

RAYS FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP

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Prize Competition-- ARTICLES FOR THE "RAYS"

THE EDITOR OF THIS MAGAZINE OFFERS FOUR PRIZES AS NOTED BELOW FOR THE FOUR BEST ARTICLES SUBMITTED BEFORE JANUARY 1, 1925.

First Prize--25 Dollars

Second Prize--15 Dollars

Third Prize--10 Dollars

Fourth Prize--5 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.

Children's Mystical Stories, (1200 to 3000 words).

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.

Current Topics

From the Rosicrucian Viewpoint

BY JOS. WILDAR



In the "Echoes" of June, 1913, Max Heindel stated that he intended "to publish a paper which shall give the news of the world, good and bad, with the moral lesson contained in each item, but without the label of religion so obnoxious to most people."

The Current Topics Department is a preliminary effort to carry out his ideas in this direction. EDITOR.

The Tactless Younger Generation

THE younger generation is demonstrating that it is a law unto itself; it scorns the opinions of its elders, and rides over them roughshod. Its slogan is, "We demand the right to lead our own lives!" This attitude is commented upon in a recent issue of the *Denver Post*, which states that individualism has become the keyword and motto of every young boy and girl in America. They treat their elders with rather contemptuous patronage, and have entire intolerance for the opinions of older people. They show a violent inclination to throw off all restraint and to disregard all admonitions.

The question is, what is the cause of this phenomenon? Is it good or bad, that is, is it based upon something constructive going on in the evolution of the younger generation, or does it represent a perversion and the beginning of retrogression?

There are two theories to account for it.

The first of these says that the race has arrived at a turning point in its

evolution, and that the younger generation is composed of more advanced egos than those of the present and past generations; that the new generation is capable of responding far more to the finer vibrations of nature than its predecessors, and therefore is far more intuitive, perceiving truth at a glance rather than depending upon the slower, overcautious, and laborious methods of its elders. It is therefore impatient and contemptuous of such methods, and takes little pains to conceal this fact.

The other theory is that these manifestations are a sign of perversion, which is always prevalent in the end of an age, characterized by lack of interest in religion and by contempt for law and authority. In proof of this is cited the great number of young criminals who are constantly being apprehended. We are told that in the large cities something like seventy-five per cent of the crime committed is done by young men under the age of twenty-one. In

LAWLESS- support of this second
NESS theory, there is pointed out

the craving for sensual pleasure which is in evidence on all sides on the part of the younger generation, which stands ready to sacrifice anything and everything to satisfy its desires for sensationalism, with an almost utter disregard of future possibilities and consequences.

When we come to examine this matter from the inner standpoint, we find that there is some truth in both theories.

More and more egos of an advanced type are now coming to rebirth. They do respond to the higher vibrations more easily than the older generation, and therefore they are naturally impatient of the old, laborious methods. We are also approaching the end of an age, although that end is still so far in advance of us that hundreds of generations will come and go before it arrives. Still, the time yet remaining in the present age before the next cosmic night, in comparison with the time which has already elapsed, is very brief. Evolution is always speeded up at the end of an age, and both the good and the bad qualities of the people are brought to the front far more prominently than in the earlier stages. The good are more pronouncedly good, and the evil are more unblushingly evil.

Lack of religious training may account for a small part of the tactless and irreverent propensities mentioned, but only a small part, inasmuch as they are demonstrated to approximately the same degree by all classes, church-going young people as well as others.

The matter of individualism is a large factor in the case. Constructive individualism is a mark of progress in evolution; that is, getting away from dependence upon others and breaking up the tendency to lean upon others. Salvation in evolution is entirely an individual matter, and constructive individualism which still has regard for the rights of others is the highest phase of evolution. This individualism, however, must be merged into universal brotherhood, where the principle is, "Each for all, and all for

each," but with the leaning tendencies entirely done away with.

So far, therefore, as these principles are embodied in the observed tendencies of the younger generation they are a mark of progress; but so far as selfish and inconsiderate overriding of the rights and feelings of others is exhibited, it is an indication of retrogression. It is perfectly possible to exercise individualism and still retain the principles of reverence and tolerance. The younger generation is very weak in these qualities, and in this respect they are failing to come up to the standard of advanced egos.

The advance guard of this new wave of egos has only recently begun to arrive. The PIONEERS pioneers of any movement are always strong but usually crude characters, and this is true of those members of the younger generation who are the pioneers of the New Era. But we may expect that as more of this advanced wave join us, more and more of the finer qualities of tact and tolerance will be demonstrated by them.

Enforced Vegetarianism

VARIOUS factors are coming to the fore in these days whereby vegetarianism will sooner or later be practically forced upon the people to a very large degree. One of these, and as it is viewed by the stock raising section of the country, a most alarming factor, is the hoof and mouth disease, which appears from time to time in widely distant parts of the country.

There was an outbreak of this disease in California last year which was

Current Topics

overcome with great difficulty, and only after tens of thousands of cattle were arbitrarily slain and buried in trenches. A new epidemic of this animal malady has broken out in Texas. The amazing thing about it is that it apparently cannot be confined to any one locality even though external means of infection are apparently destroyed. It seems to leap through the air without any visible means of communication and appear in some far distant locality. The government has given up all efforts to treat the disease. Destruction of the animals infected is the only method which apparently gets results.

The physical scientist is totally unable to explain the phenomena connected with this epidemic. He cannot understand its jumping without

THE
HIDDEN
CAUSE

apparent cause from one place to another in spite of the quarantine. But to the occult scientist the matter is quite plain. The great stockyards of this country, notably those of Chicago, Omaha, and Kansas City, viewed from the invisible planes are seething with vibrations of the most virulent nature, and are infested with elementals of an alarming type. Man's cruelty to the animal is focused at these points. These cities are said to be covered with great psychic clouds of fear, resentment, and animal hate and ferocity, which the killing of the animals in large numbers

creates. Germ diseases are the product of destructive thoughts and emotions. These clouds of fear and hate, energized by animal magnetism and transformed into disease germs, easily travel from one section of the country to another independently of physical contact, and may thus be the source of the contagion which is decimating the herds.

"The mills of the gods grind slowly," and "God moves in a mysterious way His wonders to perform." The killing of animals for food is bringing its own corrective. We have arrived at the point where automatically the conditions are appearing which will tend to end the

THE
CORREC-
TIVE

era of slaughter. If the herds of cattle cannot be preserved from germ diseases, the decrease in the number of animals brought to market will raise the price so high that fewer and fewer people will be able to afford the luxury (?) of meat. Then they will turn to the vegetarian substitutes, and animal evolution will be allowed to progress in a normal manner.

