

RAYs FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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Editorial Department

Topics of the Day from the Rosicrucian Standpoint

The object of this department is to correlate current events with the facts of occult philosophy so as to demonstrate the reality of the super-physical forces which regulate human affairs, and that such philosophy is not visionary but the most practical thing in the world. EDITOR.

Some Benefits of Prohibition

THERE is a great deal of evidence accumulating to prove that the Eighteenth Amendment has so far been productive of a substantial decrease in drunkenness, also in juvenile delinquency.

The following appeared in a recent issue of the *California Liberator* under the caption, "WHAT HAS BECOME OF OUR DRUNKARDS?"

"The number of inebriates in the State hospitals of California on June 30 of each year from 1915 to 1923 was as follows:

Year	Men	Women	Total
1915.....	243	94	337
1916.....	257	67	324
1917.....	214	92	306
1918.....	105	46	151
1919.....	94	47	141
1920.....	32	16	48
1921.....	11	8	19
1922.....	36	8	44
1923.....	23	11	34

The following statistics regarding the decrease of juvenile delinquency since the adoption of the Eighteenth Amendment, appeared in a recent issue of the *Christian Science Monitor*:

"Hobert H. Todd, Superintendent of the New York State Agricultural and Industrial School at Industry, New York, now attending the National Conference of Juvenile Agencies in its 20th annual session at Boston, says: 'The industrial school of which I am the head has a capacity of 700 boys. In 1918, 326 boys were sent to me whose fathers were intemperate. In 1921 there were only 56. In 1918, 80 boys were sent to the school whose mothers were intemperate. In 1921 there were none.'

"'On Randall's Island,' continued Mr. Todd, 'there is the House of Refuge which can care for 800 juvenile delinquents. Prior to prohibition it was nearly always filled to capacity. Now, however, after prohibition the number has been reduced to 300. You cannot refute these figures. And the much heralded bootlegging and increased intoxication lose a good deal of their validity as arguments against prohibition in the face of these facts!'"

These statistics are very illuminating. They show that the Eighteenth Amendment and the Volstead Act are actually accomplishing remarkable results in the decrease of drunkenness and juvenile crime. They also go to prove that the reports in certain newspapers which publish wet propaganda are quite largely false and misleading and therefore not to be considered seriously.

We are told by occultists that the two epochal national movements which have recently been adopted, namely, the Prohibition Amendment and the Woman's Suffrage Act, are a part of the initial program of the Aquarian Age, and that their adoption has been directed from behind the scenes. Therefore there has been no accident in these matters. Consequently we may

be perfectly sure that both are intended to endure, and we may smile at the frantic efforts of their opponents to overturn the former. However, this does not mean that there is no work to be done in frustrating these efforts, for if we go to sleep on the job, we shall find that valuable time will be lost and much additional work will have to be done to make it up. Therefore we should co-operate with all local and national agencies which aim to make the Prohibition Amendment a permanent and successful institution in the United States.

Reform in Surgical Operations

IN October there was held in Chicago the thirteenth Annual Convention of the American College of Surgeons. During the progress of this convention Dr. Wm. J. Mayo, the world famed surgeon of Rochester, Minnesota, made some rather startling revelations regarding incompetent practitioners. We quote from his speech as follows:

“There are 150,000 medical practitioners in the United States, and more than 50,000 of them are performing operations, although but 10,000 are qualified surgeons. Only 5,000 maintain membership in this organization, which is necessary to keep abreast with progress.

“America has a sufficient number of trained surgeons to do the necessary work, and the untrained men in justice to the patient should not undertake surgery. The man who trades commercially on the confidence of the patient is the most dangerous member of the medical profession. The sale of patients by the general practitioner to unscrupulous surgeons has led to unnecessary operations and has become a public scandal.”

Dr. Mayo advises prospective patients to consult the directory of the American College of Surgeons for information regarding reputable

men in all parts of the country who are competent to perform necessary operations.

The following is an extract from a report of the Los Angeles Times on the convention of surgeons noted above, showing some of the points brought out in the course of their deliberations:

“A warning was sounded against permitting unscrupulous doctors to perform operations without positive assurance that such operations are necessary. One may pay a high price to have something removed that cannot be restored when styles change.

“It is better to retain all the teeth possible and have them treated and filled than to have them removed and false teeth substituted.

“Many women suffer pains because of their slovenly postures or lack of care of their bodies. They rush to a surgeon to have him remove some of their organs, when what they really need is sound advice regarding standing and sitting positions and the kind of clothing they should wear.

“There are forty per cent fewer operations now than there were six years ago. The American College of Surgeons is definitely lined up against useless and unnecessary operations. An eye, tooth, arm, or other member can easily be removed, but all the skill in the world cannot replace the lost part.”

From the above we may see that the craze for surgical operations is somewhat abated, which is a most hopeful sign.

The Rosierucian position in this matter is as follows: All disease is primarily the crystallized effects of inharmonious emotions and destructive thinking. Even hereditary and apparently accidentally acquired diseases are the products of such emotions and thinking in a previous life. Therefore the fundamental means of healing must necessarily be a change in the prevailing mode of thinking and the disciplining of the emotions. However, we recognize the fact that since we are living in a material world in physical bodies, physical means may be profitably

used to facilitate recovery from disease, in connection with mental and spiritual processes of healing.

In certain cases we believe that a surgical operation can in a few moments of time accomplish the removal of growths and formations which would take weeks or months for the system to eliminate through the ordinary natural processes. But we believe these cases to be comparatively few.

We are told in occult philosophy that the unnecessary removal of any part of the body in this life will result in the Ego coming back to rebirth in the next life with this particular organ or member missing from his anatomy, or partially so. There are undoubtedly many modifying factors in the case, so this statement need not be taken too literally; but at the same time there is unquestionably a basis of fact for it which we may profitably take into account.

In any case, if we are compelled to have an operation, it is only good sense to make sure that we are employing a competent practitioner. We believe that Dr. Mayo's advice in this connection is very timely and important.

Capital Punishment and Meat Eating

WE are informed that Governor Richardson of California recently made a statement in connection with the case of Alexander Kels, the convicted murderer, that during the remainder of his term of office he would not commute any more death sentences.

Alexander Kels was convicted of murdering another man and burning the body in such a manner as to create the impression that he himself had been burned to death. It was brought out in the trial that he wished to make a new start in life, "to start clean" as he termed it. Of course he was morally depraved and subject

to delusions, otherwise he would never have gotten the idea that he could start clean by murdering another person.

But he was a butcher. He was accustomed to taking life; therefore life meant comparatively little to him. Of course he was accustomed to taking only the life of an animal, but it is only a long step from that to taking the life of a human being. He had been brutalized by his trade. This fact was undoubtedly only a contributing cause, nevertheless one which cannot be ignored.

From the occult standpoint two factors are involved. The first is the fact that the execution of a murderer is bound to defeat the object of the law in the end, for the reason that it projects him into the invisible worlds, which are close about us, with all his criminal instincts still adhering to him, *and in addition with a hatred of society*. Such a person is earthbound, that is, he cannot get away from the atmosphere of the earth. He immediately proceeds to put his hatred into practical operation by suggestion or telepathy, thereby influencing weak mentalities to commit crimes similar to the one which he committed. Thus waves of crimes are created which are mysteries to the police forces of our cities, but which are no mystery to the occultist.

We maintain that the State has no more right to commit murder than an individual; collective shifting of the blame does not destroy it. Any official who takes the stand accredited to Governor Richardson is making a grave mistake.

The second factor in the case is the fact that taking the life of the animal not only brutalizes the butcher, but it makes those who partake of its flesh partners in the evil results which may follow. In the early stages of evolution the killing of animals for food was sanctioned by the Hierarchs in charge of our evolution; but we have now reached the stage when this primitive method of obtaining food must be discarded by those who expect to advance into the New Age and the New Race.

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

The Quest

LLOYD BROOKE

On many a lonely night my soul and I have wandered through spaces dark;	Into wells of dead fear we have fallen, and have forded sluggish rivers of sensual emotion;
We have searched the arid deserts of desire and found them bare;	Through deserted gardens overgrown with rank weeds of ill omen have we passed.
On wings of silence we have scoured the empyrean in search of the Unknown,	Amidst dead silences we have paused to listen in awe at the soundless flight of unseen forces;
Always to return to earth with the flickering hope that we might find it yet.	We have paused upon the brink of endless Time which maddens the senses to despair;
My soul and I have wandered through countless valleys where fruitless trees abound;	Into the bowels of the universe we have delved together in search of the Eternal;
We have ascended the mountain tops of joyous hope and descended the slopes of despair;	But as the result of our long quest we have found that the Creator does not exist
	Save to those who seek Him first in the secret places of the heart.

The Heavens Declare the Glory of God

MAX HEINDEL

The last talk given by Max Heindel in the Pro-Ecclesia, on Sunday evening, January 5th, 1919.

“THE HEAVENS declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the

sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.”

Everywhere for miles around us we see the glorious sunrise, bringing light and life to all; then the day star mounts high in the heavens, later to decline towards the western horizon in a glorious burst of flame as it sinks into the sea, leaving an afterglow of indescribable, variegated tints coloring the heavens as with liquid fire of

the softest and most beautiful hues, which the brush of the painter can never paint to perfection. Then the moon, the orb of night, rises over the eastern hills, carrying the stars and constellations upward in her train toward the zenith, and following the sun in its everlasting circle dance, the stellar script thus describing upon the map of heaven man's past, present and future evolution among the ever changing environments of the concrete world without rest or peace while time lasts.

In this ever changing kaleidoscope of the heavens there is one star and only one that remains so comparatively stationary that to all intents and purposes and from the standpoint of our ephemeral life of fifty, sixty, or one hundred years it is a fixed point—the North Star. When the mariner sails his ship upon the waste of waters, he has full faith that so long as he steers by that mark he will safely reach his desired haven. Nor is he dismayed when clouds obscure its guiding light, for he has a compass magnetized by a mysterious power so that through sunshine or rain, in fog or mist, it points unerringly to that steadfast star and enables him to steer his ship as safely as if he could actually see the star itself. Truly, the heavens declare the wonders of the Lord.

As it is in the macrocosm, the great world without us, so it is in our own lives. At our birth the sun of life rises, and we begin the ascent through the years of childhood and youth towards the zenith of manhood and womanhood. The ever changing world which forms our environment—fathers, mothers, sisters, and brothers—surrounds us. With friends, acquaintances, and foes we face the battle of life with whatever strength we may have gained in our past lives, to pay the debts contracted, to bear the burdens of this life, perhaps to make them heavier according to our wisdom or unwisdom. But among all the changing circumstances of life and the vicissitudes of existence there is one great and grand guide which like the North Star never fails us; a guide ever ready like the steadfast star in heaven to help us steer our bark of life into clear sailing—God. It is significant to read in the Bible that the wise men in their search for the Christ (OUR GREAT SPIRITUAL TEACHER) also followed the star that led them to this great spiritual light. What

would we think of the captain of a ship who lashed the wheel and let his ship drift with the tide, leaving it to the change of wind or fate? Would it surprise us if he were eventually shipwrecked and lost his life upon the rocks? Surely not. The marvel would be if he should reach the shore.

A great and wonderful allegory is written in cosmic characters in the sky. It is also written in our own lives, and warns us to forsake the fleeting life of the material and to seek the eternal life of God.

We are not left without a guide, even though the veil of flesh, the pride of life, and the lusts blind us for a time. For as the mariner's magnetic compass points to the guiding star, so the spirit draws us to its source with a longing and a yearning that cannot be entirely quenched no matter how deep we may sink into materialism. Many are at present groping, seeking, trying to solve that inner unrest; something seems to urge them on though they do not understand it; something ever draws them forward to seek the spiritual and to reach up for something higher—our Father in Heaven.

David said, "If I ascend up into heaven thou art there; if I make my bed in the grave thou art there; thy right hand shall guide and hold me." In the 8th Psalm he says, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet."

This is nothing new to those who are seeking the light, who have been doing their very best to live the life; but the danger lies in that they may become indifferent, may become spiritually commonplace. Therefore it is of the greatest importance that as the steersman at the helm of the ship is constantly wakeful and watching the guiding compass, so must we continually shake ourselves lest we go to sleep and the ship of our life go off its course. Let us all set our faces firmly towards this star of hope, this great spiritual light, the real and only thing worth while—the life of God.

The Unknown Soldier

A Story

MICHELLE TICKNOR FURLOW

I AM JUST a plain American citizen. My husband and I and our two children lived on a farm and were happy and contented. We dreamed dreams and made plans for the future—how we would strive to give our children more and better advantages than we ourselves had been able to enjoy. Are there any parents who do not have similar ambitions? If there are any, they are not normal. We were quite normal and very, very happy.

Then came the Great War, and my husband went among the first. The son of a Confederate soldier, he saw himself typifying the unity of our States, and he seemed on fire with this vision. We caught his enthusiasm, and we too saw only the wonderful end in the attainment of which he was to be one of the self-chosen instruments. There was never a thought of his not returning—he was too young, too strong, too happy, and too confident of the fulfillment of his vision. How proudly we bade him good-by, living near his camp until he went across all too soon—but we were lending him to a great cause.

Billy was four then and the happiest youngster you ever saw. His father bought him a little silk flag and rigged up a stand on which it could be raised and lowered; and baby though he was, raising and lowering that flag became his religion. It was marvelous the part it played in his daily life.

Well, my husband did not come back. No need to go into the details of those awful days when I gradually began to realize that he would never return. I would not, could not, believe it at first; uncertainty kept hope alive. Others of course died, but their kin received information of some kind that was definite, often personal, while we could learn nothing. I spent much more money than I could afford on useless trips to Washington and went deeper and deeper into debt.

Our little farm where we raised garden truck for the near-by cities had always brought us in a good income. We had lived comfortably and decently, paid the interest on a small mortgage, and put aside something each year for the chil-

dren's educational fund. Now everything changed, and events occurred so quickly that I was hardly conscious of them until they heaped calamities upon us. I had to let our two helpers go, a faithful couple who had been with us since our start. Wages were so high that I could not often hire labor by the day. My daughter had a long illness which had to be followed by an operation. Physically I was not able to do the required work and also market the produce. True, kind neighbors often helped, but—oh, the bitter, hate-filled butts!

My daily program beginning at 4 A. M. consisted in milking and caring for two cows, getting breakfast, sending the children to a distant school, churning, selling milk, sewing, and the washing and ironing necessary in order to keep the children in clothes; also running the tractor and doing other work on the farm formerly done by men. But worse than all this was the fact that I was doing everything with a broken spirit. Hard work has never hurt anyone yet and never will as long as his heart is in the work and he can keep his spirit soaring. But my spirit was crushed; my heart was filled with hatred for a government that had taken my husband and so completely changed our lives. Hating Billy's flag, jealous of his devotion to it, how often I was tempted to tear it to pieces and tell him the truth, the whole truth as only I, the widow of a soldier lying dead in some unknown place, thought I could tell it. Something held me back; from day to day I put off the time of disillusionment. Against my will, it seemed, I was letting live in my children the faith my fathers had and which had been mine at one time, just as by pinching and late hours over the sewing machine at nights I had kept for them the Santa Claus that had been mine.

Looking back now I believe it was Billy's eyes I dreaded most. They were such happy, trusting eyes, so like his father's. I must have feared to see the trust die out and the spirit of bitter rebellion being born in its place. Whatever it may have been it was of sufficient power to hold in check the hatred I felt and to keep it dammed

up in my heart until such time as the floodgates could withstand the force no longer.

Billy was just a sturdy little chap, full of independence, and sometimes almost too full of life. He had lots of dimples and big dark gray eyes. He often dreamed of his father—happy, normal child dreams. His father had rather encouraged the dream spirit in the children.

