18—26

Healing meetings are held 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 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

Chats With the Editor

MY, BUT MT. ECCLESIA has been having a lively time this last month! Herebefore Christmas and Easter have been the busy seasons, but this year the busy times have not let up. There have been many visitors. Every day car after car has stopped at the Administration Building. Some of the people are strangers who have been attracted by the sign over the gate, "Visitors Welcome," and by the beautiful flowers which make Mt. Ecclesia a real show place.

The large, graceful banana trees which are growing on each side of the entrance to the building send their long, far-reaching leaves above the tops of the second story windows. We have already had one bunch of ripe bananas from them, and another will soon be ready to pick.

A friend who is visiting us has presented Mt. Ecclesia with a beautiful bird fountain, a statue of Cupid about the size of a four year old boy, holding a bowl of water where the birds may bathe and drink.

Last Sunday morning we had sixty-one for breakfast, and everybody wondered where sleeping room had been found for so large a crowd. We were certain that the housekeeper had used some sort of magic, for how she could store away sixty-one with room to accommodate ordinarily only forty-eight was more than we could understand. Tents, basement rooms, and the neighbors' cottages were commandeered, some of the workers doubling up and giving their rooms to visitors. Even then some had to go down to Oceanside to find sleeping room.

Well, we have started the new dormitory. Some thought the Editor had considerable nerve to start the erection of a large building with only a few hundred dollars in the bank, but really the need was so great and so many have been denied the privilege of visiting Headquarters because of the lack of room that we felt this must not continue longer. We have always been taken care of and have demonstrated by our

past growth what could be done on faith; for if we really and truly work for humanity, giving all unselfishly and asking nothing in return, then God will always supply our needs that we may not suffer. Mt. Ecclesia has truly been built up on FAITH WITH WORKS, for everybody works. There are no drones here except a few among the bees, of which we have twenty hives.

Mr. and Mrs. Lester A. Cramer of Los Angeles have been with us for the past week, taking a much needed rest, but we fear Mr. Cramer is not resting much, for he is drawing the plans for the new dormitory and assisting us in letting the contracts. Several others of our own men members have also arrived who will assist with the work.

Just recently a poor man arrived who had been waiting to come to Headquarters for several months, having been very ill in a Los Angeles hospital. He had the one hope that if he could only be at Mt. Ecclesia he would get well, but on account of the crowded condition here and the lack of facilities to take care of those who need a nurse, we were previously compelled to write him that it was impossible to make him comfortable. The poor man in his desperate struggle for health arrived, however, and a most pitiful sight he was, but with a marvelous faith in God and the Invisible Helpers. We had only a tent vacant, but this will be fairly comfortable while the dry weather lasts, and we could not turn such a man away. We have the faith that the wherewith to take care of this poor suffering one will come, and did not the Christ say in St. Matthew, twenty-fifth chapter, fortieth verse, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Oh, a heartfelt prayer goes up from Headquarters for the Health School, for the world is so sadly in need of what we can give if we but have the opportunity.

A LETTER WITH A MESSAGE

August 30, 1923.

The Rosierucian Fellowship,
Oceanside, Calif.,

Dear Friends:

Permit me to thank you for the kindness extended to me during my visit at Mt. Ecclesia. Everyone did his utmost to make my stay pleasant—and succeeded.

It was very gratifying to see how eager people were to come to Headquarters, accepting any accommodations even to cots in tents; but I regretted to see that some who came from a distance had to be turned away on account of congested conditions and lack of a place to stay on the grounds. You certainly do need more rooms to take care of those who desire to be and should be at Headquarters.

I was very much surprised on going over your books to see the large amount of valuable work being done and the small amount of donations received—in many cases nothing at all, the average for the Healing Department from Jan. 1 to July 1 being 25 cents per patient per month. The same amount per person was received for the Astrology Courses during the same time.

When one understands the immense amount of work done (2804 personal letters written in the Healing Department alone during the six months, each letter requiring careful, loving thought,) one marvels that the work is done so efficiently and so well on the small amount of available funds.

What seems to me most distressing is the large amount of good work which could be done to benefit the sick in mind and body if the necessary funds were only available for the purpose, but which is held up on account of their lack.

The plans for the new Health School are excellent and should be carried out just as soon as possible. I sincerely hope this work will be started before the end of the year. I can readily see that it is in a project of this kind that some of your best and most efficient work could be done.

If students of the Philosophy and those who have been helped by the Healing Department only understood the great need there is for a Health School of the kind contemplated and the vast amount of good it would do, I feel sure

there would be no trouble about raising the necessary amount of money at once.

Freely have the students and patients received. Just as freely should they give *for their own good* as well as that of the Fellowship, for one cannot continue to grow spiritually nor keep physically well unless he gives of his time and substance in proportion to his means. This is one of the laws of God which cannot be set aside.

For the good of the students of your Philosophy, of those who have been cured, and of the large number asking for and needing help, may contributions pour into the Fellowship. May they come in loving thankfulness for the help, physical, mental, and spiritual already received, and with the earnest wish that they may be of the greatest possible benefit to suffering humanity.

Each and every one should want to do, and appreciate the privilege of doing, his or her part in this great work. May they respond so that the work can go ahead as planned.

Sincerely yours,

E. W. Ogden.

A Prize for the Best Suggestion

We would like to have suggestions from our readers as to the best method of spreading the Rosierucian teachings and carrying their message to the public. We will give one copy of *The Rosierucian Cosmo-Conception* to the person submitting the best suggestion before Dec. 1st.

Agents Wanted

For this magazine and the Rosierucian Fellowship books. A liberal commission is allowed.

Our members and students have here an opportunity to do their part in spreading the Rosierucian message.

Write Us About It.

The Rosierucian Fellowship,
Oceanside, California.

New Photographic Postcards of Mt. Ecclesia

We have seven new and attractive views of the buildings and various parts of the grounds.

3 for 25c—14 for \$1.00.