There is no loss without gain, and in this case the gain will greatly outweigh the loss. Both the health and spiritual progress of the people are promoted by the elimination of flesh food, which though good for earlier generations is no longer adapted to the needs of the most progressive members of the 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. The Rosicrucian Philosophy gives a reasonable solution to all the mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

The Tryst

Union With the Higher Self

BY FRANCES WIERMAN

I have a tryst with my flame-eyed soul
On a day that is far away.
The trysting place is the boundary line
Between measured Time and Eternity.

I will robe me then in garments fair
I have slowly gathered, one by one,
And stored in the hidden, scented chest
Of my memory.

Through life and eon and round I go
Till my chest shall be full,

My quest be done;
And I have conned all needful lore,
And care for naught
But my tryst with my flame-eyed soul.

He waits for me, that faithful one,
With patience dipped from the well of
the gods.

We will meet at the cloud-hung trysting
place,

And hand in hand go forth to explore
Some other Universe!

The Myth of the Mistletoe

BY MAX HEINDEL

(*This article first appeared in*
1916. EDITOR)

THE CONTEST between light and darkness is described in innumerable myths, which are alike in the main features though details vary according to the evolutionary stage of the

people where they are found. Generally they appear fantastic to the ordinary mind because the picture drawn is highly symbolical and therefore out of adjustment with the concrete realities of the material world. But great truths are embodied in these legends, which appear

when they are stripped of their scale of materialism.

In the first place it should be borne in mind that the contest between light and darkness as fought here in the physical world is but the manifestation of a similar contest fought also in the moral, mental, and spiritual realms. This is a fundamental truth. He who would know the truth should know also that the concrete world with all the things which we now think so real, solid, and enduring is but an evanescent manifestation created by divine thought, and that it will dissolve into dust millions of years before the other worlds which we think of as unreal and intangible are similarly dissolved and we once more return to the bosom of the Father to rest until the dawn of another and greater Cosmic Day.

It is particularly at Christmas or yuletide, when the light is low and the night long, that humanity turns its attention to the southern sun, and waits in an attitude of expectancy for the moment when it shall again commence its northern journey to bring back light and life to our frozen hemisphere. In the Bible we learn how Samson, the sun, waxed strong while his rays grew longer and how the powers of darkness, the Philistines, ferreted out the secret of his power and had his hair, or rays, cut to rob him of his strength; how they deprived him of his light by piercing his eyes, and finally slew him at the Temple of the Winter Solstice.

The Anglo-Saxons speak of the victory of King George over the dragon; the Teutons call to mind how Siegfried conquered the dragon Fafnir. Among the Greeks we find Apollo victorious over the Python, and Hercules over the dragon of the Hesperides. Most of the myths tell only the victory of the newborn sun, but there are others which like the story of Samson just recited and Hiram Abiff of the Masonic legend, tell also how the old year's sun was vanquished after having completed its circle, and

how it was then ready to give birth to a new sun, which arose from the ashes of the Phoenix to be the lightbearer of a new year.

It is in such a myth, taken from the Norse Eddas, that we learn of the origin of the mistletoe, a tale which is told in Scandinavia and Iceland particularly at yuletide when the red holly berry mingles in decorative effect with the white berry of the mistletoe; a shadow symbol of the blood that was scarlet with sin but which has become white as snow. The story follows:

In ancient days when the gods of Olympus reigned over the Southland, Wotan with his company of gods held sway in Walhalla, where the icicles reflected the winter sun in all tints of the rainbow, and the beautiful coverlet of snow made light the darkest night even without the aid of the flaming aurora borealis. They were a wonderful company. Tyr, the God of war, still lives in memory among us; for him we have named Tuesday. Wotan, the wisest among them, is remembered in Wednesday. Thor is still with us as the god of Thursday. He was the hammer swinger; when he threw his hammer after the giants, the enemies of God and man, he made thunder and lightning by the terrific force with which the hammer struck the clouds. The gentle Freya, the goddess of beauty, for whom we have named Friday, and the treacherous Loke, whose name lives in the Scandinavian Saturday, are other present day fragments of a forgotten faith.

But there was no one like Baldur. He was the second son of Odin and Freya. He was the noblest and most gentle of the gods, beloved of everything in nature. He exceeded all beings not only in gentleness but in prudence and eloquence also, and was so fair and graceful that light radiated from him. In a dream it was revealed to him that his life was in danger, and this weighed so heavily upon his spirit that he shunned the society of the gods.

His mother, Freya, having at length prevailed upon him to tell her the cause of his melancholy, called a council of the gods. All were filled with sad forebodings, for they knew that the death of Baldur would be the forerunner of their downfall, the first victory of the giants or powers of darkness.

Wotan therefore cast *runes*, magic characters which were used to foretell the future. But all seemed dark to him; he could gain no insight. The "Vessel of Wisdom" which might have served them in their need was in the keeping of one of the Norns, the goddesses of Fate, so that could not help them. Ydun, the goddess of health, whose golden apples kept the gods ever young, had been betrayed into the power of the giants by the trickery of Loke, the spirit of evil. But a delegation was sent to her in order that she might be consulted on the nature of the sickness which threatened Baldur, if such it be. However, she only answered with tears, so finally after a solemn council held by all the gods it was determined that all the elements and everything in nature should be bound by an oath not to harm the gentle god. This was done, and a pledge was obtained from everything except one insignificant plant which grew westward of the palace of the gods. This seemed so frail and fragile that the gods deemed it to be harmless.

However, Wotan's mind still misgave him; he feared that all was not right; it seemed to him that the Norns of good fortune had flown away. Therefore he resolved to visit the home of a celebrated prophetess by the name of Vala. This was the spirit of the earth, and from her he would learn the fate in store for the gods; but he received no comfort from her, and returned to Walhalla more cast down than before.

Loke, the spirit of evil and treachery, was in reality one of the giants or powers of darkness, but part of the time he lived with the gods. He was a turn-

coat, who could be depended upon by neither party, and therefore he was mutually distrusted and despised by gods and giants. One day while he was sitting and bemoaning his fate, a dense cloud began to rise from the ocean, and after a time the dark figure of the giant king issued from it. Loke in terror demanded what brought him thither. The monarch began to reproach him with the contemptible part which he, a demon by birth, was acting in consenting to be the tool of the gods in their warfare against the giants, to whom he owed his origin. It was out of no affection for himself that he was admitted to the society of the gods but because Wotan knew well the ruin which the giant king and his offspring were destined to bring upon them, and thought by thus conciliating Loke to defer the evil day. He who by his power and cunning might have been a leader with either party was now despised and rejected by both. The giant king further reproached him with having already frequently saved the gods from ruin and even with furnishing them with weapons against the giants, and ended by appealing to the hatred which rankled in his bosom against Wotan and his whole race as a proof that his natural place was with the giants.