I, the practical one, had not been subject to dreams, but now my rest was always disturbed by visions of some gigantic and impossible task that I must accomplish and which was never quite completed. On the occasions when I fought hardest against my temptation to destroy Billy's flag and his faith I would dream of Billy. I would see only his face, his eyes full of laughter, gradually fading away as if he were in trouble and just beyond my reach.

The next year the children had to miss much time from school, partly to help me and partly because the winter was too severe for their inadequate clothing; but we worked harder and saved enough to see them through, for I was determined on their education. Then one day Billy came in glowing; the teacher had been telling them of a great event about to take place in Washington—the burial of an unknown soldier. Furthermore she asked each child to bring some contribution with which to buy flowers that their school might be represented. Billy was so full of eagerness and patriotism that I had to turn away and bite my lips as I refused. That night my dream of Billy struggling with something just beyond my reach was more vivid than usual and left me more depressed, but more in sympathy with him when he came home next day full of the thought of the unknown soldier's burial.

"Oh mother, I must have some money! I asked Miss Ada and she said of course there was a possibility of its being my father. I know it is, I feel it, and I will go barefoot all winter if you'll only give me some of the money I have earned."

I knew the effort it had cost him to question the teacher, for Billy, always self-conscious, was beginning to feel the shyness born of poverty. But on the subject of the unknown soldier's burial he lost all shyness, going to the village to borrow papers whenever the great event was mentioned. His eyes—how can I describe them? except to say that they seemed to fairly burn in his head. The night I gave him a dollar toward

the flower fund he slept with the money under his pillow, and I dreamed of my husband for the first time. I saw his face, also Billy's as usual, the latter gradually fading out but with no troubled look—instead a look of wonderful triumph as if explaining what he had been trying to show me all these months. Then came my husband's face with his laughing trusting eyes, but gone in a flash. I saw him occasionally at other times, always introduced by Billy triumphant. I know now that the bitterness and hatred eating at my own heart were keeping me from closer contact, permitting me only these tantalizing glimpses.

And still Billy talked incessantly of the funeral, which was to him in spite of all my arguments really the funeral of his father. At school he immediately rose in favor, and one day someone suggested how appropriate it would be for him to go. His excitement made him restless and wakeful that night, and in order to quiet him I read aloud. I rarely had the time or spirit to read to the children, and we lacked books suitable for them, so I picked up a book at random and read just where it chanced to open. The book was a Bible and the story that of the flight into Egypt. Certainly I would never have chosen the Bible, as I had lost all faith in God as well as in the Government. I had my dream again, my husband's face appearing plainly, and for the first time he spoke. "Take the child and go," he said.

I had never told the children of my dreams, but the next day Billy began to plan his trip in earnest, determined that somehow he would go. For a minute I saw the glory of his eyes dimmed as I went morbidly into details of the mortgage, interest, and other matters, those things that worry and nag and age and kill the adult human being. But the light in his eyes was too bright to be dimmed for long.

On every side I was fighting a losing fight. Soon we must give up the place where my heart was rooted in its very soil. We must find different, lighter work, but where or by what means to begin over I had no idea. Remember, I was not quite a rational being then, too dispirited and embittered to think of better ways, utterly hopeless, work-weary, and unable to plan, just dreading any move away from my home. So I do not recall the how or the why, but only remember the fact that Billy, his sister, and I found ourselves a

part of the great throng that did homage to the unknown. My dreams by night and Billy's eyes by day had led us. In the crowds that pushed from everywhere I followed Billy as if still in a dream. To my dulled senses the great display meant only the wasting of so many dollars and cents. I calculated that the money spent on floral offerings and the traveling expenses of only half the throng would support all the widows and fatherless children in the country.

But Billy, his eager, worshipful face! He would look up at some stranger with his dimply smile and his radiant eyes, and the stranger immediately became a friend, to take his hand, hold him up high in his arms, or as often happened, to find better places for us. Men and women of note took notice that day of my little boy. To all he proudly declared, "I know that it is my father," and each and every one answered him, "Sure, son, it must be."

Back at home again with the children asleep I realized that the experiences of the past few days were no dream, but hard, bitter reality. Even my widow's mite had gone to swell the pomp and vanity of a heartless government in a great display that to me made ludicrous sacrilege out of a most pure and sacred sacrifice. With head aching I sat until late at night making column after column of figures, planning for our future. My head rested on a magazine which a woman on the train had given to Billy. The open page announced in large type a prize of a hundred dollars to be awarded in a short story contest. I began again my calculations. A hundred dollars would buy shoes, clothes, and food for my fatherless children, and here it was going to some one who did not need it; perhaps it would be given for some trifling fiction to be read by people who had nothing else to do.

I fell asleep. The scenes I had so recently witnessed passed in review in the most grotesque manner: men of exalted position and foreign dignitaries, decorated with shoes, school books, and dollar marks and weighed down with their load were trying to reach the grave of the unknown, on which hundreds of dollars in steady streams were running about, leapfrogging over more shoes, clothes, books, and food! Then came my Billy's face, radiantly happy, and next that of his father, serene and happy too. But strangest of all another face, hauntingly familiar and indistinct, appeared together with his words,

"Forgive them for they know not what they do." Immediately my husband's face came into the scene again, free from care and doubt, his arms extended until they enfolded me. For the briefest space I too felt free and happy; I felt myself smiling as he kept repeating, "They mean it well, dear, they mean it well."

I awoke, awed, uplifted, refreshed. My first glance took in the printed page before me. The hundred dollars were offered for the most convincing story of dreams that affected daily life. There remained only a few more days in which to compete. I began to write and wrote until daylight the story of my dreams and Billy's eyes. I say I wrote—the words wrote themselves; there was no need for copying or revision for I had written of truth stronger and stranger than fiction. Before I sealed the manuscript I knelt by Billy's bed to kiss him. There by him was his holy of holies, a little table on which was his flag and a picture of his father. Even when half asleep that flag had been reverently lowered!

* * * * *

Oh, yes, I won the hundred dollar prize, but it hardly counted among the many other things I gained. My faith and my vision were restored. Best of all were the letters and friendliness of people who had met us in the crowds of Washington, and whom we occasionally met again.

My dreams of my husband still continue, and a peace that passes all understanding flows constantly into my heart. And Billy! why he takes my breath away with his bear hugs when he says: "Just think, I'm really going to West Point when I'm bigger, and some day I'll be a soldier like my father. I hope there'll be heaps of wars, so I can prove how much I love my flag and thank my country for my father's great funeral."

Oh, Billy boy, we wives and mothers of soldiers hope there will not be any more wars. But you can defend your flag and your country in other ways, by love and loyalty to them and to all the people who make up your country. No matter what comes, Billy boy, remember this, "They mean it well, they mean it well." It is a great-hearted republic, and those of us who live in it and try to belittle it or its government are far more insidious and enemies more to be dreaded than any foreign foe.

A Talk to Those Who Aspire to Be Teachers

MANLY P. HALL

EVERY ONE of those who take up the study of the sacred truths looks forward to the day when he shall be elected of his God to go forth with a message of light and true knowledge to the world. Somewhere within every soul is hidden a great longing, the great desire to express itself, to be of real use in life, and to find the better way of expanding. The mystic realizes that the way to gain is to give out, and that when as a teacher he strives to give to the world that which he has received, then he is most certain to secure more. As his thoughts and his ideals are lifted to the nobler and finer things, as he tries to prove to others the existence of the subtler forces, his own consciousness is lifted, and he is inspired in his message to man. He then not only gives forth but also receives a great spiritual ordination, a baptism of life and power, which glorifies him as in his humble way he seeks to glorify it.

Through the passing years the student gazes longingly at the majestic file in the distant shades—that silent band of Illuminated Ones who have reached a point where they are in truth conscious servants of the living God, spreading not the half light of man which is so often false because it is incomplete, but a more perfect light which is flooding into and passing out through a perfect body and an enlightened soul.

The great danger to the student is that he may not be patient. As soon as he realizes that it is possible for him to be a servant of the Highest, the soul longing, hidden mayhap for ages in a body of clay, cries out to hasten the day, and then instead of the slow, gradually ascending path in which the wise walk he eagerly seeks to scale the cliffs and reach the summit by a shorter route. And so the valleys are always filled with the dried bones of those who have fallen because they did not know the road.

The student must realize that not only is he drawn by his own higher nature into the work of serving man, not only is he ordained of the spirit to enter the ministry of his God, but he

must also be called by his brother man. Not only must he feel the desire to serve the world, but the world must receive him. Many there are who have been called by their own great desire but have not been chosen by their brother man. There is something hidden away in even the darkest life which recognizes the One anointed of the Divine, and while the lower man may persecute and crucify the One who is sent to teach him, even while his hands are driving the nails the voice within recognizes divinity.

So the student should learn that he must not only be called of God but also accepted by man, and in this there are two very different things to be considered. To be accepted does not mean that man should acclaim him and place laurels upon his brow but rather that hardships and sorrow confront him. To be accepted means that through a subtle working of nature his message is received. Even as he dies, a great spiritual being catches up the truths that issue from his dying lips and writes them eternal in the heavens. In this way he is accepted of man as the great Masters have been accepted, who though their bodies were torn live eternal because of that acceptance.

This is a very hard thing to explain, and we can only hope that you will understand what we are trying to say. Many an aspiring teacher has realized the truth of this when, in spite of the inner urge to serve and save, none would listen to his words. The great spiritual power which becomes a magnet to the best in his fellow man was not awakened in that teacher, and while his heart was willing the spirit was not strong enough to move his brother. So let not the student go forth to preach the gospel alone, but let him humbly beg that he may be found worthy to receive the ordination of the Anointed Ones; that in his hands may be found the marks of the passion nail, that men may recognize him not only as one who is sent forth but one who is accepted of his God and of his brother.

In order that he may be accepted he must have certain qualification and traits—not of the mind

nor of the body but of the soul and the spirit within. Many have risen like comets and fallen again like shooting stars across the sky, and their places knew them no more. While they were great in mind, massive in philosophy, and ponderous in knowledge, still history has no room for them and Eternity's pages bear no mark of their passing. You do not want to be a teacher like this, whose words are heard while he is here and are forgotten when the day is gone. Most of our teachers in religion today will pass and be forgotten; but a few there be who will live, not in time but in eternity, because they speak not words of mortal truth but of immortal wisdom—and Truth will live eternal while human concepts must fade and pass.

The glory of the moment is not the goal of the teacher, but the power he seeks is that slowly growing thing which, a tiny seed today, will in ages to come produce a massive trunk upon whose many branches will grow the fruits of wisdom to feed the hungry of the ages. He may not live to see the harvest, but then none of the greatest teachers have ever lived to see the fruit of their works. Still they are more alive today than when they walked the earth, for then they were unknown, and now they are immortal. No stone nor stick marks the graves of the Masters of the past. Unhonored and forgotten in their own day, they live now in the Memory of Nature, teaching not only by their words but by their glorious example. Man's words must fade; even the thoughts he gives to the world will fade and cease to be. But the divinely inspired Ego shining out more brightly than its fellow creatures from the encircling garment of fluttering matter becomes a beacon light beside the sea of life and an immortal watchword among the children of creation.

Many things move the teacher to his work. The call of his suffering brothers sounds in his ear, and he is sad. With what comfort he may have gained at the feet of other teachers he longs to soothe the agony in the heart of his brother. So he goes forth to preach the gospel—but what gospel? Does he know the thing he seeks to tell? What has it soothed within his own being that he would give it to the world? Has it made his life the purer and his heart the truer, or has this balm of Gilead merely silenced a crying conscience? Is the thing a truth of value to his brother, or is it but a comfort which means nothing

in the eternal plan? Comfort is not the answer to life's longing. It is but a will-o'-the-wisp which flits with every mood and leaves the soul's desire unsatisfied.

So if you would go out and teach, first find out if you have that which is of real value to the world, or whether you merely have a temporary narcotic to ease the pain awhile, then to leave people broken as before. When one eases the pain of man, he will gain the plaudits of the world, but oblivion frequently awaits such a one in eternity's endless march; while often those who come with words not half so fair, who promise nothing, whose every word tears from you the mists of your desires and leaves you crying beside your shattered hopes—that one may live eternal while hated by man. For with the spirit of truth he shatters the false, and those who shatter the false and dispel human ignorance, though they may leave a bleeding heart, they point the way to the soul's salvation.

That the student may become a better teacher in his walk of life there are certain things he must know, accept, and understand. He need not accept them because another says them but because he has found in the mystic workings of his own soul that they are true. As budding studentship blossoms forth into mastery, certain great realizations unfold to the comprehension of the neophyte. These things are of the first importance; others fill in as time goes on. Listed below are several such considerations by which the student may measure his task and his ability:

1. That person who is inspired to go forth as a helper of humanity, who has received and recognized the call which comes from the heart of the suffering to the heart of one who has suffered, must have courage, the courage of his convictions even though they be unfounded. If he believes not his own doctrine, he will never teach another man. If he accepts them not for himself, he will never find one who will accept them in spirit and in truth. He must dare all, for he who compromises with Truth compromises with God. Such a one is useless and will never be of the immortals. In pain and in pleasure, in glory and in shame, in life and in death, he must stand for that which to him is true, and while his work may not be complete his reward will be so.

2. The teacher is the servant of his students

as God is truly the servant of man; for as the Divine lives to glorify His creations, so the teacher lives to glorify his pupils. If he would be the greatest of masters among men, he must be the most perfect in his service, for indeed the greater the master the more is he a slave. The true teacher lives only that his pupils may have light, and from his own soul pours out the rivers of living water which have come to him and from which all may draw. He is no longer even of earth; he no longer wills his own life, but as an instrument he lives that the Eternal Hand may feed humanity through him, that the Eternal Hand may write its laws with the style of his body, and that upon the instrument of his being fingers celestial shall sound melodies to soothe the aching heart of humanity. The teacher is not puffed up, he vaunteth not himself, but is the meekest among the meek, the most silent among the silent, the most simple among the passing throng. He is all men's servant because he is their god.

3. No teacher who is true claims Truth as his own. It is not his work which he is carrying on but his Father's who is in heaven. He is not seeking to glorify himself but his God and his brother. The true disciple realizes that Truth is the birthright of man, which has been forfeited for things of no account, and his life is ordained to the labor of helping man to regain that which he has possessed but lost in the darkness of his life. No man ever invented a truth; man alone conceives error. The good works of a man are the expressions of his God; his sins he alone may claim credit for.

When the teacher says, "Truth dies with me. I am its appointed messenger," he denies his God, for Truth was before he was and will be when he is no more. Man is here today and gone tomorrow. The work of the student is to perform the labors of the day and go to rest at the falling of each night with the files of his being in order. One garment he lays aside tonight and another he may don tomorrow. So the truth we lay aside this night may have another messenger before the sun rises. All we can say is that we have kept it clean while it was in our charge, and when it passes on to others, our responsibilities cease. Like the runner of ancient Greece, man carries his message until he falls, and then another picks it up—not a new message but a new

runner for each age of the world. And so the teacher, realizing this wonderful truth, says, "Let me have the Light while I can carry it, but when I can no longer feed its flame, give it to another and let me stop; but let the Light go on." He knows that Truth cannot die, for it is the spirit of Eternal Life; and as the messengers drop beside the way, the gleaming torch is caught by others that it may not touch the ground.

4. Let the teacher realize that he will not be heard for his much speaking; that the truth which reaches to the soul of all things is that which is simple enough for the very stones to understand but still great enough to make the planets stop in their orbits. Truth is not many worded nor hard to understand. The simple doctrines of purity, brotherhood, regeneration, and resurrection, while they involve mighty words and mystic mazes of intellectual thought, are of themselves simple things like the Great Ones who brought them to the world. Those who would be teachers of men know that the simpler the creed the greater its power; that which comes the closest to the simple needs of man and the simple ideals which fill his soul will redeem him; while weighty words are wasted on the untrained ear and meet no response from the soul that is hungry.