Loke acknowledged the truth of this, and professed his readiness to aid his brethren by all means in his power. The giant king then told him that the moment was now at hand when he might seal the fate of the gods; that if Baldur were slain, their destruction must sooner or later follow, and that the gentle god's life was at that time threatened by some as yet undiscovered danger. Loke replied that the anxiety of the gods was already at an end for Freya had bound everything in nature by oath not to injure her son. The dark monarch said that one thing had been omitted, but the secret of what that was lay concealed in the breast of the goddess and was known to no other. He sank

down again to his dark abyss, and left Loke to his darker thoughts.

Loke, having assumed the figure of an old woman, then appeared to Freya, and by his cunning drew from her the fatal secret that presuming on the insignificant nature of the mistletoe she had omitted to obtain from it the pledge wherewith she had bound everything else. Loke lost no time in repairing to the place where the mistletoe grew, and tearing it up by the roots he gave it to the dwarfs, who were cunning smiths, to form into a spear. This weapon was made with many incantations. When the spear was completed, one of them called for blood with which to temper it. A child free from all taint was brought in; the dwarf plunged the spear into its breast and sang:

“The death gasp hear,
Ho! ho! now 'tis o'er;
Soon hardens the spear
In the babe's pure gore.
Now the barbed head feel,
Whilst the veins yet bleed;
Such a deed, such a deed,
Might harden e'en steel.”

In the meantime the gods and the dead braves who were with them assembled for a tournament. As Baldur's life was now deemed to be charmed and in order to convince him that his apprehensions were groundless, they made him the butt of all their weapons. Loke repaired there also with the fatal spear, and seeing the blind but strong god Hoedur standing apart from the rest, he asked him why he did not honor his brother Baldur by tilting with him also. Hoedur excused himself on account of his blindness and because he had no weapon. Loke then put the enchanted spear into his hands, and Hoedur, unsuspecting of malice, pierced Baldur through the breast with the spear made from the mistletoe so that he fell lifeless to the ground to the unspeakable grief of all.

Baldur is the summer sun, beloved by

everything in nature. In Hoedur, who slays him with the spear, we may readily recognize the sign Sagittarius, for when the sun enters that sign in December, it is nearly without light and is therefore said to be slain by the blind god Hoedur. The bow of Sagittarius as pictured in the zodiac presents symbolically the same idea as the spear of this story in the Eddas.

The legend of Baldur's death teaches the same cosmic truth as all other myths of kindred nature, namely that the spirit in the sun must die to the glories of the greater universe when as Christ it enters the earth to bring it the renewed life without which all physical manifestation on our planet must cease. As death here precedes a birth into the spiritual realms, so also there is death upon the spiritual plane of existence before a birth can take place into the physical body. As Osiris in Egypt is slain by Typhon ere Horus, the sun of the new year, may be born, so also Christ must die to the higher worlds before He can be born into the earth and bring to us the needed annual spiritual impulse.

Our holly season commemorates no greater manifestation of love than that of which the mistletoe is emblematical. Being physically the extreme of weakness the mistletoe clings to the oak, which is the symbol of strength. And it is the very weakness of the weakest of beings that pierces the heart of the noblest and gentlest of gods, so that compelled by this compassion for the lowly he descends to the shades in the underworld, even as Christ for our sake dies to the spiritual world each year and is born into our planet that He may permeate it anew with His radiant life and energy.

When a river flows over its banks and broadens out, the shallow part is soon evaporated by the sun; only what stays in the deep channel remains.

—*Max Heindel.*

The Rising Star

BY ISABEL MACLACHLAN

IN DAYS of old the wise men of the East were watching their flocks by night when unto them appeared "The Star," the long looked for star which proclaimed the birth of Christ. Today wise men again watch and wait for the Star. They keep strict vigil lest the beaming stranger that is to herald the coming of our loved Lord escape their notice. But other wise men know of another Star; they see and follow it, for where it rests surely the Christ spirit has come to birth. Let us look upon and describe those who bear the Star, so that all who have "eyes to see" may recognize them. Of these not one shall be lost, for they are the elect of God, the jewels of His crown, and precious in His sight.

Let us go therefore unto the Bethlehem of man's mortal mind, and there in a manger among the beasts of his lower nature we shall find the young child, the Christ within. The inn of man's mind is too full of guests to give place or welcome to the newly born Christ, therefore in obscurity and lowliness is it forced to come to life. But wise men know the dwelling place of the infant Christ spirit, and to it they bring their homage.

Again as in the distant past Herod, the chief dignitary and ruler who sits upon the throne of man's consciousness, knows and fears this babe, for he knows that it is destined to become the king and sit upon his throne. Therefore does he seek to destroy the young child. Then this Herod, whose name is also envy, malice, and selfishness, causes his evil servants to go in companies and search for and utterly destroy all the infants of virtue within the city of man's mortal mind. Charity and humility are destroyed, and the fair children called honor and justice are crushed. Hope is killed, and love lies bleeding. Cruel and foul are the hidden crimes that for

centuries have stained the streets of the city of God called man, in order to kill the infant Christ spirit that has been born in it.

But though every good impulse be slain, naught can harm the holy Christ child within. For a time it lies hidden in the higher consciousness of immortal mind, where it surely grows in beauty and in power. At the appointed time it will come forth, clad in the majesty and purity of Him that sent it, to ascend the throne of the city of its Father, even the city called man, to rule in justice and peace the virtuous inhabitants of his mortal being. Excellent in beauty and glorious in manifestation is the golden Star that the wise man can easily see enveloping the humble king who rules the kingdom of himself with justice and wisdom. Honor is upon his brow as a crown, and a light that cannot be hidden comes from the joy of God's love within his heart. In his hand is the sceptre of power. Through him the gifts of God come to bless the nations of the earth.

But they that do wickedly and walk in the delusive path of sin see not the golden Stars which envelop the princes of the earth. They do not perceive that the children of the King of Heaven walk in their midst, nor that the Sun of Righteousness is thus sending its luminous brightness to glorify the path of man. This is the light of the Christ spirit, the light that now shines in the darkness of the unregenerate mind of man, a light that the uninitiated have no power of comprehending, for in their mental blindness they perceive it not. But the wise men who now come from the east and the west, the north and the south, meekly worship before the altar of those who have the Christ born within.