5. There is no more sacred trust in the hands of a teacher than the faith of his followers. The reverence, love, and esteem poured upon those who serve and save are more glorious and priceless than strings of precious pearls. The love and thankfulness which shine from the eyes of those who sit at our feet to listen are a sacred trust, and woe unto him who abuses that trust. When we impose upon the childish simplicity of the ignorant to gratify greed and desire, we prostitute a sacred thing, and no greater curse can be visited upon the false teacher than to see as he flees from his misdeeds the eyes looking into his which have so often turned to him for help and worshiped him as a god. A curse far worse than that of Cain is upon the one who abuses the faith of his fellow man.

6. The reason why so many beautiful doctrines die is because there is a string fastened to them. Beautiful in themselves, man uses them as a bait for something else, and in doing so is false to the cause that he claims to serve. Never

mind how carefully he may conceal it, that string is sensed, and sooner or later he will fail because he has not been true to the Master's work.

7. A true teacher has no right to *demand* respect or confidence, nor should he expect that others will serve him, take care of his needs, or requite him for his work. His is the privilege to labor—the greatest privilege in all the universe; the privilege of those whom he helps is to help him. When the student and the teacher labor together, helping and being helped, a bond is built between them which no power of man can sever.

8. The teacher is patient. When others do not do their work, he does theirs also; when they cast their slurs in his face, he takes them; when they hate him, he waits in silence and turns not to hate them back. He claims nothing and professes nothing but lets his work alone prove his power.

9. Those who are always telling of their accomplishments prove that talking is their greatest one. Those who know need not tell their thoughts; their actions and their lives are the proof of their knowledge, and that proof speaks louder than any word of mouth. The sweetness and benevolence which mark the Master need no words to describe them. They are the balm of Gilead that heals the pains of the world, and all whom the Master meets, man and beast alike, love him for what he is and not for what he says. The Masters speak not for themselves but only for others. They do not claim to be messengers of the Divine; they do not claim to be appointed of God; they claim no divine source of their light, no divine reason for their works. They only serve mankind and let the world judge the value of their labors.

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We feel that it is a great glory to stand before the world and speak eloquent words and inspiring truths, and many there are who long for the plaudits of their brothers. But the student of Truth knows better; he knows that today they glorify and tomorrow they crucify. No word of man can move the Master, for he knows the fool who utters it. How can the simple flatter the wise? The philosopher knows that he who calls him Master would not know one if he met him.

Remember that of all the things which the

teacher has to face there are none which are so often his undoing as the words of flattery. Surrounded by admirers who will turn against him when the wind changes, worshiped by those who have worshiped others before and will worship others again and by those who having left other faiths to embrace his will in turn leave his to embrace still others—let him not be moved by these things. When the spirit of egotism is born, the spirit of God must go. When the many speak, heed not the words but the source from whence they come. A word of correction from the wise is better than the applause of the world, for the world has applauded before and will applaud again, while the words of the wise are spoken but seldom, and that of which there is not much is usually the most precious.

Judge not the results of your labors; they are in the hands of the Divine. Yours is the power to do, and God will judge the doing. Yours is the privilege to strive, God to reward the striving. Yours is the opportunity to improve; in God's hands rests the result of the improvement. Do that which comes to your hand according to your light; do it as best you can, be it for friend or foe, and you will find that you do no wrong. In glorifying your enemy you prove to man the universal Fatherhood of God, for as the rains fall upon just and unjust alike, so the teacher serves all, pouring upon creed and clan, caste and color, without partiality the waters which have been given him.

If you will follow these thoughts, your privilege will come to ask and to be given charge of one small part of the Master's work. And once one part is given, all rests with you, for each day a new part is given; but few there be who see it.

KEEP THOU MY HAND

TILLIE HEATH

Keep thou my hand, my God, upon the level ways,

As well as on the rocky upward climb.

Oh keep my hand fast held through sunny days,
For I must feel Thee near me all the time.

Oh God, I ask not life, nor wealth, nor fame,
Nor high in Thy regard, great God, to stand;
But through the gladsome stretches just the same
As in the roughest places, keep my hand.

Some Personal Objections to Spiritualism

ROBERT COOPE

MY SENSE of personal identity has burned like a clear flame from very early years. This intense realization of my Ego made me precociously alert to all opportunities. My early environment being very unwholesome, it followed that I made an extensive acquaintance with the seamy-side of life, with very injurious effects, both physical and mental. Then I had a fearful accident which injured my brain while watching a steeplechase. My chances in life may be imagined; yet by some grace I was not swamped, although I apparently had only one chance in a thousand. Then physical culture gave me a fresh lease on life.

At seventeen I commenced to read serious books, having till then read the usual blood and thunder stories which are read by the ordinary boy. The creed to which I later subscribed was that of Emanuel Swedenborg, and through my precocity I easily absorbed his philosophy. Perhaps I owe it to Swedenborg that I did not go mad later, the metaphysics of his writings giving me certain guiding principles. Then I gradually drifted into becoming a morbid phenomena hunter at the seances of so-called spiritualism. But my natural discernment combined with my reading of Swedenborg caused me to reject spiritualism. I know from personal observation that phenomena hunting is helping to fill our lunatic asylums. Haphazard dabbling in mediumship is "playing with fire."

The point I would like to see emphasized in all sane occult periodicals is that "a little knowledge is a dangerous thing." Spiritualism is just one very limited arc of a great circle, and the error lies in its being mistaken for the whole. Materializations and "controls" are toys unworthy of the leisure of a mature soul. Were spiritualism only a senseless waste of time we could perhaps excuse its votaries; our concern is rather that "that way madness lies." Is it not painful that a man should surrender to the vile companionship of a decaying astral, and give his vitality to the low activities of this associate! If the man tries to clear himself of this debasing companionship, great injury can be dealt to him

when he is off his guard or asleep. The injuries are dealt in a manner most subtle, coming from past masters in villainy, and are always aimed at the victim's weakest spot. In my own case I had many moral lapses, and the invisible forces brought all their weapons into play. Perhaps I ought to feel flattered at their attentions, for in their eyes I am reckoned big game. As a rule the most crafty take up their residence in a man's own mind and try to make him believe that their behests are his own spontaneous desires. They try to deceive him in a manner truly amazing.

I asked myself this question many times in my youth: Why should life be such a dangerous adventure? The ordinary things of life, the delights which most men accept as normal, such as love and marriage and children, can be placed out of a man's reach by astral connivance. His position in life which forms the basis on which he would build a household can be wrecked, and this by a gradual sapping of his vitality and ambitions so that his everyday attitude toward the other sex is that of thwarted desire.

Perhaps it is given to few to find "the way" as rapidly as I did. I was early led to read such books as Bacon's *Advancement of Learning*. This book out of many classics has been a potent mentor for me during the last twenty-five years. It is cited here because it shows that what Heraclitus calls "the dry light" is best, namely, that cold unbiassed logic which pierces through the clouds of illusion that at times envelopes us all. No doubt it is much more pleasant to peruse some highly colored occult book, but the light of the mountain top is better than the fog reeking up from the marshes and swamps in the valley. Bacon helps you to help yourself, for with him you have to do your own thinking.

A great number of people lead unbalanced lives; they pay too much attention to one thing, become creatures of one idea, and thereby are obsessed by that idea. Nothing pleases a decaying astral more than to attach itself to a man with one idea; it is able then to settle down comfortably and in time entrench itself in its posi-

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The Adept and the Neophyte

A Story of Initiation

BY "AGRIPPA, 32°"

This story represents the actual experiences of a Rosicrucian student. The incidents relative to Initiation have been translated from subjective experiences into symbolism along the lines of the old Egyptian initiations. The superphysical faculties described are those actually possessed by the Initiate. EDITOR.

(Continued from December)

DURING THE WORST of our danger I had stood beneath the bridge of the ship. Now turning to go below I beheld Saturnius fully clothed, walking back and forth upon the deck. He was not alone, for there with her hand upon his arm was Hodesh. I stood, screened by the cabin from the wind, and watched them as they moved. What could this mean? I had left Saturnius asleep in his cabin. I had only a few days ago said good-bye to Hodesh and had seen with my own eyes her train leave for the West.

They were talking of many things, and I heard Hodesh speak my own name. Saturnius said to her, "Think well, my dear, before you cast away such an opportunity. Henry Brownrig is possessed of much wealth and is heir to a noble name and title in England. And James has yet many things to learn before he can be all you hope he may."

As they were speaking, a sailor passed me upon some errand, and walking between them went on his way, never seeing them nor realizing their presence.

What the reply of Hodesh was I know not, for as I watched, their forms grew thinner and thinner and at last disappeared, leaving me alone. I almost ran down to the cabin. There in his berth lay Saturnius! What strange creature was this who could be in two places at once, and what of Hodesh? What strange company had I fallen in with and who and what was Hodesh whom I loved so dearly?

I decided to get a solution to these questions on the morrow from Saturnius. Quickly disrobing it was not long before I was asleep.

After breakfast in the saloon, the sea having subsided considerably during the night, I inquired of Saturnius the meaning of that which I had seen.

"James," he replied, "I see you are receiving a new gift, that of etheric sight; for many times have Hodesh and I sat near you, speaking of many things, and never before have you seen us. I will endeavor in a few words to explain it to you.

"When Christ came, He 'took away the sin of the world,' purifying the invisible body of our planet. Since that time, the connection between all human invisible and physical bodies has been loosened. The Adept may, when he chooses, leave his dense body and go where he wills in that which is called the etheric body. This is an exact counterpart of the dense body. In everyday life the Ego is within its bodies; its force is directed outward. All its power is used to subdue the material world. While sleeping the dense body has lost consciousness because the Ego is outside of it.

"Concentration is a similar state. It may be entered into at any time. When the senses are stilled outwardly, the Adept may consciously leave his body. This may be understood when it is remembered how one loses himself in an interesting book, becoming oblivious to all that is passing. The aspirant cultivates this faculty of becoming absorbed at will. At the proper point of concentration the thought centers begin to revolve in spirals. At once the Ego leaves the body and looks down upon the physical form as that of another. Some time I will tell you more. Hodesh and I have cultivated this faculty. So, I hope, will you."

A few days after this conversation as we were nearing the coast of Ireland, we ran close to a thunder storm, though the sun continued to shine where we were. As Saturnius and I watched the play of lightning and heard the artillery of heaven, one flash brighter than the rest seemed to stop midway between heaven and

earth. From the point where the flash ceased a great ball of fire dropped slowly to the sea.

"What a gift Prometheus gave to man," I remarked. "I wonder if it were such a mass as yonder ball which he stole from Jove?"

Saturnius replied: "Prometheus did indeed give a great gift to man, even as Tubal-Cain, the son of Cain, gave to men their knowledge of metals; for the Bible tells us he was the first craftsman. Fire, my son, is indeed the most wonderful gift of God. Observe its multiform shapes, its flame wreaths, its spires. It is lying everywhere ready to spring forth in its might at the proper moment. No wonder indeed that the Greek, the Roman, and the Magi fell in adoration before it. It is as it were the lancet windows of another world. It is the beginning of all things, and it will be the ending likewise.

"All knowable things both of the soul and body were evolved out of Fire. God is a consuming fire. In fire He appeared to Moses at the burning bush. As the Shekinah fire He dwelt between the Cherubim. At the command of Elija fire came from heaven and consumed his offering, licking up even the water in the trough.

"Fire is again seen in so-called heathen temples and in Christian churches. On the altar at Mass two lights burn, a symbol of God's presence and the dual nature of Jesus the Christ. Fire is again seen in the Red Light which hung before the Tabernacle, and in the Holy Place there burned the seven branched candlestick representing the Seven Spirits of God and the seven planets."

As Saturnius finished, the sun was setting behind us, and to the south the green hills of Ireland began to turn to purple as the stars came out one by one. We enjoyed the evening air awhile, then went below to prepare to disembark in the morning when our ship should dock at Liverpool.

True to our expectation at dawn we found ourselves at anchor in the Mersey, a half mile from the well known landing stage. We were soon disembarked. Taking a Great Eastern train, after some hours of riding we found ourselves at the Charing Cross station in London. We drove out past the old cross that had seen so much of England's history. Passing into the Strand we turned across Trafalgar Square by the National

Art Gallery. We then continued up Oxford St. and into Russell Square where we had wired for a suite of rooms at the Hotel Russell.

We were soon comfortably located, our rooms overlooking the Square. The next few days were given to getting settled in our new quarters. We also began some studying in the British Museum. It is not necessary for me to tell you of all we saw and did in London, for others, far better writers and travelers than I, have done so long ago. Suffice it to say that we saw London as all others do, with some differences.

One evening we were pleased to receive letters from Hodesh and the Brownrigs, who were enjoying their trip immensely. I received a little note in a hand that looked as if it might have come from the engravers. In the missive Hodesh said that she was thinking of Saturnius and me and that Phillis was very kind to her; but she did not mention Henry at all, which left me in an uncertain mood.

The next morning Saturnius said to me, "You are about to be tried again. The brethren will meet tomorrow. Therefore prepare yourself with prayer and fasting."

We proceeded to Westminster Abbey, and there before the altar in the chapel of Henry the Seventh I spent an hour in prayer. I had learned to pray now, for I had been taught its true meaning.

At its conclusion Saturnius stood beside me. Without speaking he led me forth. We were soon seated in a fast touring car which sped rapidly away. After two hours' riding we came to a large estate. At its entrance was a gate from which on either side there ran a high stone wall covered with English ivy, which moved gently in the morning breeze.

The car stopped, and we alighted before this old gate, which had stood in its present position since the coming of the Normans. Beneath the archway were two great oaken doors studded with heavy nails. Before the doors ran a moat with a drawbridge, which was raised and lowered with heavy chains upon either side. At the center of the arch over the doorway was carved a Passion Cross and in its center a full-blown rose. Upon either side of this cross was another smaller one with a skull upon it.

Saturnius knocked, using a peculiar combination of sacred numbers. The wicket slid back,

and the porter peered out at us. Saturnius gave him the traveling sign of the Order, and immediately the doors swung inward. We entered, and as we passed, the porter bowed profoundly, closing the gates behind us.

He was a strong, sinewy man, well fitted for his post. He was robed in a white gown and hood. Over his heart he wore a red eight-pointed cross, for his was a minor office. Saturnius spoke to him; I had neither spoken nor been spoken to since I had started. The porter called a Frater who was passing. Saying something in a low voice which I did not hear, the Frater bade us follow. Leading the way from the gate he took us through a cloister in which a number of Fraters were passing quietly up and down, with bowed heads, apparently in contemplation. These men were all gowned alike. Some had a crescent upon the breast; others had the fourfold mystic Teutonic Cross. One had the Tau, another the Celtic Cross. Still another, who was apparently an officer, wore the Crux Ansata of Egypt.

From the cloister we passed through the refectory and the chapter house, in the latter of which the leaders were accustomed to meet to converse on matters pertaining to the Order. This was one of a number of colleges belonging to this noble fraternity, which are located in various parts of the earth.

Up a winding flight of stone steps we went leading to an imposing Gothic church. Passing quickly along a narrow way we came to a door upon which there hung a knocker of copper in the form of a demon. This our conductor lifted and let fall. The door quietly opened and we were bowed into what appeared to be a cell. On the wall there hung a large black cross. Upon an altar below the cross there rested a skull and beneath the skull two cross bones to remind one of the uncertainty of life.

Before the altar there stood a man with arms crossed upon his bosom and head bowed in prayer; but what a man! He was at least six feet six inches in height and spare of frame and limb, which made him seem taller. He stood straight as an arrow. His hair was black and thin about the temples. The top of his head was shaven, for we were told later he had taken the vow of celibacy in his youth. He was also smooth shaven. He had a strong chin and a hooked nose that made

one think of the mummy of Rameses the Great, which lies in Cairo. His eyes were blue, seeming to see but little of this world. As we looked upon him he had all the appearances of a man who had conquered all worldly desires. He stood before us, a mystic, a thinker, and an ascetic.

In contrast to his brethren he was clothed with a scarlet cassock upon which there was from shoulder to shoulder and neck to feet a large black cross. At the crossing was embroidered a ruby colored rose. At his waist there was a large rosary, attached to a cross of ebony with a ruby rose upon it.

Saturnius silently made the sign of the Good Shepherd. The Pontiff, for such indeed he was, raised his hand in benediction, giving us the blessing of the Planetary Spirit.

"Saturnius," said he, "welcome, thrice welcome back to thy College. We have missed thee in our conclaves and thy advice in Chapter."

"Right Reverend and Worshipful Adept, thou hast known well what I have been doing in the New World; how there we are giving to the people the teachings of Hermes under the new form, by which none are to follow "Masters," but pupils are to so educate and strengthen the soul that they will become co-workers with the invisible Fraters of the Rose Cross and be prepared for the advent of the Christ Spirit. They must learn to love light rather than darkness for if they love the light, they will find light spirits; if darkness, Lucifer will claim them as his own."

"Well said, Saturnius," spoke the Adept, "So train this neophyte whom thou hast brought among us that that which he finds in the stars and learns from the furnace of the Alchemist may be transmuted into real gold; so all will be well with him as he journeys along the Path."

We heard the booming of a bell and silently followed the Adept as he led the way to tierce. My heart rose in worship as these words were sung by the Fraters:

"Send out Thy light and Thy truth that they may lead me.

And bring me unto Thy holy hill and to Thy dwelling."

Following this came a wonderful chant, using these words from the 133rd Psalm:

"Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran

down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Then the chaplain lifted up his hands before the altar and said:

"Almighty and Supreme High Priest of heaven and earth, who is there in heaven but Thee? and who upon the earth beside Thee? Thy Omniscient Mind brings all things in review, past, present, and to come. Thine Omnipotent Arm directs the movements of vast creations. Thine Omnipresent Eye perceives the secret recesses of every heart. Thy boundless beneficence supplies us with every comfort and enjoyment. And Thine unspeakable perfections and glory surpass the understanding of the children of men. Our Father who art in heaven, we invoke Thy benediction upon the purposes of our College. Let it be established to Thine honor; let its officers be endowed with wisdom to discern and fidelity to promote the interests of mankind; let its members be ever mindful of the duty they owe their God, the obedience they owe their superiors, the love they owe their equals, and the good will they owe to all mankind. Let this College be consecrated to Thy glory and its members here exemplify their love of Thee by their beneficence to men. Amen."

The brethren then filed out to take up again their many tasks. I was led to a cell, given a plain cassock and girdle, and told to pray till I should be called.

I did as directed. Ere the sun of the next day rose above the horizon and while all was wrapped in the silence of the early morning, I heard a knock upon the door. I was summoned. I followed my conductor and was led to the church I had seen the day before. Up the nave I was conducted, carrying a tall burning candle in both hands. We passed the pillars and lancet windows filled with figures of saints of days gone by. We stopped before the closed doors of the Rood Screen.

In a moment I heard the organ peal forth a Christian hymn. As the volume of the music filled the great church, there came from the north transept a procession of the brethren. First came those called Lay Brothers, those who

could not give themselves up wholly to the work and only took a part of the obligation. Next in plain white came the neophytes; behind them, two by two, those who had met the Dweller on the Threshold and conquered; next in purple the officers of the College, composing the Chapter. Behind them came the priests vested in their stoles; then the acolytes in scarlet cassocks, one of them swinging a golden censer; then came the Adept's chaplain bearing the crosier, and before the Adept walked Saturnius in purple robes with a scarlet cap upon his head. Behind Saturnius came he whom I knew not by name but who was both Pontiff and Adept, vested in scarlet cassock and golden cope with scarlet miter.

The brethren filed into the choir. The doors of the Rood Screen closed. I found myself with my conductor standing in a choir stall on the Gospel side.

The Pontiff went directly to the altar. Before ascending the steps he changed the golden cope for a chasuble of white silk with a cross of gold upon it, and upon the cross once more I saw a Ruby Rose.

I heard "Pater Noster" fall from his lips. The Mass went on through the Epistle and Gospel. "Credo" sounded true and strong from man and boy, from Pontiff and neophyte. The secret prayers were passed, and all heads were bowed and knees bent as the canon was begun. When the chalice and Host were elevated after consecration, I saw the latter glow with holy light, for had it not become the body of the Christos, the Bread of the World, the sign of the Real Presence who was man and God?

The service went on till the Pontiff stood at the north-east corner of the altar, and said, "In the beginning was the word—" The Pontiff turned from the altar. The Mass was over.

(To be concluded)

Take me with all my sordid imperfections.
Mould Thou my will and make it one with Thine.
Take Thou my heart, so full of sad dejection,
And still its tremors with Thy love divine.

—Selected.

It rests with women more than with all the preachers to roll this world a little nearer Heaven.—*Jerome K. Jerome.*

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

External Circumstances

(Continued from December)

7. We now approach the other extreme, the metaphysical plan of providing for temporal needs. Every metaphysician will recognize this, and all who see no sense in it are asked to idly pass it by, for in truth a vast Wilderness lies between the two extremes.

8. The metaphysician knows that far above his temporal plane of consciousness his Supreme Self abides. He knows that the Supreme Self is the spark of the primordial Spirit. He knows that the Supreme Self is his Creator and that the temporal personality is but the pawn.

9. The metaphysician knows that his place is to be the medium for the expression of the ideas which come to him. He knows that he only needs to do the work presented to him. He knows that he only needs to "listen and follow" and rest in utter childlike peace as to the needs of tomorrow.

10. And the Supreme Self, Omnipotent and Omniscient, Creator of the child, *including* the Subconscious, provides all things so smoothly and easily that it seems beyond belief.

You must pray and seek—or serve and wait—for the "in-between" is but a Wilderness.

Teaching

1. The teaching of psychological or metaphysical truths should never be engaged in by one who hopes to amass personal wealth through and from such teachings.

2. One who does hope for personal financial wealth through his profits from teaching, must either remain on a most elementary plane as a teacher or be disappointed in his hopes.

3. The truths of Nature are beyond the plane of human ownership. No teacher can "possessively" own truths or laws of life.

4. Any teacher who refuses to give of his consciousness and understanding to those who cannot "pay" for it is barred utterly from passage beyond the very outer portals of understanding.

5. Any teacher who gives of his consciousness *freely* and *gladly* to whomsoever may use it will find that great plenty will always be at hand wherewith to care for all things.

6. Let us first recognize, then, that no teaching of psychological or metaphysical truths should be engaged in with the hope that through the fees from such teachings personal wealth will accrue.

7. No matter what method you follow, there are three utterly essential points to remember if you ever hope to have peace and continuance of plenty.

- a. That income from teaching is "trust money" and not yours possessively.
- b. That you will receive from earth exactly what you give.
- c. That the orthodox conception of the "tithe" has great merit, and a liberal portion of all receipts should go back into the pool of human education and service.

Credit

The great mark of the temporal personality is that it desires *credit* from others for its achievements.

It is most difficult for it to give up this desire for personal credit. It loves to look about and say, "Behold what I have done!"

That is but natural and human. In its place it serves a vital and useful purpose in that it is one of the strongest forces motivating human effort.

But, although it is a useful and valuable desire *in its place* and for a large number of the race, yet—

For the one who would serve only the Supreme Self and find the blessings thereof this desire for personal credit *must go*. And in direct ratio as one ceases to feel personal glory in his work and recognizes that he is only the medium or agent in expression for the higher One within, then is he more truly privileged to serve.

Not only this, but it is necessary that the personality openly and plainly state that it, as one knows "self," is not the originator or creator

of its work, and that no personal glory or credit is due it.

This applies only to that one who is seeking to serve the Supreme Self alone—that Something which brought us in here and which takes us out.

One who would seek to serve the Supreme Self only should realize that he is serving God in bringing forth into action and expression the *ideas* which “appear” in consciousness.

He will realize that more than 95 per cent of his time is engaged in “fill-in,” in common routine of life, and that in perhaps 5 per cent of his time he is directly serving.

No one should imagine that piety is a prerequisite to such service.

All one needs to do is to do his daily work, to carry out the ideas he receives, and to *not* get the notion that the personality deserves any credit for what may be done.

The Spark Within

1. “Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.”

2. Even so is it with him who seeks to solve his problems in life by listening to and serving the Seventh Principle, the Spark, the God within.

3. One does not serve the God within with bluster and strength and personal power.

4. He comes to recognize that the temporal personality is but the pawn, and that the brain is but the *medium* for expression and action. Then the temporal personality knows that “it” is not the *Creator* of the expression, and it knows that the brain has only been prepared and trained for the work it is to do.

5. It is very hard for the temporal personality to admit that “it” is not the creative genius back of its accomplishments. For the temporal personality glories in thinking of the things which it has done.

6. Therefore many of these self-glorifying phases of the temporal personality must *go* before one can truly serve the Supreme Self and receive the reward of care and protection. One must become even as a little child in faith and trust, merely doing his work even as a simple pawn.

7. As the dross of self-elevating personality

is by degrees removed, then can one find all things cared for without struggle or effort.

8. Yet it is not easy in the beginning to trust to that which seems intangible and unreal to solve the daily problems of life. The problem is so very real, and the Spark only something, which is “supposed” to be within somewhere.

9. Yet if you are reading these lines of your own free will, as the months pass the Spark will become more real to you, until one day comes—the Moment.

10. Gradually there will dawn upon you the realization that there is a guiding force within you, and that it has been there all the time. You will come to notice how it attracts your attention to your lessons, and how it brings the teachings which you need to your hand at the proper time.

11. Then will you come to know that your place is to serve That, and That alone. When pain comes, you will realize that it is but the “giving up” of personality *that you may serve more fully*. And as you become like unto the little child, then will you find your needs all provided for.

12. The blessing of it all is this—it is very, very true.

A PRAYER

A. H. FEAR

O Spirit of the mystic deep,
List to the lowly heart;
Breathe in upon the humble soul
Thy wisdom to impart.

Bathe in thy radiant glory, Lord,
The souls of them that seek;
Inspire their minds, sublime their life,
To all, O Father, speak.

Eternal Parent, glorify
The humble and the meek;
Thy radiant Son make manifest,
Give courage to the weak.

By night and day to all who pray
With pure heart and pure mind,
Bestow thy gracious blessing Lord,
And peace to all mankind.

The good God loves each as if He loved no other, and loves all as He loves each.

Question Department

Family Ties in Future Ages

QUESTION:

In the sixth Epoch will family ties be obliterated and the race perpetuated as are high bred stock now, with the object of producing only the best of which humanity is capable?

ANSWER:

We are told in the Rosicrucian philosophy that at the beginning of the sixth Epoch all races, including such stragglers as have been able to catch up, will be amalgamated in one final race, and that all racial distinctions will disappear at that time; also that the unity of all life will be universally recognized. That is, there will then be no "I" nor "you," no "mine" nor "yours."

This, however, will not be for some millions of years yet; moreover it applies only to the state of consciousness, for humanity will still continue to inhabit physical bodies, not only during the sixth Epoch but also during the seventh. Both of these Epochs will have their field of operation on Globe D of the Earth Period, that is, in the chemical region of the physical world. However, the consciousness during these Epochs will have been extended to include the etheric world. Sex will remain through both these Epochs and the propagation of bodies will take place through this medium; but the spiritual status of humanity will have so improved that sex will be entirely restricted to its legitimate functions of generation and regeneration. Family ties and family love will therefore still persist to the extent that certain groups of Egos born in the same family will find their destinies linked together and that they can most profitably work them out together. However, the perception of the fact of the unity of all life and that all Egos are equally brothers will do away with the passionate family ties now so much in evidence, but not diminishing the true love of friend for friend and soul for soul, which is the most perfect fruitage of evolution.

GIVING UP SMOKING

QUESTION:

Is it worth while to stop smoking when a person finds tobacco is a decided benefit to him in soothing his nerves and enabling him to work when otherwise he could not do so?

ANSWER:

Man must learn to control his vehicles solely through the power of the Ego and to use only those substances which build up his vehicles. Narcotics and the majority of stimulants tear down instead of building up, for the reason that they involve the counter-clockwise vibration, which is contrary to the prevailing vibration throughout the universe. The stimulation produced is due to the fact that there is an influx of the lower desire forces when the outer cover of man's vehicles is temporarily torn away by the reverse vibration mentioned above. But like everything else that is unwisely destroyed it must be built up again. A trip on the toboggan from the top of the mountain to the bottom is exceedingly exhilarating, but there is the long walk back to the point of beginning before the journey can be continued.

From the standpoint of pain, being purged of the desire for smoking is approximately three times as painful in Purgatory as here and therefore it is quite advisable to do the work now when it can be done the more easily.

THE CAUSE OF STORMS AND EARTHQUAKES

QUESTION:

Has the moon anything to do with the unusual natural phenomena which have occurred this year, namely, earthquakes, great storms, etc.; or is another combination of planets responsible for these phenomena?

ANSWER:

The planetary combinations influence the production of storms through their effect upon the nature spirits, particularly the sylphs, the spirits of the air, which stir the air into wind.

Volcanoes and earthquakes are the product of another kind of nature spirits which operate from the seventh stratum of the earth, counting from the surface inward, there being nine of these strata altogether. These nature forces are excited to action through the immorality of humanity and unspiritual conditions in general, particularly materialism.

FATALISM IN ASTROLOGY

QUESTION:

Does not astrology teach fatalism, in which case is there any use in prayer?

ANSWER:

Astrology teaches that at certain times in life, indicated by planetary configurations, certain influences will be brought to bear on the individual which will bring experiences of either a pleasant or an unpleasant character, depending upon the nature of the configuration. This much is certain, but as to how the individual reacts to these influences is not certain and is measured by his use of will power. The main outlines of the life are determined at birth, but all the filling in of details is left to the free will of the individual. When this is considered, astrology is in reality not fatalistic. In any case prayer is of great value in refining the vehicles of man and in bringing to his aid superphysical forces. These will enable him to attain a degree of success otherwise impossible and avoid disaster to which he would otherwise succumb.

SURVIVAL OF THE FITTEST

QUESTION:

What is the occult basis of the law of the survival of the fittest, and does the Law of Retribution obtain in the animal kingdom?

ANSWER:

The law of the survival of the fittest is a fact in nature to the extent that those entities which are farthest advanced in evolution are thereby enabled to continue, whereas the weaker ones are frequently unable to meet and conquer the forces of nature which are operating against them on all planes, not only the physical, but the etheric, desire, and mental planes. In order for an entity, be it a man or an animal, to continue in its evolution, it must become capable of mastering the forces of these various planes as it passes through them. The law above men-

tioned, however, does not presuppose that the more fit shall necessarily prey upon the less fit. The Law of Retribution governs in the animal kingdom as elsewhere, but since the animals are under the guidance of the Group Spirits, they very seldom violate the laws of nature, and therefore do not often invoke its penalties.

"THE SINS OF THE FATHERS"

QUESTION:

How can you make the Bible statement that the sins of the fathers are visited on the children to the third and fourth generations agree with the doctrine of rebirth?