Truly those who bear the Star of Christ are deserving of great reward, and these words will surely be said unto

them: well done, good and faithful servants, enter now into the joy of thy Lord. But these kings of men in their sublime selfless love offer themselves as a sacrifice, even to go again into a world that will trample on and persecute them, revile and despise them, crucify and hate them. Again they go to lead the way and show a light in the night of earth. Between them and the bliss of eternal peace have they shut the door for the sake of humanity, who in their ignorance thank them not, nor do they see the illumined rays of the servants of the Most High who have come to seek and save them.

Oh, Father God, listen to the adoration of those who see and follow the Star. Listen to the song of our gratitude for the knowledge that has been given to us and for the sign of the Star. Give us the victory over sin, and hasten the day when all shall know and love Thee. Speed the time when the Holy Spirit shall breathe upon all flesh, and of every man shall it be known and said that this, Thy son, who was dead in trespasses and sin is now alive, and that he has come home to Thee; for the Star about him is shining brightly, by which all may see that in him the Christ has risen.

The Unseen Company

BY ANNA D. HOKE

AN AGED, gray haired man and a little child were walking hand in hand through a green meadow. In the distance rose the forest. Before them the waters of a lake reflected the setting sun. Birds were singing their twilight song. A troop of horses were prancing about on the green grass, happy in being free. Over all was the balmy air, the perfection of an early summer evening.

The child looked around him and said: "Grandfather, don't you love the meadow? How pretty it all is!"

"My child," replied the old man, "fair are earthly scenes, yet my eyes turn longingly to those fields of living green—over there. I have lived and suffered these many years. No longer has life aught for me."

He sang then in his feeble, quivering voice, "My heavenly home is bright and fair, No pain nor death can enter there."

"Grandfather, I wish we both could go to that heavenly home. I don't want to live and suffer here. Do you remember the verse you taught me, 'And God

shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying. Neither shall there be any more pain?'"

As the child spoke, his face was raised toward the blue of the sky, and there was reflected in his eyes that look of innocence which we often see in children. It was as though some of the purity of heaven had not yet been lost in the mire and sin of the world.

There were other forms which walked unseen beside the twain. One was the boy's Guardian Angel, whose countenance shone with love and hope; the other was Death, not the grim old man whose coming we await with fear and dread, but a stalwart youth who held his shining sickle with the confidence of right and power.

"The child will be a blessed flower to bloom within the Father's garden. I will bind him in with my sheaves and take him home," Death said to the Angel.

"Spare him, O Death!" pleaded the Angel. "His pure, bright soul may be a power for the Father here. Take the old

man, who has lived his allotted span of life and who longs to be gathered within your sheaves."

"Nay," said Death, "there is naught that will turn the thoughts of the wicked to God or bring forth a broken, contrite heart as will the memory and beckoning hands of a little child," and gently he placed his seal upon the brow of the boy.

The sun sank behind the forest. The chill of night was over all. Safe within the home the evening prayer was said and the child lay down for his accustomed rest—a rest which failed to come, for he murmured and moaned as he slept. Soon the hot fever burned in his veins. Over the suffering form a mother knelt in tearless agony.

"O God! spare my child!" was her cry.

"Daughter, I fear Death is nigh," said the old man. "Let the Creator have the pure, unspotted soul while it is as innocent and bright as when He gave it unto you."

"I want my child! I want my child!" cried the mother.

"Think of the sin, the sorrow, the pain, of the world," returned the old man. "Life is worse than death. You know not what is before him if he lives. Would you not have him 'Safe in the arms of Jesus, safe on his heavenly breast'?"

"I want my child!" again cried the mother. "Anything is better than death—anything but that, O God!"

The youth was in mortal agony. Death in pity held up his shining sickle. The Guardian Angel stretched forth his arms that he might bear the little soul to the Father's home, when came the mother's great cry, "Anything, that he may live, O God!" and Death stayed his hand, for another form stood within that room. From the terrible majesty of his presence, the stern, relentless purpose imprinted upon his face, it was plain that the Avenger of the Lord had entered there.

"Death, put up thy sickle! Remove

thy seal from his brow! Let him live, for the sins of the fathers are visited upon the children, and this mother must be taught submission to the will of the Creator—must learn that in death there is mercy. God's will be done."

* * * * *

Time passed—years which gave joy, sin, and suffering. Again that unseen company were gathered together, this time within a prison cell. Death was there, not in mercy as before but in a form which struck terror to the soul. The Avenger stood erect, conscious of a duty rightly done. The bitterness of defeated hopes shadowed the face of the Guardian Angel.

Repentance stood close to the prisoner, on whose countenance were deep lines not made by age. It was sin and dissipation engraven there. Chains were on his hands and feet, and on that brow where once in childhood Death had set his seal there burned a vivid, crimson stain—the brand of Cain.

His mother knelt by his side. Grief and anxiety had whitened her hair and enfeebled her frame. Stricken with shame, she sobbed: "My son, my son! Was it for this that I bore you with untold suffering? For this I nursed you at my breast and watched you on beds of illness while I prayed God to spare your life? All for this?"

"Mother, why did you ask God to spare my life? Why could I not have died while I was young and innocent?"

The mother bowed her head. In memory she again stood by a sick child and cried, "Anything but death, O God! anything but death!"

For the last time she looked at the doomed man. The light of understanding shone on her face. "It is my punishment. I murmured against the ways of the Lord—those ways which are inscrutable and past finding out. Now I can say: In death there is mercy. God's will be done."

The Human Microphone

BY LIDA E. WEST

WHEN WE visit a radio broadcasting station, we see hanging in the room by a wire a small piece of mechanism about the size and shape of an ordinary alarm clock. We soon learn that any sound made in the room is registered by this little instrument, which is called a microphone, and that sound is sent out of the room to another apparatus, there transformed into certain electrical oscillations, and then turned loose upon an invisible continent called Radio Land.

Wherever in Radio Land there is a receiving set tuned to that particular oscillation, there can be heard the identical sounds produced in the room where hangs the little device called the microphone.

We are told by scientific investigators that there has never yet been made an invention by man, no matter how marvelous, of which there is not a perfect replica in the body of man.

One of the characteristic things about radio broadcasting is its almost complete annihilation of time and space. We are told that a radio message can flash seven times around the earth in one second of time. Has man any faculty as quick in comparison?

How often we use the expression, "Quick as thought," when we wish to indicate the quickest thing we know. Now just what is thought? What is this quickest thing we know? Marie Corelli says that thought is an actual motive force, more powerful than any other motive force in the world; and Max Heindel says that "this world is merely a school to teach us how to *think* and *feel* aright so that we may become qualified to *use* these two subtle forces, the most powerful forces in the world, the power of thought and the power of emotion." He also says that usually the

enormous energy or force of the emotions, i. e., the power stored in the desire body, sleeps, and it is well that it should until we have learned to control it by the power of thought, which is a still greater force.

Just as the human voice is transmitted by air waves to the ear drum and thence to the brain by means of the auditory nerves, just so is the soul's voice, thought, transmitted by thought waves through the World of Thought, and thence through the radiant ethers to the brain; provided, of course, that the brain is sensitized or, in other words, "tuned in" to receive the soul's voice.

If a radio receiver is properly tuned, it receives the oscillations of the ether and transmits them to our auditory nerves. Likewise if our brain centers are properly attuned, we cognize the idea carried on a thought wave, whether it be our own thought or that of another.

Thoughts thus received are again transmitted to other brains, radiated just as a wireless message is broadcasted. You can no more keep a thought to yourself than you can hold a monopoly in Radio Land. All over the world broadcasting stations are speaking. Everywhere throughout the world souls are speaking. The poet writes what he scarcely realizes himself, and says he is inspired. The majority of us, at our best, are but human microphones for receiving and conveying thoughts which come from we know not where.

Each one of us, whether we know it or not, is a wireless receiving and transmitting station for the most powerful force in the world, thought force. But are we automatons, having no choice but to transmit whatever comes streaming through the World of Thought—good thoughts, bad thoughts, constructive thoughts, destructive thoughts, wise

thoughts, or silly thoughts. Must we continue in the future to be what most of us have been in the past, just automatic microphones, adding our quota of force to every tramp thought that drifts our way and sending it on? We may be just such automatic microphones, making no effort to choose or reject what we receive and broadcast, but we do not need to be.

When we visited the radio broadcasting station with its almost uncanny microphone, we noticed that it was very carefully guarded and that no sounds were permitted to be made in the room except those pleasing, instructive, and wholesome, because the guardian of the microphone would not be guilty of letting it broadcast any other kind of sound. Who is the guardian of the human microphone? Is it not the real self, the higher self, the ego, inhabiting the body?

Everybody knows that a man who has at his disposal a large amount of steam power or electrical power can convert this into wealth and worldly goods, but how few people know that every man and woman has at his or her disposal this other and higher power, and with it can produce results just as definite and just as real. Only a few of us have at our disposal any large amount of physical power, but it is a prominent feature of the unseen side of life that every human being has at his command no small amount of this most powerful force in the world, thought force; and the riches of the soul which are obtainable by the right use of thought are thus within the reach of one and all.

It is one of the practical benefits of studying occult philosophy that it teaches us by daily concentration **HOW TO THINK**, and by nightly retrospection **HOW TO GUARD OUR THOUGHTS**. One cannot conscientiously follow these two exercises without beginning to some extent to choose what thoughts he broadcasts and make some headway in rejecting those thoughts

which he should not be guilty of broadcasting.

In order to utilize properly this magnificent power of thought, let us see just how it works. Every thought produces an undulating radiation in mental matter. Such radiations affect not only the sea of mental matter which surrounds us and surrounds the earth as well, but they also act upon any and all mental bodies moving within that sea, in just the same manner that the radio oscillations not only affect the sea of ether surrounding our earth but they affect all radio sets which are tuned in.

In addition to an oscillation in mental matter every thought produces a thought form—a definite, separate object which is endowed with force and vitality of a certain kind, and in many cases behaves like an intelligent living creature. Let us consider separately the action of these two manifestations, thought—thought waves or oscillations—and thought forms.

The distance covered by a thought wave depends upon the strength and clearness of the original thought. A strong thought will carry much farther than one which is weak and undecided; but clearness and distinctness are of even greater importance than strength.

Just as a speaker's voice may fall upon heedless ears, so may a strong wave of thought sweep past without affecting the mind of another if he is wholly occupied with some other idea.

The action of a thought wave varies. It may exactly reproduce itself if it finds a mental body which readily responds to it or is "tuned in"; but when this is not the case, it will nevertheless produce a decided effect along lines broadly similar to its own character.

The work of the thought form is more limited but more precise than that of the thought wave. It will not reach so many persons; indeed, we might say that it will not act upon one unless he has something within him which is similar to the energy which ensouls the thought form. The

powers of thought forms will be clearer to us if we classify them.

Let us consider first the thought which is definitely directed towards another person such as a thought of affection or gratitude, or it may be a thought of envy, jealousy, or fault finding. Such a thought produces radiating waves, and therefore tends to reproduce itself in the minds of those people within the sphere of its influence. The thought form is imbued with a definite intention, and as soon as it leaves the thinker, its creator, it goes straight towards the person to whom it is directed and tends to attach itself to him. But if the vibration of the person to whom the thought is directed is above that of the thought form, the latter will react upon the one who originated it. Then there is another class of thoughts which are not directed to some other person but are concerned chiefly with the thinker himself, as, indeed, are the majority of people's thoughts.

The undulation in mental matter caused by a thought spreads in all directions, but the thought form generated floats in the immediate neighborhood of its creator, and its tendency is constantly to react upon him. As long as his mind is fully occupied with a thought of some other kind, this floating thought form simply bides its time; but the moment that his mind and brain relax, this floating thought form has its opportunity, and immediately it begins to repeat itself, to stir up in his mind by repetition the idea which he had previously entertained.

Many a person may be seen surrounded by a shell of thought forms, hanging from his garments like a fringe, trailing him like a comet's tail, fluttering, pulsating like things of life. He will frequently feel their pressure by a constant suggestion of certain ideas which he cannot escape thinking about. If they are evil, he very likely believes that he is being tempted by the devil; whereas the fact is that he is his own

tempter, his own devil as it were, and the evil thoughts are entirely of his own creation.

Then there is the class of thoughts which are neither centered round the thinker nor aimed specially at any other person. This kind of thought form does not hang about the thinker, neither is it specially attracted towards another person, so it remains just where it was generated, floating idly there.

So we see that each of us is producing three classes of thought forms: those which shoot straight out and away from us, having a definite objective; those which hover around us and follow us wherever we go; and those which we leave behind us as a sort of deposit which marks our route.

The whole world is filled with thoughts of this latter type, vague and indeterminate thoughts, so that when we walk along, we are, as it were, picking our way through vast masses of them. If our minds are not definitely occupied, these vague, tramp thoughts of other people will seriously affect us. They sweep through our minds when they are idle. Now and then comes a thought that especially attracts our attention; our mind fastens upon it, and when we dismiss it, it is a little stronger because we have added our quota of thought force to it.