ANSWER:

Through the fact that the parents furnish material bodies and material conditions which enable the Ego to work out its self-created destiny. Heredity appears to be a reality, but in fact it is not, for one Ego can transmit absolutely nothing to another Ego. However, as stated above, it can provide the conditions which will enable another Ego to gain the fruition of its own past acts.

THE VALUE OF DRUGS

QUESTION:

Are there not healing properties in drugs?

ANSWER:

Certain drugs have the power of either raising or lowering the vibrations of the physical body, and in some cases undoubtedly afford temporary aid to nature in bringing about a cure of disease. However, we believe that there are comparatively few drugs that have any real value in this connection, and that in any case their usefulness is very limited.

EUGENICS

QUESTION:

What is your attitude regarding the eugenics of the present day?

ANSWER:

Modern eugenics is devoted to the improvement of the race through the improvement of prenatal and other conditions. So far it is good. But modern eugenics is very materialistic; it does not recognize the spiritual element involved in birth and life and death, and therefore many of its deductions are wrong. Its advocacy of not permitting inferior strains to be transmitted

to a future generation by discouraging the mating of subnormal persons is good. But its advocacy of certain kinds of birth control is ill advised. It recommends sterilization of the unfit, which is something that is entirely beyond the rights of any person to decide upon or perform for others.

INHABITANTS ON THE MOON

QUESTION:

Is our moon inhabited?

ANSWER:

We are told in the Rosicrucian philosophy that the moon is inhabited by the stragglers of our life wave who have fallen so far behind that there is no possibility of their catching up in this Day of Manifestation. These stragglers are said to live lives of a very few years in length under conditions vastly different from those obtaining upon the earth. During half of each month they are subjected to the most intense cold due to the shutting off of the sun's rays, which undoubtedly precludes the existence of any but the most rudimentary forms of vegetation.

THE USE OF SKINS AND LEATHER

QUESTION:

Would not a consistent vegetarian refrain from the taking of life involved in the preparation of skins, leather, etc.?

ANSWER:

Yes; this is the ultimate goal of the man who lives entirely in accordance with the laws of nature. At the present time, however, as regards the rank and file of humanity and the economic conditions generally obtaining, it is apparently not feasible to eliminate the use of leather entirely. This change must be brought about gradually as substitutes are found; but it is one which humanity must ultimately achieve. The use of furs, however, should be entirely done away with except in the extreme North or South.

FREE WILL IN PURGATORY

QUESTION:

Do we have free will in Purgatory after death?

ANSWER:

The spirit has free will on any plane of nature on which it may find itself. But the forces of Purgatory involve the element of repulsion and are so strong, in certain regions so terrific,

that the Ego is unable to overcome them. He is compelled to submit to the tearing-out process which is involved. Therefore, practically speaking, he does not have free will for the reason that his will is not able to overcome the forces surrounding him.

Very strong Egos, however, may overcome these forces to some extent and direct their course, but in the end they must submit, for it is like the dropping of the water upon a stone—in time it must wear it away.

THE MEMORY OF PAST LIVES

QUESTION:

Is it possible for me to know my past lives?

ANSWER:

At a certain stage in superphysical development it becomes possible for a person to read the Memory of Nature in which are inscribed the records of his previous lives. These records appear to him as a series of moving pictures.

KILLING PET ANIMALS

QUESTION:

Is it not much more merciful to kill pet cats when moving to a new section of the country than to leave them behind to starve or be subjected to cruelty?

ANSWER:

The taking of life is inadvisable except for self-preservation. Under this heading come the protection from wild beasts and the extermination of vermin which interfere seriously with human well-being. When the life principle has taken on a vehicle, it should be permitted to live out its time in that vehicle until natural causes remove it. We believe that killing is not justified except for the above purposes and perhaps in extreme cases to save an animal from excruciating suffering with no possible chance of recovery from it.

NUMEROLOGY

QUESTION:

Can a person's spiritual development be gauged by his name through numerology?

ANSWER:

The vibrations set into operation by pronouncing the name of a person tend to attract to that person the conditions which will help him to work out the destiny which he has created for

himself in previous lives. Such vibrations are analogous to planetary vibrations upon which astrological influence depends. They are one of the agencies in the process of evolution. They represent to a certain extent the stage of evolution attained by the individual up to date, although they are not necessarily an absolute gauge of his spiritual status. They may represent the final working out of some particular debt of destiny which has been postponed until the present life and which does not reflect the real spiritual status of the individual.

*THE EFFEMINATE MAN AND THE
MASCULINE WOMAN*

QUESTION:

What is the occult explanation of the effeminate man and the masculine woman? Also the case of a young man who falls in love with boys rather than girls.

ANSWER:

When past lives in either polarity, masculine or feminine, have been filled with experiences of an intense nature relative to that polarity, they either create an intense affinity for it or revulsion against it. Therefore an Ego with such experiences comes back to earth expressing the tendencies given by that affinity or that revulsion. In case the Recording Angels decree that he must come back in a body of the opposite polarity to that which is in accordance with his strongest characteristics, then he will exhibit quite largely the traits of the opposite sex.

The fact of a man falling in love with another man is in most cases the evidence of a perversion, which merely means a phase of infantility. That is, as the psycho-analyst would say, he is exhibiting an infantile stage of development or a reversion to the infantile state. This does not necessarily imply degeneracy.

BREATHING EXERCISES

QUESTION:

Can our consciousness be intensified by breathing exercises?

ANSWER:

Yes, very decidedly; but it is unwise for Western people to indulge in breathing exercises beyond mere deep breathing, for the reason that

they have an effect upon the vital body which tends to separate it prematurely from the dense body, a condition which is very dangerous. However, from the standpoint of health, both physical and mental, it is of decided benefit to breathe deeply and consciously.

EXCESS OF ANIMALS

QUESTION:

If the various animals were not killed off periodically, would they not in time become so numerous as to overrun the earth completely and seriously obstruct human progress?

ANSWER:

No; for the reason that there are only a certain definite number of virgin spirits involving in the animal life wave, and that number was determined in the beginning as the one which could to advantage be taken care of on the earth without prejudice to the evolution of the human life wave. The Group Spirits who have charge of animal evolution will see to it that the rate of rebirth among the animals is adjusted to meet the physical conditions prevailing at any particular time. Therefore man need not engage in any indiscriminate killing of animals for fear that they will overrun the earth. However, he has to protect himself against the depredations of dangerous beasts and is justified in so doing.

THE GOSPEL OF CHRIST

QUESTION:

In certain occult literature it is stated that the whole gospel of Christ is but a sublime allegory, symbolizing the progress of the soul to God. How do you reconcile this with the Rosicrucian doctrine that Christ was an actual being who lived upon the earth?

ANSWER:

The gospels are formulae of Initiation, symbolizing, as stated, the path of the soul on the return to its source. But every spiritual truth has seven aspects, we are told, and the one stated above is only one of these. Another and the most important aspect is that the great Sun Spirit, the Christ, actually came to earth and has become its indwelling planetary spirit, as stated in the Rosicrucian philosophy.



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.

The Bugaboo Neptune

MARC EDMUND JONES

THERE IS A PAIR of twin ghosts which should be laid, two extremes, both wrong, in the method of reading the influence of Neptune in an individual horoscope.

Frequently students accept too literally and superficially the teaching of Max Heindel that Neptune influences only advanced souls, thus ignoring its position in the chart. On the other hand a large group of occultists make a fetish of Neptune and proceed to ascribe to him every sort of definite influence in a specific life. As the most recently discovered factor in astrology he has become the pet and plaything of many dabblers in the science.

The influence of this planet is cosmic, ushering in and closing out certain definite cycles of man's progress. In the individual chart Neptune is the indicator of cyclic things which are of little or great influence only as aspects and progressions are made to his radical place, or as

the planet himself by transit goes over vital points in a chart. To ignore him entirely, the first extreme, is to miss an opportunity to learn some given soul's connection with influences out of and above the life stream.

The Law

Three general laws concerning Neptune should be stated:

- (1) Neptune does not belong to our solar system.
- (2) Neptune's fundamental influence is inverting.
- (3) Neptune measures tendencies; seldom marks an event.

The first law means that Neptune is not a vassal of the sun. It may be said that Neptune is the negative pole of the sun, or that Neptune's motion in the zodiac is due to the mutual rotation of Neptune and the sun about an invisible center in fixed opposition to each other. In the

simple nucleated cell which procreates by division (not budding) there is a parallel to this phenomenon of the present stage of Neptune and our solar system. The nucleus of the cell first splits into two equal nuclei. These start to revolve around each other about a mutual center. The substance of the cell is attracted equally to each of them. The cell slowly becomes double-bodied. When the two halves become independent, they in turn split. Our solar system at the present time is at the dumb-bell-like stage of the nuclei of a cell.

Neptune has become visible to us because on the earth in our life stream we have evolved to the point where man individually may begin to turn within himself to seek liberation; and for this process Neptune is necessary. So the second law of Neptune is explained. Since Neptune represents the hidden pole of the sun, he likewise symbolizes the negative or inner pole of the entire universe and typifies the latent polarity of all active bodies that go to make up the solar system. Therefore his influence may always be explained by the simple statement that as a planet he reverses or inverts the usual order, turns it upside down and outside in. The oldest known statement of his influence, directly preserved from Atlantean teachings in the Mayan language of Central America, is that he "set things to revolving upon themselves." His tendency is toward ultimate complete self-revolution, liberation, salvation, at-one-ment.

The third law should now become clear. The long, slow process whereby a man becomes an Initiate or a whole universe turns from cosmic night before involution to cosmic dissolution after evolution never occurs as an event, and so is seldom marked by striking or outwardly noticeable circumstances.

The Application

Neptune's influences are best learned by observation. There are two cyclic marks in the planet's trail which may be watched and studied:

The first is Neptune's ingress into the various signs. These transits into a new sign of the heavens, both preliminary entrance with a retrogradation and final entry with a following sojourn of approximately thirteen years, are cosmic in influence measuring sharply to affairs in mundane astrology.

Neptune entered Pisces in May, 1847, and the

Mexican War marked the influence. April, 1861, brought ingress into Aries, measuring exactly to the outbreak of the Civil War. Taurus—June, 1874, brought Disraeli to power and the most active stage in the building of the real British Empire. Gemini—August, 1887, presented the Interstate Commerce Act to the United States, and the first Home Rule bill in the British Parliament, as symbols of Neptune's influence. August, 1901, and Cancer marked the establishment of the Hague Tribunal, the coming into power of Edward VII, greatest ruling diplomat of Europe, and the rise of Theodore Roosevelt; also the foundation of the Rockefeller Institute. October, 1914, with Neptune in Leo brought the World War and the idealism given voice by Woodrow Wilson.

To recapitulate the Neptune transits in the light of the meanings of the signs even briefly is to show the insidious, inverting nature of the planet, whether the influence be for good or evil.

Neptune in Pisces, sign of lazy aggrandizement and of the discursive reason which finds an excuse for convenient and preconceived impulses, measured to our war of despoliation; yet we acquired California, occultly hallowed ground, unbelievably rich in natural resources and wealth, clearly under the rule of Pisces.

Neptune in Aries, the sign of aspiration and ruler of the head as lord of the body, first knit our country into a real nation. It did so with considerable Mars ruthlessness under the leadership of the ungainly Lincoln. He was curiously suggestive of an Arian mixture of the Udana, the solar breath that leads upward to immortality, and a passion for material results under the other aspect of Aries. The first sign of the zodiac is also the sign of the apostle Judas. Lincoln was assassinated. The South was betrayed to carpetbaggers and exploiters and was forced to purge itself through the hooded K. K. K.—Neptune again.

The ingress into Taurus seemed to show no particular mark in this country but the sign of the second house gave birth to Britannia. Gemini, however, betrayed its nature too obviously for comment; adjustment, balance, equilibrium—"on this hand and on the other hand." Cancer, the great disturbing sign and point of discrimination in any chart, is also the teacher and has as its keywords among others "generosity"

and "expression." The house of the moon, Cancer, is the supreme head of the true zodiac for the undeveloped individual. Leo, the sign of the sun, is the point of highest responsibility in the celestial circle; thus it ushered in the epoch of destruction preliminary to the adjustment for a new age.

Neptunian Groupings of People

The consideration of mankind in thirteen year blocks is interesting, taking together all who have Neptune in the same sign in their horoscopes.

In mundane affairs Neptune displays his influence most at the period of ingress into a given sign. In human affairs his influence is more insidious and much less obvious, because the people who have him in a certain sign must reach maturity, and must approach the period of their generation's control of world affairs before Neptune shows himself.

In a general way the age of twenty-five years may be taken as the threshold of a generation's period of major influence in the world.

Thus individuals with Neptune in Aquarius are now from seventy-five to eighty-eight years of age. Their period of major influence was from 1859 to 1872. Parenthetically let it be said that this is no attempt to assume that men and women approaching forty are inactive. Rather it must be understood that twenty-five to thirty-eight measures the average period in which a man or woman is most willing to hold strong opinions and to fight and struggle, labor and die for them. At forty the average individual has found his niche in life. Under twenty-five he is not so apt to put forth effective effort for the things he may already talk and dream about. These periods are only roughly defined; they overlap and are average and approximate only. But the light thrown upon Neptune's influence by them is clear, sharp, and strikingly definite. This is the result sought. Neptune cannot be measured definitely in terms of tangible matters.

Those with Neptune in Aquarius took hold about 1859. There ensued the great flood age of science and invention. Those with Neptune in Pisces became active around 1875, and following came the period of higher criticism and the questioning of all matters previously thought to be established and settled.

Aquarius—or Apana, the downgoing breath—

set men to putting things under the microscope and to analyzing things, Aquarius being the sign of the house of hopes and wishes, fixed and succedent, practical, tabulative, and given to research and accumulation. Pisces, the impractical and the poet, the discursive reason, sat back upon an easy chair, threw logarithms at the moon, and hurled exhumed and hastily translated manuscripts at God and the Bible.

About 1886 came the general wave of those with Neptune in Aries, and with them came the occult movements. Out of this period grew spiritualism, theosophy, mind healing, Christian Science. Not the beginning of the occult movement but its widespread growth measures to the Neptune influence in the sign of the head. Aspiration is here the principal keyword of Aries. Taurus, with 1899, brought great unrest, the age of the strenuous life. Bicycle riding reached its peak, and woman took the freedom she had talked about. Taurus succedent and fixed, always hard of comprehension, switched this way and that. Being the sign of physical energy and ruling the accumulation of physical force and physical goods, it brought a bustling, busy age.

In the case of Neptune in Gemini and particularly in Cancer it is necessary to look somewhat in advance of the age of twenty-five for the first showing of the influence of a new generation. Under recent conditions there has been a quickening, and adult traits have developed at earlier and earlier ages.

With 1915 came a curious phenomenon. Neptune in Gemini brought in the age of efficiency fussiness, best typified by the comical and generally useless figure, the efficiency man; also demonstrated by the remarkable efficiency attained in the World War in battle but more particularly behind the lines and in the industrial fields.

Neptune in Cancer, the sign of discrimination and expression, ruled by the moon, brought in the precocious young girl with social instincts developed far beyond the previous standards for a corresponding age.

And Neptune in Leo: Leo is pre-eminently the sign of insight. The oldest of this group are only going on nine. Yet ask them an opinion on any subject, and note the wisdom that frequently comes from their childish lips. It is Neptune speaking!

A Defense of Saturn

JOS. WILDAR

SATURN IS PRIMARILY the planet of contraction as distinguished from Jupiter, which is the planet of expansion. These twin forces are everywhere present in nature and have equally important functions to perform.

The real functions of Saturn are constructive; that is, they include the qualities which constitute sound character, create success, and put the person on the constructive side of nature through application and continued effort. These qualities are as follows:

First, mental: Concentration and power of analysis when working through Mercury.

Second, business: Method, system, mechanical ability, capacity for detail; patience, persistence, caution.

Third, social: Justice, faithfulness, tact.

Saturn gives us the building qualities, that is, the qualities by which we can build an edifice to withstand the storms of evolution. Saturn is pre-eminently a builder. The other planets bring success more through inspiration, by which a person is led to do the successful thing at the proper time. But Saturn goes to work and builds success, little by little, patiently, persistently, and carefully.

Unfortunately the negative aspect of Saturn at the present stage of evolution is much more in evidence than the positive. When a person works for self to the exclusion of others, Saturn's constructiveness builds a shell around him and puts *obstruction* in his way. This results in *limitation*, and *sorrow* is the result. As humanity is still very selfish, this aspect of Saturn is to be seen on every side. Under the influence of selfishness Saturn contracts and crystallizes the vehicles of the Ego, which automatically shuts out good. The person then encounters opposition from others because he is demonstrating that he is, at least subconsciously, an enemy to them. If we abuse Saturn, we get bad results from him, but that is not Saturn's fault.

Saturn, the Planet of Analysis

This we will discover when we note what analysis consists of, namely, the resolving of anything into its elements and the classification

of those elements according to their correspondences. Saturn gives method, system, and order. When its vibration is applied to that of Mercury, the mental planet, its contractive properties hold the volatile mind stuff together, and power of concentration is the result, concentration being the primary faculty upon which analysis depends. Synthesis, the bringing together of elements, the opposite of analysis, is also under the rule of Saturn for the identical reasons given above.

Mars is very evidently not the planet of analysis. Mars represents *undirected* energy. It tears apart, dissipates. It is totally incapable of classifying, and therefore lacks the power upon which analysis primarily depends.

Saturn is said to be the tempter, but as a matter of fact he is the initiator. He presents conditions which appear to be temptations, but when the individual has progressed to the point where he refuses to be tempted, then he has developed the power through which he may be initiated into the higher realms. Saturn then becomes the initiator and the doorway to the higher life.

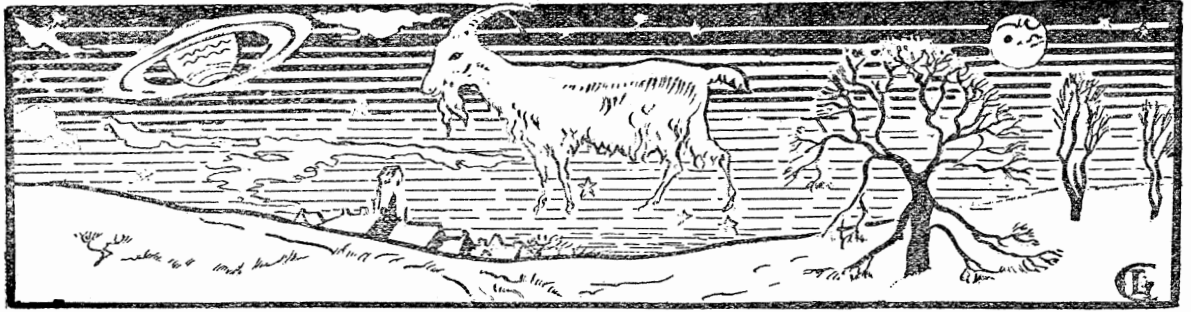
PISCES PEOPLE

The person who finds himself with Pisces on the Ascendant is at the end of one cycle of progress and the beginning of a new. He stands, as it were, upon the threshold of something higher. He is usually not able to live up to the possibilities of this sign, which requires self-sacrifice and nonresistance in absolutely Christ-like fashion. The tendency is therefore to drift upon the sea of life and dream dreams of future greatness. This tendency must be counteracted by every effort of the will, for otherwise life will be a failure, and later the whiplash of necessity will be applied to goad him into action.

There is a strong tendency to mediumship among the Pisces people, and therein is a danger greater than any other on earth. No one should "sit for development" and degenerate into the tool of low spirits, but Pisces people in particular should beware of this. *Max Heindel.*

The burden of the undone task is always harder and heavier to bear than the doing of that task.

The Children of Capricorn, 1923-24

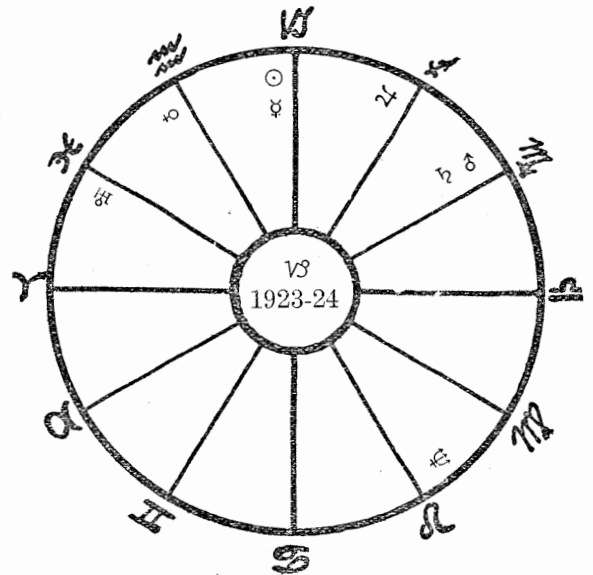


A Character Delineation of the Children Born between December 23, 1923, and January 20, 1924, inclusive.

The children born during the time when the Sun is passing through the cardinal sign of Capricorn, the sign in which the Sun is crucified, the lowest point of its descent, and where the Light of the World is born, like the Sun starting on its upward course are very ambitious to climb to the heights, in their case the heights of honor and material success. As this is the sign ruling the tenth house, the house of honor, authority, etc., Capricorn children love to rule, to dominate others. Give them authority and they will often become very arrogant and hard taskmasters. The afflicted Capricorn is often very discontented and melancholy.

Mercury in Capricorn and Saturn in Scorpio often cause the native to become suspicious and mistrustful of others. These children should be taught tolerance, faith, patience. Jupiter is in the sign where this benevolent planet can express its very best side, namely, Sagittarius, and it will help to a very great extent to overcome the tendencies of Mercury in Capricorn and Saturn in Scorpio, for Jupiter is also sextile to Venus during half of this month, endowing these children with a kindly, benevolent, and loving nature.

Mars in Scorpio, where this planet is at home and strong, will be square to Venus the latter half of the month, and this is apt to excite the lower nature, especially in those born between the 7th and 14th of January, when Neptune will also lend its negative influence by making a square to Mars. The parents should be most careful lest these children form a secret habit which might undermine the health and weaken the men-



tality. Their diet should be free from highly concentrated foods such as meat and excess of eggs, sugar, etc.

Mercury in Capricorn gives a keen and penetrating mind with good reasoning powers. The parents should keep these children busy mentally and not allow the Mars square Venus element to predominate. Make them responsible for little things to develop the executive qualities, for they will take keenly to anything in which they can be leaders, but they will chafe under restriction.

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

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.

JOHN N. A.

Born August 21st, 1917. 12:30 Noon.

Lat. 41 S., Long. 175 E.

Cusps of the Houses:

10th house, Virgo 4; 11th house, Libra 8; 12th house, Scorpio 19; Ascendant, Sagittarius 28-12; 2nd house, Capricorn 19; 3rd house, Aquarius 9.

Positions of the Planets:

Uranus 21-30 retrograde, Aquarius; Jupiter 8-56 Gemini; Mars 16-23 Cancer; Neptune 5-30 Leo; Saturn 7-17 Leo; Sun 27-23 Leo; Mercury 24-37 Virgo; Venus 28-14 Virgo; Moon 3-3 Libra.

We have for this reading the horoscope of a boy with the inspirational and idealistic sign of Sagittarius on the Ascendant. The ruler of the Ascendant, Jupiter, is in its detriment, and as a consequence its influence upon the life of the native is weakened. We find the strongest planet is Mercury, which will have the greatest influence, being in its own sign of Virgo, in the 10th house, sextile to the dynamic Mars, and in conjunction with Venus; therefore Mercury will be the life ruler. The powerful position of this mental planet, which is ruler of both the 7th and 10th houses, will give this boy a keen, deep, and quick mind. The moon sextile to Saturn and Neptune will also strengthen the mental qualities and incline the mind towards the mystical and hidden side of life.

The last decanate of Sagittarius, which is under the rule of Saturn, gives a philosophical tendency with a desire for mental pursuits. With Mercury in Virgo in the Midheaven in conjunction with Venus the study of languages, poetry, and art is advised, especially since the Moon is in the venusian sign of Libra, sextile to Saturn and Neptune, and trine to Jupiter. This gives talent for elocution and for public speaking. This boy will be attracted to and would be successful in work which would bring him in touch with the law as a lawyer or judge.

JOSEPH A. G.

Born January 23rd, 1918. 12:05 A. M.

Lat. 39 N., Long. 121 W.

Cusps of the Houses:

10th house, Cancer 29, Leo intercepted; 11th house, Virgo 2; 12th house, Libra 1; Ascendant, Libra 25-2; 2nd house, Scorpio 23; 3rd house, Sagittarius 25.

Positions of the Planets:

Mercury 8-2 Capricorn; Sun 2-31 Aquarius; Uranus 22-31 Aquarius; Venus 28-19, retrograde, Aquarius; Jupiter 1-29, retrograde, Gemini; Moon 18-39 Gemini; Neptune 5-48, retrograde, Leo; Saturn 11-47, Leo; Mars 2-17 Libra.

This boy has the cardinal sign of Libra on the Ascendant with cardinal signs on all the four angles, and the life ruler, Venus, in conjunction with Uranus in the fixed sign of Aquarius, intercepted in the 4th house. Retrograde and intercepted planets are as a rule latent in their effects.

We find Mercury, the planet of reason, square to the dynamic Mars, the latter in Libra, the sign of its fall. When Mars is in a Venus sign, he resents interference. Such children are very egotistical. Especially due to Mercury square to Mars this boy when aroused may speak very cruelly.

He will have many wonderful plans, and he will talk a great deal of what he is going to do, but he will not be apt to always carry his plans to a finish. With the Moon in Gemini, sextile to Saturn in Leo, and trine to Uranus in Aquarius, he will be most clever with the hands. With Mars in Libra trine to the Sun in Aquarius, if his inventive ability is developed and he is encouraged to carry out his ideas, not alone to tell about them, he may become a most useful and helpful citizen. With Neptune in Leo in the 10th house, sextile to Jupiter and Mars, his inventions will be along the lines of radio, or at least of an unusual nature, and something that will better the standard of inventions already in use.

With Mars in the ascending sign, Libra, he will be difficult to rule, apt to talk back, and impudent to his parents or teachers, which will only strengthen his habit of speaking sharply and cruelly. This may grow stronger and as a result interfere with his success in later years. The mother can do much by her patience and love to bring out the better side of Joseph, for with the Sun in Aquarius in the 4th house trine to Mars her influence would be most helpful in directing the martial energy towards the devotional Neptune, the benevolent Jupiter, and the magnanimous Sun. These three planets are all in good aspect to Mars and could be the means of bringing out the very best within this boy.

VOCATIONAL

ALSTAN S.

Born November 8th, 1899. 7 P. M.

Lat. 49 N., Long. 118 W.

Cusps of the Houses:

10th house, Pisces 3; 11th house, Aries 7; 12th house, Taurus 23; Gemini intercepted; Ascendant, Cancer 4-23; 2nd house, Cancer 22; 3rd house, Leo 10.

Positions of the Planets:

Sun 16-30 Scorpio; Jupiter 19-56 Scorpio; Venus 0-23 Sagittarius; Mars 4-16 Sagittarius; Uranus 7-0 Sagittarius; Mercury 7-36 Sagit-

tarius; Saturn 21-43 Sagittarius; Moon 27-43 Capricorn; Neptune 26-35 Gemini, retrograde.

This young woman has the watery and cardinal sign of Cancer on the Ascendant, with the ruler, the Moon, in its detriment in the 8th house. The Moon rules the second house, finance. The Moon being sextile to Venus and Mars but weak in Capricorn, this young woman will have a tendency to spend more money than she will be able to earn. She will find it difficult to choose a vocation with Mercury, Uranus, Mars, Venus and Saturn all intercepted in the sixth house and in the versatile sign of Sagittarius. She will also find it most difficult to stay in any profession for any great length of time, for Mercury, Uranus, and Mars in conjunction in Sagittarius bring a very restless condition in the house ruling vocation, the sixth house.

Telegraph and telephone operating would be attractive as a profession to one of this nature and with the configuration found in the sixth house. Jupiter, the co-ruler of the sixth house, in conjunction with the Sun in Scorpio gives talent for nursing; but with Neptune retrograde and in conjunction with the Dragon's tail, intercepted in Gemini, a common sign, in the twelfth house, ruling hospitals, and with Saturn in opposition to Neptune from the sixth house, ruling sickness, this young woman would have trouble as a nurse, for she would be apt to become a victim of disease through her sympathetic nature; consequently this would interfere with her success. The Sun and Jupiter in the 5th house, which has rule over children, would give her aptitude for nursing and training young children.

COMPATIBILITY BETWEEN HEALER AND PATIENT

Between healer, nurse, and patient compatibility is determined by the rising sign, Saturn, and the Sixth House. If the rising signs agree in nature so that all have fiery signs rising, or all earthy, airy, or watery, they are harmonious. But if, for example, the patient has a watery sign rising, a nurse or a doctor with a fiery sign will have a very detrimental effect.

It is also necessary to see that Saturn in the horoscope of the nurse or healer does not occur in any of the degrees of the zodiac within the patient's Sixth House. —Max Heindel.

Studies in The Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

ALFRED ADAMS

THE WORK OF EVOLUTION

(Pages 201 to 222, *Cosmo-Conception*)

- Q. What are these Hierarchies called in the Rosicrucian terminology?
- A. "Lords of Flame," because of the brilliant luminosity of their bodies and their great spiritual powers.
- W. What are these Hierarchies called in the Bible?
- A. "Thrones." They were so far advanced that this evolutionary manifestation could give them no new experiences and therefore no added wisdom.
- Q. Where were these Lords of Flame located?
- A. They were outside of the dark Saturn Globes and their bodies emitted a strong light.
- Q. What further is said of the Saturn Globes?
- A. They were so unimpressible that they reflected everything that came in contact with them in a multiple or echo-like manner, giving back the images manifolded.
- Q. What was accomplished during the first Revolution?
- A. By repeated efforts the Lords of Flame succeeded in implanting in the evolving life the germ which has developed into our present dense body.
- Q. When were the sense organs developed?
- A. This germ was further developed during the remainder of the first six Revolutions, being given the capacity for developing the sense organs.
- Q. What is said regarding the development of the ear?
- A. The ear is the most highly developed organ we possess. It carries with greatest accuracy impressions of outside conditions to the consciousness. It is less subject to the illusions of the physical world than the other sense organs.
- Q. What was the condition of the consciousness of the evolving life of the Saturn Period?
- A. It was like that of the mineral of today—a state of unconsciousness similar to that attained by mediums in the deepest trance.
- Q. When was the initial activity of the Divine Spirit in man aroused?
- A. In the middle of the seventh Revolution the Lords of Flame, who had been inactive since they gave the germ of the dense body in the first Revolution, again became active, this time to awaken the highest spiritual principle.
- Q. Where is the work of the various creative Hierarchies started?
- A. It commences in the middle of a Revolution growing in strength and reaching its highest efficiency in the middle of the Cosmic Night, which occurs between Revolutions as well as between Periods. Then it gradually declines as the life wave sweeps on to the middle of the next Revolution.
- Q. When was the work of the Lords of Flame most active in the awakening of the germinal consciousness?
- A. During the rest period between the Saturn and Sun Periods.
- Q. What gives the best idea regarding the nature of this subjective activity?
- A. Observing what happens when ripe fruit falls and becomes buried in the ground. Fermentation and decay set in, but out of this chaos comes the new plant.
- Q. When a Period is passed and all is resolved into a conglomerate chaos, what next happens?
- A. At the proper time the Globes of a new Pe-

- riod are formed and made ready for occupancy as man-bearing worlds.
- Q. What becomes of the evolving life which has been prepared and externalized during the activities of the Cosmic Night?
- A. It is transferred from five dark Globes, which it traverses during the Cosmic Night, to commence the activities of a new creative day in an altered environment.
- Q. How and by whom is the spark of Divine Spirit stimulated?
- A. As the forces of fermentation in the fruit stimulate the seed in the soil, so the Lords of Flame stimulate the germ of the Divine Spirit.
- Q. When does this stimulation take place?
- A. During the Cosmic Night between the Saturn and Sun Periods, and continuing until the middle of the First Revolution of the Sun Period.
- Q. Before the activity in any Period can be started what takes place?
- A. There is a recapitulation of all that has been gone through before?
- Q. How does the spiral path of evolution affect this activity?
- A. This activity takes place each time on a higher scale than the stage in progression which it rehearses.
- Q. Of what is the first Revolution of any Period a recapitulation?
- A. Of the work upon the dense body in the Saturn Period, and is spoken of as the "Saturn Revolution."