If we pull ourselves up and ask ourselves what we are thinking about, then follow back our line of thought for the preceding ten minutes, we will usually be quite surprised to discover how many idle and useless thoughts have passed through our minds in that space of time. Not one-fourth of them are our own thoughts; they are simply those fragments of other people's thoughts which we have picked up as they drifted by. In most cases they are valueless, and generally they are more likely to be evil than good.

Now let us see what practical use we can make of this knowledge. By knowing just how this most powerful force,

thought, operates and working with it scientifically we can greatly forward our own evolution, and we can help others. The right use of thought power is of far greater importance to evolution than we ordinarily suppose. Since every thought or emotion produces a permanent effect by strengthening or weakening a tendency, and since every thought pulsation and thought form must inevitably react upon the thinker, the greatest care should be exercised as to the thought or emotion which a person permits to be generated within himself.

The average individual rarely attempts to check an emotion; when he feels one surging within him, he yields himself to its sway and considers it to be merely a natural feeling. But if one studies scientifically the action of these forces, he soon decides that it is to his interest as well as his duty to check every upwelling of emotion or thought, examine it before he allows it to sway him, and decide whether it is or is not prejudicial to his evolution.

Instead of allowing our emotions to run away with us like an unbridled horse, we should have them absolutely under control. Instead of allowing the mind to indulge in vagaries we should assert our control over it, remembering that it is an instrument, and a most powerful one, for us to use—and we must learn to use it. It must not be allowed to lie idle so that every passing thought form can drift in upon it and impress it, for “an idle mind is the devil’s workshop.” The very first step towards control of the mind is to keep it usefully occupied. Have some definite good and useful set of thoughts to fall back upon as soon as there is no immediate need for mental activity in connection with duties to be done.

The ordinary thinker wastes his thought force constantly, and it is necessary for the student to learn to avoid this. The average person is simply a center of agitated vibration; he is frequently in a condition of worry about

something, or he is in a slough of deep depression, or else he is unduly elated. For one reason or another the average individual is often in a state of unnecessary agitation, and it is usually about the merest trifles. He is wasting his forces and laying a train of thoughts in his wake that are far from being harmless.

Although he does not intend to do so, he is all the while adversely influencing other people around him by this condition of his desire and mental bodies, for he is constantly communicating these vibrations to those people unfortunate enough to have to associate with or be near him. It is because millions of people are thus agitated by all sorts of foolish desires and thoughts that it is difficult for a sensitive person to live in a large city.

Another way in which people waste a large amount of thought force is by argument. An occult student knows that most of the subjects over which people argue are not in the least worth the trouble of discussion. Those who argue the loudest are often those who know the least about the subject. If an occult student is asked for information, he will willingly give it, but he will not waste his time in unprofitable wrangling.

Another painfully common method of wasting strength is that of worry, borrowing trouble, or forecasting evil for oneself or one’s friends. A reasonable amount of caution is good, but let caution be carried to extremes and it actually becomes a curse. People thus afflicted are afraid to eat for fear it will distress them; they are afraid to do what they know is different from what the masses do because of what people in general will say about it. A vast amount of strength is frittered away along these unpleasant lines; but for the man who realizes that the world is governed by a law of absolute justice all such foolishness should be cast aside, and he should know that

whatever comes his way is meant to help him along his path of evolution; that according as he meets these troubles, so will he advance or retard the evolution of himself and others associated with him. A wise man knows that worry never yet helped anyone, but that it has been and always will be responsible for an immense amount of evil.

A wise man declines to spend his forces in destructive emotion. He will utterly decline to take offense at what is said or done by some one else. If another person should say something which is untrue or even offensive, it is foolish to be disturbed by it; the irritating word does not in any way injure us except in so far as we may choose to injure ourselves by brooding over it.

What are the words of another that we should let our serenity be disturbed by them? If I permit myself to care about what another has said, then I *myself* am responsible for the disturbance created in my mental body. If we allow a disturbance to arise within us in reference to what another has said, it proves that we have not yet perfect control over our vehicles and that we have not yet developed the poise which would enable us to look down as a god upon all this. We have forgotten for the time being that *the mind is not the man*. It is an instrument of the spirit through which the spirit speaks.

It is certainly necessary for our own evolution that we keep the mind and emotions under control and not waste our forces. But from another point of view it is still more necessary, because it is only by such control that we are able to be of use to our fellow men. If for example, we allow ourselves to feel angry, it acts seriously upon others around us, for the radiation from us affects them. If we make an effort to control our irritability, our action will help them even though we are not thinking of them. Every time we allow ourselves to send out a wave of anger, it tends to arouse anger in another even if it did

not already exist, or to intensify it if it did. Thus we make our brother's work of self-development harder for him and place a heavier burden upon his shoulders. On the other hand, if we radiate calming and soothing influences, we are distinctly helpful to all those who are engaged in a struggle to control their emotions.

Thousands of people possess within them latent germs of evil, seeds which may never blossom and bear fruit unless some force from without plays upon them and stirs them into activity. If we yield ourselves to an impure thought, the wave force we produce may be the very factor which will awaken a sensual germ in another and cause it to grow. Thus we may start some one upon a downward career. The impulse so given may blossom later into thoughts and words and deeds of evil, and these in their turn may injuriously affect thousands even in the far distant future.

Happily all this is true of good thoughts as well as of evil. The one who realizes this may set to work to be a power for good, constantly radiating thoughts of love and calm and peace.

Possessing such a tremendous power, we must be careful how we use it. We must try to think of a person as we wish him to be, for the image which we thus make in the Thought World will act powerfully upon him and tend to draw him gradually into harmony with itself. Let us fix our thoughts upon the good qualities of our friends, because in thinking of a quality we tend to strengthen it. Knowing this what can we say of the habit of gossip other than to call it veritable wickedness, in condemning which no expression can be too strong. We have known a number of people to fix their thoughts upon some alleged fault in another and to call the attention of others to it. If the fault really existed in the person whom they were criticising, they distinctly increased it by strengthening the vibration which was its expression. If, as is usually the

case, a fault exists only in the imagination of the gossipers and is not actually in the person about whom they are talking, they are helping to create that evil quality in that person; and if there be a latent germ of evil in their victim, their wicked effort in arousing that germ is likely to be only too successful.

Would it not be infinitely better to hold the thought of a high ideal for those whom we would criticise, and wish strongly that they may presently be able to attain to that ideal? If we happen to know of certain defects in another, we should not under any circumstances dwell upon them and thus intensify them, but on the contrary we should formulate a strong thought of the opposite virtues and send out waves of that thought to the one who needs help and not hindrance.