SOME PERSONAL IMPRESSIONS OF SPIRITUALISM

(Continued from page 375)

tion. You may meet, for instance, a man who has gone so deep into spiritualism that it is the whole of life to him. Your common sense tells you that he is giving too much attention to this subject. Your common sense will tell you also that the vagaries of spiritualism are unprofitable beyond the fact that spiritualism does demonstrate the fact of life after death.

The average student of spiritualism is greatly concerned about where he is going after death, but he never bothers very much about the "going" before death. If he would think a little of where he started from and the object of the journey, he would incidentally get some informa-

tion about where he is going. Common sense would dictate such a procedure. "To know thyself is of all things the best." Of course the study of human origins is not as easy as gaping open-mouthed at some seance conjuring. It is a colossal joke the way a man will swallow the mystery of birth and agree to forget it, and then fume and fret over the question as to where he is going at death.

In all our problems we have our intuition. Intuition opens up to us an unseen library of secret information. No man worth his salt needs to go chasing after "controls" for the solution of his problems. He has the necessary knowledge all within him.

A MISUNDERSTANDING CORRECTED

Some misunderstanding has arisen and is being circulated in a certain section of the country regarding a statement which was sent out in a probationer's letter to the effect that esoteric students of the Fellowship are required not to be members of other esoteric schools while maintaining their membership with us. This statement has been entirely misunderstood.

It is an occult law that a neophyte who wishes to become an esoteric student cannot take the obligation in one esoteric school while he is a member of another. Every true occult organization requires that those who wish to take the deeper work be not affiliated with any other occult school. *It is not for the reason that there is any objection to other schools*, but for the welfare of the neophyte who cannot safely work in two schools at the same time. Sometimes such double affiliation causes mental unbalance, and no leader with an understanding of occult laws will accept a student who is a member of another order. Therefore we hope that our friends who have misunderstood this will see clearly the reason why we must take this stand. We consider the welfare and the safety of the student above everything else.

However we are completely in accord with the idea that narrowness and bigotry are entirely foreign to the high mission of schools of philosophy in general, and that if we should fall into these errors they would do us fully as much damage as they have done the churches. Therefore we endeavor to avoid anything that savors of them.

Children's Department

The Raindrops and the Seeds

AGNES JOSEPHINE RIX

ONCE UPON A TIME there were two little raindrops that lived up in Cloudland. They were tiny little things, and all day long they did nothing but dance in and out through the sunshine or play under the arch of a rainbow, which in turn reflected its bright colors upon them, making them look like two beautiful little fairies.

At night they sank into a soft fleecy cloud, and gently rocking to the rhythmic sound of the passing zephyrs they floated away into Slumberland, where they caught glimpses of a world they had never seen except in dreams. Now down in this world which the little raindrops saw in their dreams were two little brown seeds, nestled in a cold earthy bed. They could not hear a sound nor see one ray of sunlight, but they were patiently waiting for some one to open the door of their prison house so they could come out into the warmth and fragrance of the soft spring air.

As the days grew apace, the little raindrops began to get impatient of their idle life, and one said to the other: "I wonder if we are always to live in this way? It is very stupid to never do anything but play. For my part I would rather be of some use."

"That surely would be better," said the other, "but I heard some larger drops talking the other day, and they said that everything, however small, helped to make perfect the plan of creation, and so we will just grow and grow, and by and by maybe we can work."

Now soon after this conversation there was a great commotion in Cloudland. Big clouds and little clouds went hurrying and scurrying hither and thither, knocking each other about in the most distracting manner, until no one really knew where they did belong; and our two little raindrops got shaken in with such a lot of strangers that they felt quite timid and frightened.

However, they clung tightly together, thinking that whatever happened they would not be separated. Suddenly there was a great shaking of the little cloud upon which they stood, and after that they never knew just what did happen until they landed upon a little green island.

Here they saw all around them the most beautiful little palaces built of pink satin; and while they stood lost in wonder and amazement, there came to them from one of the pink satin palaces a lovely little fairy. She told them that her name was Angel Thoughts, and that the island upon which they stood was called Rose Leaf Island. She said that it was only one of many such islands differing in size, shape, and color; also that in this region there lived a very wise and good King called Divine Love, who governed all these little islands, giving to the inhabitants the light, warmth, and food which they required, and clothing them in the colors which they chose as the most beautiful.

She told them that the same wise King that governed Rose Leaf Island ruled in Cloudland also, and that they, the two little raindrops, with all the other drops that came with them were sent down to this world for a purpose; while she did not know what that purpose was, she was sure that it was something that would be best for them, for the King loved everybody and always ruled wisely. She told them that there was a whole army of fairies like herself that were sent into the world to guide children and raindrops in the way that they should go, and that she had come to guide them; that though they could not always see her, yet she would always come to them and tell them when they were about to do wrong.

The two little raindrops looked at each other in amazement, but when they turned to look at the beautiful fairy again, she was not there! They were so astonished that they were speech-

less. Just then a passing zephyr gave the island a shake, and down they slid to its very edge where they stood trembling. Then a great light shone through them, and without knowing why they did so they started upon a second journey. They did not pause again until they came to a place called Earth Hollow, and here they stopped right by the bedside of the two little brown seeds of which I have told you before.

"Oh," said the smaller raindrop as she glanced disdainfully around, "I do not believe one word that creature told me whom we met on Rose Leaf Island, for I'm sure that anyone who loved us would never send us to such a wretched place as this."

The larger raindrop looked very sad and for a moment felt as though she would burst into tears, for she was thinking of beautiful Rose Leaf Island and wishing they might have remained there. Then she thought of what the fairy had said, that they had all been sent down from Cloudland for a purpose, and she said to the smaller raindrop, "We may find here the longed for opportunity to work!"

"Work indeed!" said the smaller one, looking quite hurt. "If we could have remained on Rose Leaf Island, I should have been willing to work, but I have no heart to do anything in this place!"

"Rose Leaf Island was certainly a very beautiful place," said her sister, "but you know Angel Thoughts said the wise King loved us, and I suppose it was best for us to come here or we should not have come."

"Best indeed!" retorted the smaller raindrop, turning angrily away and standing apart from the other.

Now all the time the wiser raindrop was talking, the light which had shone through them as they stood trembling on the edge of Rose Leaf Island had been growing brighter. It shone through the covering of one of the little brown seeds and warmed its heart, and it began striving to reach the light. In its efforts to do so it burst the brown covering that bound it and stood quite timid and startled in a world which it did not remember ever to have seen before.

Then the larger raindrop saw the little white creature that had come from the brown covering, and they looked at each other. Then they laughed joyously and were glad. Soon they began to love each other very much, and their lives became so

mingled that they could not tell which was the raindrop or which the seed. They seemed both one, a new creature with a fuller joy than either had ever known before; and the light shone brighter still.

One day there crept into the heart of the larger raindrop a feeling of sadness, and she thought the light did not shine as brightly as before; but it was there just the same, only she could not see it as plainly. She grew very thoughtful, and one day she wished she might go back to Rose Leaf Island and to the kingdom of Divine Love where the wise King ruled, for she felt sure it would make her very happy.

Then she remembered Angel Thoughts, and wished very earnestly that she might come and guide her, when lo! the beautiful fairy was there whispering in her ear. Angel Thoughts told her that she need not go to Rose Leaf Island to find the kingdom of Divine Love, for the wise King ruled in Earth Hollow also, and if she did always that which was right, she would find his palace there.

"But," said the little raindrop, "how shall I find his palace?"

Angel Thoughts replied, "Love everything and do your duty."

"How shall I know my duty?" inquired the little raindrop. Angel Thoughts replied, "Do the first and you will find the last."

"But," continued the little raindrop, "it is dark here, and I am very unhappy." There was no reply to this, and she knew that Angel Thoughts was no longer with her. Then she was sadder than before, and sat sorrowing and weeping until it was so cold and dark around her that the little creature who had mingled its life with hers grew pale and sickly and could not leave its earthy bed. Now in her own selfish grief she had forgotten all about her companion. But she really loved it very much, and so she began to nourish it. While she was doing this, it grew so warm and light around her that she forgot she was in Earth Hollow. Her whole thought now was to nurse the little creature back into strength and then she thought they would go together in the quest of duty.

So one day they twined their arms about each other and started to find it, when lo! there it was right beside them as they pushed their way up through the soil toward the light.

(To be continued)

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.

A Study of the Human Body

Part 1--Scientific Diet

DR. F. LASH

WONDERFULLY AND fearfully are we made—the crown of creation, set a little below the angels that we may rise upon the wings of aspiration to the throne of the Most High. But while we strive and struggle, our weary feet do slip. Manifold are our errors and countless our mistakes. Out of them grows pain, and from sorrow blossoms forth the soul. Then a vision of celestial beauty fills the mind, and with wisdom and understanding the awakened soul reaches out to bless, to heal, to serve, to comfort the weary, to give of its strength and power, that others may also find the way that leads to the Light.

In our endeavor to reach the realization of our ideals, we fain would grow wings to soar on high, forgetting that we cannot rise in a safe and sane manner if we are loaded with infirmity. The inspired souls of the mystic Middle Ages left the world and its clamor, fleeing into solitude that they might serve God better and achieve union with Him. In their ardor they looked upon the physical body as something base to be denied, even tortured, in order to reach their goal. Yet this body is the Temple of the Living God, the most perfect vehicle that we possess. Any true spiritual advancement depends upon this most necessary link between the material and the spiritual, and requires the body to be maintained in health.

Little do we know about how to run this deli-

cate mechanism. We permit our powerful emotions to wreck it. Most of us give the body too little sleep. There are also very few who nourish the body properly. We either stuff or starve, while the right diet, the ideal food, would prevent either course. If our palate has led us astray, a fast for a few days with plenty of water to drink is the best medicine. However, "An ounce of prevention is worth a pound of cure."

For an occult student food is a very important item. "Tell me what you eat, and I'll tell you what you are," is still true. It is a source of satisfaction to notice in a number of magazines, especially those written for women, that the topic of food is taken up seriously. The writers reason correctly that if you want to be beautiful, you have to be healthy. Only in a healthy body can a beautiful spirit live. To be well in body means to be happy and if joy fills our hearts, we long to make others happy too. A healthy body usually means a contented mind, which in turn affects the body favorably. When the physical mechanism runs smoothly, everything looks rosy; we can sing and rejoice, and we long for battle, even the struggle with self.

A large percentage of our body is plain water. We must take each day a plentiful supply of water. Most of us forget this, and the system becomes clogged; then we wonder why this is.

Perhaps, though, the greatest mischief is done by wrong diet. Anyone interested in the higher life will have realized that overeating is a sin, and we presume all such have mended their ways in this respect. Therefore let us consider rather what to eat. The purpose of food is to supply the material to build up broken-down tissues, also to give energy and heat. Consequently we must partake of such foodstuffs as will fill these needs.

Heat is primarily given by the fats, that is, cream, oil, butter, etc. Energy is supplied by carbohydrates or starch, which include bread, cake, potatoes, rice, beans, spaghetti, macaroni, also sugar and honey. Proteins are found in cheese and eggs and a small quantity in many vegetables. They rebuild our cells. Naturally the greater part of our diet should include the former two, especially the carbohydrates.

Here is where the shoe pinches: we take too much of the starches, and a good thing overdone becomes harmful. For generations the race has been used to overfilling the stomach, and unless that organ is pleasureably distended, we feel that we have not had a square meal. It is a difficult thing to get away from habit. There is still great ignorance as to what constitutes a balanced meal. Many women enjoy preparing elaborate meals, spending a great deal of time to that end, while the same food simply prepared would be much better for the family and give the home maker time to spend in a more profitable way.

Our scientists have spent much time and painstaking labor to demonstrate which foods are best for the body. But they have abandoned their "test tube formulas" and are now showing us how to prepare practical meals. Noted among these men is Dr. E. V. McCollum of Johns Hopkins University. He has simplified his food directions, laying down three rules which are of decided benefit to us. He calls the nutriment recommended in these rules "protective foods." Extensive tests have proven that he is correct.

The first rule is: Each member of the family should consume one quart of milk each day. It is not necessary that the milk be taken as a drink. Some people object to milk; yet it is an ideal food, containing all three basic food elements as well as vitamins, the essential alkaline salts, and the purest water obtainable.

The second is "The two salad rule": Eat a fruit salad for one meal, for lunch let us say, and a vegetable salad for dinner. Do not be stingy with it. Fruits and vegetables give the necessary mineral salts to the body, and being bulky they also satisfy. The best dressing is lemon juice, olive oil, and salt.

The third is "The cooked greens rule": Insist that each member of the family has a generous helping. Be sure to prepare the greens in a steamer so you may get the juices which are otherwise thrown away thus leaving only cellulose. Every authority of course advises whole wheat bread; it contains among other elements the mineral salts.

What is the philosophy of this diet? The end products of the proteins (eggs and cheese) and the starches are acid, which is corrosive and destructive. The body cells can only thrive in an alkaline medium. The normal reaction of the blood, which supplies the cells with nourishment, is alkaline. The acid forming foods are of course indispensable, but unless we give the body sufficient alkaline salts in the form of vegetables, fruit, and milk to balance the former, acidosis results. If we consider that the metabolic changes of the cells normally form acids, we may see the importance of counteracting too much acidity. No plants grow in acid soil. The farmer puts lime and alkali on his acid earth; only thus can he expect a crop. A large percentage of the people suffer from autotoxemia, due to wrong food; their blood is charged with deadly acids. In consequence the tissues of the organs weaken, and any infection finds an excellent culture medium prepared for it. We are literally inviting our enemies.

People are quite used to catching colds at the least change of temperature because of their weakened resistance caused by acidosis. Our physical body is a wonderful machine. It withstands many abuses patiently, and constantly endeavors to undo errors and rid itself of poisons which we ignorantly ingest in the form of "food." But the time comes when it is no longer able to do so. The weakened and overworked vital organs break down and we behold a chronic sufferer, old before his time, a burden to himself and those about him. Pain is his daily portion till the angel of death gives release. Few of us will learn the lessons of life otherwise than by

dire experience. If we would take a little thought as to how we feed our bodies, there would be less sickness and more happiness.

When the body is well-nigh wrecked through abuses, we look for health everywhere; there seems to be no help for our woes. Then perchance, when all outside help ceases, we may turn in sheer despair "within" and find the cause. Then we cure ourselves. A correct diagnosis is half the cure. When once we realize this, we do not need medicine to regain health, but only have to turn to a proper diet and obey all the other rules of nature. We can thus stop the progress of disease and often cure it. Let us remember, wrong food is slow suicide.

Ten minutes spent in exercises upon rising and before retiring, using muscles which otherwise are not used, will do wonders. Do not let us be afraid of night air. We need all the oxygen we can get during sleep while the vital body is eliminating the waste products which forced us to withdraw from the body.

The physical vehicle is the most perfect of all our bodies, and the proper functioning of all the others depends upon this most abused member. Think of the time and effort which the Ego has to spend in going through the womb, in unproductive childhood, and in the hot period of youth till ripe maturity is reached. The mind is in full bloom at forty-nine, when the brain should be the efficient tool of the awakened mind. But then it is often fed by a poisonous blood stream, and we are hampered in our spiritual expression by a dull, sluggish instrument. So do we ignorantly hinder our own progress. When we should reap our richest harvest, we are incapacitated. When the call does come, we are found wanting. We are like the foolish virgins who had not trimmed their lamps. Let us mend our ways before it is too late. Let it be written in our hearts with letters of fire that this body is the Temple of the Living God Within.

Hints For Health

BY THE EDITOR

Sugar

THE FOLLOWING was sent in by one of our patients: "Max Heindel states in the *Cosmo-Conception* on page 447, that sugar if sparingly used during health will be found

nourishing. In *Gleanings of a Mystic* on page 83 he says: 'A stimulant spirit is necessary while we live on a diet of flesh, or progress would stop, and a food has been provided for the pioneers of the West that answers all requirements; its name is sugar. From sugar the Ego itself generates alcohol inside the system.' At the same time the booklet sent out from Headquarters, entitled *Fundamental Rules of Natural Dietetics*, states that the effect of commercial sugar, candy and all preparations in which sugar predominates is similar to alcoholic poisoning and is injurious to the system."

On page 8 of the *Cosmo-Conception*, Max Heindel makes the following statement: "The writer is convinced that the *Rosicrucian Cosmo-Conception* is far from being the last word on the subject; that as we advance, greater vistas of truth will open up to us and make clear many things which we now 'see through a glass, darkly.'" He further states that the *Cosmo-Conception* is not considered "the ultimate of occult knowledge." The statements concerning the effects of sugar were made at the beginning of his investigations; but after looking more deeply into the subject, his observation of the effects of sugar upon occult students, which effects he was able to study during his association with these students in the dining hall at Headquarters, caused him to change his ideas. The subject of the effect of sweets and sugar upon the physical, mental, moral, and spiritual natures of the occult student was often freely discussed between Max Heindel and the writer, and he frequently expressed himself to others regarding these later investigations. He was most insistent on reducing the consumption of sugar in the dining hall at Mt. Ecclesia. The writer's efforts in following these instructions, especially during the period of the war when sugar was at a very high price, have often been misconstrued by those who were fond of sweets and attributed to excessive economy.

As quoted above Max Heindel states in his lesson, *The Coming Age*, which was written in 1912 and reprinted in *Gleanings of a Mystic*, "A stimulant spirit is necessary while we live on a diet of flesh, or progress would stop. From sugar the Ego itself generates alcohol inside the system."

Yes, the man of the world, the carnal man, needs a stimulant, especially when alcohol is

taken from him. Then he must get the stimulant to which he has been accustomed in some other way. We had an example of the effects of sugar upon man during the late war, when candy was fed extensively to the soldiers in order to give them keenness and great strength and incite them to fighting, for sugar like alcohol feeds the animal nature.

Max Heindel often remarked that the excessive sugar and sweet consumers, especially the men, where the high-tempered ones, who also found it most difficult to control the sex nature. The man or woman of the world who desires to enjoy the things of the senses, who has no thought nor desire to live the higher life, needs a false stimulant to replace the stimulant which has been denied them in America since the adoption of the Eighteenth Amendment. But even to the worldly man an excess of sugar acts as a poison, for much of the commercial sugar is adulterated. One of the constituents used is coal tar naphtha, which by a series of chemical operations is turned into saccharine. This used as a concentrated form of sugar causes inflammation of the mucous membrane of the alimentary tract.

Four ounces of the concentrated food, sugar, is as much as the most active man can assimilate per day without injury to health. But the consumption of sugar in America in 1921 averaged one hundred pounds of sugar to each individual. Dividing this amount by 365 would give to each man, woman, and child, even counting the infants, a portion of nearly four and one-half ounces per day. Many do not eat one ounce per month. Naturally, that which infants and the small sugar consumers do not eat is taken in excess by others. Is it a wonder that sickness is on the increase? In spite of the fact of the increase in the number of doctors of all sorts—nature doctors, spiritual healers—and also the fact that the market is flooded with books on right living, dietetics, etc., humanity is suffering today as never before. Why should this be?

Sugar is used as a preservative of fruits. The most delicate fruits when sugar coated keep for an indefinite time. Now if sugar is a preservative, what will it not do to the tender lining of the stomach and intestines? There is a ferment in the blood which will permit a small amount of sugar to be digested. When taken in modera-

tion, sugar which is not an imitation nor adulterated may be helpful, but an excess is harmful.

Authorities on food chemistry claim that about 800 calories are sufficient at one meal to keep a man in health. Now if a quarter of a pound of chocolate creams furnishes about 500 calories, imagine what would be the effect of a pound upon the sensitive organism of a society belle, who would not walk even a block if she could avoid it, and who eats three and sometimes four richly prepared meals each day. Can we wonder why the world is suffering with catarrh, pyorrhea, rheumatism, neuritis, deafness, and diseases too numerous to mention?

May we not have to attribute the many cases of diseased tonsils to the above cause? You who have had your own or your child's tonsils removed, stop and think; have you not been eating overdoses of concentrated sweets or allowing your child to indulge to excess?

When the body is unable to supply a sufficient amount of digestive ferments, all *excessive* sugar must then draw upon the natural heat of the body, which produces irritation and inflammation, by causing the body heat to center in the digestive organs. This causes the person to suffer from cold, for the warmth of the body is all drawn to the vital organs, and the outer covering of the body then feels the cold more keenly.

Now as to the spiritually developed student who is making every effort to develop his latent faculties, and who is purifying his body and raising his vibrations by concentration and prayer: To him an *excess* of sugar is far more dangerous than to the man who is "of the earth, earthy." Anything that acts as a stimulant is a poison. *Excess* of sugar to the sensitized Western student acts on the vital body in the same manner as do Hindu breathing exercises. It stimulates and excites the ductless glands, thereby often causing extremes in development, frequently exciting the passional nature and causing intense nervousness. The occult student, if he wishes to develop safely and sanely, must keep free from all stimulating spirits. He must let the spirit *within* be his only stimulant and guide.

To be spiritually a success, use your knowledge of what you are to help others to help themselves.—*Julian R. Hovey.*

Vegetarian Menus

—BREAKFAST—

Stewed Dried Figs
Bran Muffins
Steamed Rice
Cereal Coffee or Milk

—DINNER—

Puree of Tomatoes
Browned Carrots
Vegetable Pie With Curry Sauce
Entire Wheat Bread and Milk

—SUPPER—

Entire Wheat Bread and
Nut Sandwiches
Banana, Date, and Pineapple
Salad
Baked Apple Dumplings
Milk

Recipes

Puree of Tomatoes

Chop one potato, one onion, and two stalks of celery; boil in one pint of water for one-half hour. Add one large cup of tomatoes and one bay leaf, and boil for one-half hour longer. Strain through a colander; add enough vegetable broth or water to make one quart of soup. Season with salt and paprika, adding two tablespoons of butter and one teaspoon of sugar. Thicken with a little corn starch dissolved in cold water.

Browned Carrots

Wash and scrape young tender carrots, slice once lengthwise, and boil until tender in salted water, then drain. Have frying pan prepared with two tablespoons of oil browned with one teaspoon of flour and one-half teaspoon of sugar. Put carrots into this brown gravy; cover and allow to simmer for a few minutes, adding enough of the juice of the carrots to form a thick gravy; season with salt.

Vegetable Pie with Curry Sauce

Peel and cut potatoes into one inch dice. Wash and boil rice for fifteen minutes in enough water to cover. Place one layer of potatoes in deep oiled baking dish, sprinkle with finely chopped onion, and cover with rice; then another layer of potatoes, onions, and rice. Season with salt, celery salt, and paprika. Have prepared a layer of biscuit dough rolled thin. Before placing over potatoes and rice be sure that the water from the rice covers both. Bake in slow oven for one-half hour. Serve while hot with curry sauce.

Entire Wheat and Nut Sandwiches

Grind through vegetable grinder English walnuts, almonds, and olives. Spread between thin slices of entire wheat bread.

Baked Apple Dumplings

Peel and quarter the apples. Roll in sugar and cinnamon; have prepared squares of pie-crust large enough to cover the apples. Lay the quarters of apple on the crust, and bring the four points of the latter up till they meet, covering the apple. Bake in quick oven for one-half hour. Serve with fruit sauce.

Banana, Date, and Pineapple Salad

Garnish dish with slices of pineapple. Peel and slice bananas, remove seeds and chop the dates, mix with bananas, and place on dish of pineapple. Serve with mayonnaise or fruit dressing.

EXCESSIVE EATING OF EGGS

Overeating of eggs after one is twenty-five does more to break down the kidneys and liver than meat eating and coffee drinking combined. It takes twenty pounds of chicken feed to make one pound of eggs. Thus we see that eggs are a wonderful concentrate and by their very richness are an extremely dangerous food. Overeating of eggs is the greatest direct cause of constipation and Bright's disease.

McFerrin's Health Bulletin.

A PRIVATE DISTILLERY

As a guide to the sugar, candy, and other "sweets" consumer, it may be stated with perfect certainty that whenever he feels his stomach puffed up like a miniature Zeppelin, with a sour taste in his mouth and a sensation of lightness in his head, he is violating the 18th Amendment to the extent that he is turning his gastric laboratory into an alcoholic distillery.

—Dr. Axel Emil Gibson.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Grand Rapids, Mich., November 15, 1923.

The Rosicrucian Fellowship,
Dear Friends.

I am sending this letter relating my experience to the Fellowship, hoping it may be of interest and benefit to the disabled, especially to the U. S. veterans of the World War who have sustained injuries and been handicapped, and who since that time have been unable to readjust themselves to post-war conditions.

In my words of appreciation to the Fellowship and the Invisible Healers in connection with my speedy recovery from a condition pronounced incurable by medical physicians, I wish to impress unfortunate disabled comrades that there is help for them as well as for me. While in the service I contracted pneumonia, pleurisy, and "flu." For a year I experienced the hardships that others were subjected to, and finally I was discharged with the suggestion that I had the dreaded T B. I had spells when the blood would suddenly gush out of my mouth, and for several days afterward I would spit up blood. At those times they would rush me to a local hospital, but in no way could the doctors decide from what part of my body the hemorrhage came, and always that suggestion of T B. These spells always left me exhausted.

With my health broken I applied to the U. S. Veterans Bureau for aid. For two years I maintained that I was entitled to a training, and it was finally granted. I entered a business school, but before the termination of my training I was declared by the physicians physically unfit to complete the course. I was again rushed to a local hospital, being afflicted with another hemorrhage; again the suggestion of T B. My career as an accountant seemed to be at an end, to provide for my family seemed to be impossible, and the medical opinion of my case was very depressing.

At this time I met a Rosicrucian student who told me of the wonderful healing performed by the Invisible Healers many times after physicians had failed. She said to me, "You have gotten no help from the doctors; get away from these suggestions which you are under and try the Great Healer, God, who works through the Invisible Healers.

I was then being transferred to the Veterans' Hospital, Maywood, Ill. From here I wrote to the Fellowship for help. I could not account for my actions, but it seemed that I was being pushed from this place by some invisible power. Without permission I returned to my family. My great objective was to be strong enough to work and take care of them, and to get away from the mental suggestions of disease that were being forced upon me.

Shortly after returning from Maywood I had an intense itching deep in my left side all one night, and immediately after this a very sore spot in that side disappeared. From the time I asked the Rosicrucian Fellowship for help I have had no more hemorrhages, nearly a year now, and I have been constantly getting better. I was led to a position as bookkeeper in a large manufacturing firm, and today I am auditor in charge of one of the divisions in the accounting department.

I am now relieved of those suggestions that blocked my way to health and success. As the result of a recent physical examination the Government discontinued my compensation pay, as the doctors declared the former diagnosis incorrect and that no such condition as T B. had ever existed in my system.

To the readers of this article who have had similar experiences, you will find that you can eliminate your physical handicaps by working with the laws of nature. I feel that I am indeed greatly indebted to God, the Fellowship, and the Invisible Helpers for my improving health.

H. G. K.

HEALING DATES

December 3—9—16—23—30

January 6—12—20—27

February 2—8—16—23—29

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.

Echoes From Mt. Ecclesia

Chats With the Editor

THANKSGIVING with its festivities has just passed, and the workers and visitors have been generous in their praise of the dinner which was served. The Thanksgiving was truly a spiritual one, not alone for the many blessings which God has bestowed upon us, but that no lives of animals were sacrificed to feed the carnal man. The evening ended with a "Community Sing," followed by a talk by the writer, describing the first Thanksgiving on Mt. Ecclesia and some of the hardships of the pioneer work.

The work on the new dormitory is being rushed by the superintendent, Paul Glick, who by the way is truly representative of his name. Glick in German means "luck"; and Paul has truly brought good luck to Mt. Ecclesia and to Mrs. Heindel, for he has relieved her of much responsibility, and is reducing the cost of the building quite considerably by his frugal management. The second story will be ready for occupancy by the 20th of December. All rooms will have hot and cold water and electric heaters. Eight rooms will be equipped with private baths and eight with shower baths. Friends who wish to spend some time with us should make reservations in advance.

The letters from Centers and Study Groups in various parts of the world which have arrived regarding Fellowship Day, which is to be January 6th, are most encouraging. This should be a day set apart each year for a coming together with the purpose of drawing members closer to one another, thereby creating a greater desire to further the work. "In union there is strength."

Dr. Hodges, who has been very successful as an organizer, leader, and lecturer in Victoria, B. C., where he left a very active Fellowship Center, has opened an office in San Diego, California, and has started the work of lecturing and teaching in that city, with the hope of later forming a Fellowship Center.

The Los Angeles Center, which is one of the

most flourishing Centers will celebrate Fellowship Day by holding three sessions, one for each of the three departments, namely, the astrological, philosophical, and healing.

The question has been asked why this day should be one of joy and festivity, when it would be expected to be a day of mourning, since it is the anniversary of the date of the passing into the Great Beyond of our dear Leader. This great spirit whom we knew and loved as Max Heindel was ever strong in his teaching that "there is no death"; that the physical manifestation which we love is but a cramping condition to the spirit, and that that which man calls death is but a new birth, a freeing of the spirit, and should be met with rejoicing, not with tears.

John McCreery says in his great poem "There Is No Death":

"Yes, ever near us, though unseen,
Our dear immortal spirits tread;
For all God's boundless universe
Is Life—there are no dead."

So let us think of our dear Leader as still with us, loving, cheering, guiding. Although unseen by some of us, yet his hand is still at the helm of the Fellowship, and his loving presence will continue to lead. Therefore we who know and believe this should make Fellowship Day one where we will set aside all personalities and meet together in loving co-operation. Let us take for our motto on that day, and all days, LOVE and TOLERANCE.

Wanted at Mt. Ecclesia

A man or woman to wash dishes and help in kitchen.

A man to help in garden. Must have had some experience with flowers.

Those interested in the Rosicrucian Philosophy preferred, but others will be considered.

Address, The Rosicrucian Fellowship,
Oceanside, California.

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.