If we ourselves possess an evil quality or an evil habit, it is because we have allowed its power to accumulate (perhaps in previous lives) and because we did not resist it in the beginning when it could have been easily overcome. We have thus made it very easy for ourselves to move along a certain line and difficult to move along another line—difficult but not impossible. Even if we have devoted several lives (which is not likely) to storing up such misdirected energy, still if we put forth just as much energy in counteracting the evil as we did in creating it, we shall ultimately overcome it. It may take years, but every effort we make will reduce the amount of force stored up in the evil quality or habit.

The knowledge and use of thought force make it possible for us to give assistance when we know of some case of sorrow or suffering. We may be unable to do anything for the person in a physical way, but it is always proper for us to send him a helpful thought of affection, confidence, or courage. There can be no question that the image or idea which we wish to put before a person for his comfort or help will reach him. This

is white magic—but mind you, if you attempt to take advantage of him for selfish motives, then you are dealing in black magic, which is nothing less than mental burglary.

The one whom we wish to help may at the time be so fully occupied with his trials and sufferings that there is no room for our loving thought to insert itself in his consciousness; in that case our thought form simply bides its time, and when his attention is diverted, it assuredly will slip in and do its errand of mercy.

Thus the student of the Good Law may go through life distributing blessings all about him. We may not always see the result, but the result is there, and we know not what good may spring from the thoughts which we as human microphones are broadcasting in the world.

If we must be human radio stations, let us try to keep our receivers tuned to the right kind of thoughts. Let our antennae treat with indifference and refuse to receive or broadcast any and every passing thought wave of gossip or evil. If our detector tube should oscillate to evil thoughts, may the transformer change them into good. And let us always keep the dial under our control, and switch off all we do not want to broadcast, that only the good, the beautiful, and the true may be transmitted through our human microphone.

The earth has grown old with
its burden of care,
But at Christmas it always is young;
The heart of the jewel burns
lustrous and fair,
And its soul full of music
breaks forth on the air,
When the song of the angels
is sung!

—Phillips Brooks.

We can never be the better for our religion, if our neighbor be the worse for it.—*Wm. Penn.*

Helping the Dead

By G. W. LOUITT

WHEN THE spirit abandons the body because the latter has deteriorated, it usually has had time to prepare itself for the change so that its passing is peaceful. It took much skill and energy for it to mold the body according to its needs and to become acquainted with its workings, and its aim therefore is to get as much benefit out of its work as possible. In natural death this object is achieved in most cases. But when death is violent and unexpected, the spirit has not only been deprived of the use of its home while still fit for its occupancy and needs, but it also has had no opportunity to prepare itself for the change.

The thoughts held by the spirit at the time of its leaving the body have a great bearing upon its future existence. Like attracts like; therefore if these thoughts are harmonious, it will be drawn to a field of harmony; if discordant, to a field of discord. When the death is natural, the person has an opportunity to harmonize himself, but this opportunity is denied when the death is sudden and unexpected.

The suicide and those killed in battles and brawls usually pass out with gloomy or malignant thoughts, and when they begin to adapt themselves to the change, they find themselves still filled with such thoughts, and thus are confined to realms of bitterness, hate, sorrow, and strife, the consequences of which can be easily seen.

But as love always conquers hate and discord, we can help these unfortunates if we will.

When the sun sets in the evening, let those who wish to help get in harmony with themselves and the world. The best way to accomplish this is to sing some song of love and joy. Community singing

is the most effective because it is the most powerful, and if possible it should be accompanied by soothing, sweet music. When harmony has been attained, relax, drink deeply of pure, fresh air, and affirm your love for all mankind. Kill hate by affirming love. In your mind's eye see those who have passed on, but see them with smiling, happy faces, and declare they are absorbing the love and happiness which you are radiating. Declare the brotherhood of man and harmony throughout the world.

Let propaganda of this sort be carried on for a few years, and the people of the world will be entirely different, at harmony with themselves and their fellow men. Those who are the unfortunate victims of war and discord will also find peace, for like attracts like, and as stated already, love conquers discord, bitterness, and hate. The moment these unfortunates absorb this harmony which we create, that moment will their discordant feelings disappear, and they will be at peace, and in a fit condition for the work of regeneration.

When the career is cut short in battle or combat, the person leaves the body possessed with fear and hate, the two most destructive passions in the universe. But fortunately after a time these passions are followed by remorse and sorrow.

Most messages obtained through mediums, ouija boards, etc. are from those unfortunates whose careers have been prematurely cut short, and whose condition may be compared to that of the seed that has been gathered before it is ripe; consequently their messages lack coherence and intelligence, and are erratic and often nonsensical.

When the person passes out naturally, it is as though in a beautiful dream. True,

the body may be writhing in pain and convulsions, but before death these subside, and the spirit goes peacefully on its way. In fact, when prepared, it welcomes the change.

As long as the person is possessed with fear, so long will he suffer the tortures of fear, and as long as he is possessed with hate, so long will he live in turmoil and his existence be miserable. While in either of these conditions he cannot make any progress, and his desires will be thwarted. So it behooves us to assist such souls all that lies in our power.

One of the first things to do is to change entirely the modern funeral, which with its agonizing music, songs, tears, and sorrow does no good to any one, injures all, and is one of the worst wrongs which we could conflict upon a departed friend. It is possible that at the time the departed one may find some satisfaction in the modern funeral sermon, but when the hopes for future happiness there voiced are blasted in that they cannot immediately be fulfilled, renewed and hopeless fear is aroused which will take a long struggle to wipe out.

We should, however, show due respect for the departed ones; not by the employment of some clergyman to preach a sermon, perhaps one who has never known or heard of the deceased, nor by the hiring of a choir to sing doleful and heart-rending songs—sermons and songs, stereotyped for all, each participant acting his or her part as an actor in a play; but by getting together and radiating love, peace, and strength, and sending out thoughts of peace and progress. We ridicule the East Indian for employing professional mourners, but we do almost the same thing.

We should rejoice when one passes out naturally; that is, when the seed is ripe, as it were. Our love should go with these fortunate beings, and it will return to us strengthened tenfold. The modern funeral is disastrous both to the

living and the dead. The living often impoverish themselves to make a fine showing, and after the ceremony is over regret their folly. Others are slaves to custom, a custom decidedly distasteful to them but which they fear to ignore because of public opinion. If we saw the knotty and rotten lumber that is covered with fine cloth in many of our expensive caskets, we soon would be brought to our senses; the funeral would be made simple; the shroud would be of clean white linen or cotton, and the casket of fragrant, uncovered cedar. Our adieus would be helpful instead of harmful, uplifting instead of depressing, and founded on truth and love instead of fiction and custom.

In this connection we may add that every man must work out his own destiny, no matter what his beliefs may be. No other can answer for the evil within him; he must do that himself. The only way for him to wash away hate is by love that he actually feels and radiates. He may absorb the love of another which makes conditions easier for him, but he himself must possess and radiate love and harmony in order to eradicate discord. To be forgiven he must forgive. No other can bear his responsibilities, for as he has sown, so shall he reap. There is no short cut to everlasting happiness; it is a long, hard, tedious climb, and the only way to make it is on the ladder of harmony. Whatever we have earned we get without the asking, and we never get what we have not earned. In material life we can shift our work, burdens, and responsibilities upon others, but this is not the case with spiritual life. A teacher can show us the way to make the climb easier, but he cannot learn our lesson for us.

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Regeneration--A Story of Rebirth

BY EDITH M. FULLER

(Continued from November)

ARRIVING AT the mine the party dispersed in small sight-seeing groups. Mollie with a tantalizing smile at her protege invited me to go for a walk with them along the river bank. My two friends and I idled along a narrow path (for the young man condescended to view me with tolerance in consideration of the lady's attitude toward me), indulging in piquant persiflage concerning various of their acquaintances. Suddenly Mollie spied a rare and beautiful flower overhanging the water in an almost inaccessible place, and it occurred to her that it would be a pleasing diversion to set her young knight to clambering down after it. But to her amazed indignation he manifested very little ardor for risking his neck (or was he thinking of his too expensive apparel?) that she might enjoy a passing thrill of gratified vanity. The honor was great, but it really must be declined, was the purport of his suave reply to her dulcet cooing that glory was waiting to be plucked.

Spitefully Mollie threatened to gather the fair blossom herself if he were too cowardly. *Sue* stepped over the edge of the bank, thinking no doubt to shame the lackadaisical youth into a manifestation of manly valor. But the ground was loose and full of stones and gave way in a little landslide that instantly precipitated her into the rapidly flowing river. Orlando Lamberti gaped in helpless horror for a second, then took to his heels with great speed in the direction of the mine. He was quite useless in an emergency, and his feet being so much superior to his brain in activity he was out of sight ere I could speak, seeking help that at best could only arrive too late.

Left alone I gasped a little prayer, frantically tore off shoes and dress, and ran along the path, trying to keep Mollie's form in sight till I could find a place to scramble down to the river. I was a little ahead of her when I heard a distant, muffled roar—the waterfall! How I reached the water I never knew, but somehow I was in it, swimming desperately for the drooping branches of a large tree that I might hold myself up to locate Mollie if she appeared. Just as I grasped a branch something soft and filmy like fine seaweed drifted by. It was Mollie's hair! She had gone under for the last time. The water was deep and slow here, but out a short distance was a swift current setting to the bank. If I could only reach it! But it was impossible to swim with the long tresses wound round my hand. I was in despair, when surely some invisible helper sent me the idea of grasping the wet hair in my teeth! Oh joy! I was able thus to swim and drag her and somehow made the helpful current and then the bank a few rods away, where the shallow water enabled me to stand and pull Mollie's head and shoulders out upon a shelving rock. Then beside her I sat exhausted.

What happened immediately thereafter is rather hazy in my mind, but eventually an excited mob seemed to surround us, and we were rushed to the miners' boarding house. There Mollie, who had been revived with difficulty, became so ill that it was necessary for her to remain for a day or two. As for myself in a few hours I was none the worse for my thrilling experience. However, I found it rather uncomfortable being the focus of popularity, for the near tragedy had made me sad, and I longed to be free from the well meaning, demonstrative crowd.

After ages, it seemed, father fetched the mules for the return, but just as we were leaving, Mr. Revere appeared with a very urgent request from his wife for my company.

Father's reluctant consent obtained, I found myself all unafraid totting down a long hall, hand in hand with the puissant "Knave of Diamonds," (a sobriquet bestowed upon him behind his back by some of Mollie's loving friends after she had begun displaying a startling collection of the aforesaid jewels). Rather stern were his clear-cut features and marked with shrewd lines, while the deep-set eyes had something of the cruel, far-seeing gaze of the eagle merciless in pursuit of its prey. Long before he had set his goal to be success and power—at any price. Truly he had achieved, but a success so pitiful, a power so pathetic that over them the angels must have wept; for "what shall it profit a man, if he gain the whole world, and lose his own soul?"

But for that day the schemes and intricacies of "big business" were forgotten, and an unwonted softness marked his mood, a tenderness seldom displayed in these later years. Gently opening a door he led me to Mollie's bedside. "Here she is, dearest," he said, bending over her with affectionate solicitude. "She will stay with you until you are able to return to the hotel." Slowly the heavy lids lifted, and Mollie looked at me so strangely, with such an unfathomable expression in the shadowed eyes, that an eerie feeling took possession of me as if some being from another world far remote from this were looking at me through the physical eyes of the woman before me. The shock which she had sustained seemed to have developed in her a sort of second sight, as shown by the words which she then spoke:

"She has come to me again, and she will stay this time," she whispered, as if to herself. Then weakly she grasped my hand, pulling me to her. "You were with me a long time ago—but you went

away—the angels took you. Now you have come back, and I shall keep you—always."

"Just a little light-headed from the shock," explained Mr. Revere.

Tightly holding my hand as if she feared to lose me, Mollie ceased speaking, and in a little while fell asleep. As I sat by her side, it seemed, indeed, that I belonged there. But how or why I was not to know for many a long day.

On the morrow with her normal condition regained Mrs. Revere's gratitude knew no bounds; my heroism was extolled to the skies. But there was never a further reference to a mystic tie between myself and the lady of fashion. In fact I'm sure she retained not the slightest memory of the strange mood and cryptic words of the previous evening; and soon in my own mind the formerly strong impression faded to a dim fantasy.

In due time I was returned by Mrs. Revere in person to my anxious mother, and the two had a long talk concerning a plan my patron had conceived to pay the debt of gratitude she owed me. In short, she wanted to rescue me from my wild surroundings and take me into her own household to be educated. Privately she thought it would be a delightful and amusing pastime to polish the little mountain gem at leisure in her city palace, and she even had a vague idea of adoption if the jewel proved sufficiently brilliant.

But although mother appreciated the value of a superior education, she would not consent to such a complete separation. Eventually though, after a family conference it was agreed that I might go for a visit when Mollie returned to the city, and if on further acquaintance she still wished to carry out her plan, I might spend half of every year with her under the instruction of private teachers until I was ready for college. It was understood that I positively was not to be metamorphosed into a society butter-

fly, but that eventually I must be prepared to earn my own living.

With amazing quickness the time passed ere the much anticipated entry into my new world. On our last day in the mountains Mollie, little sister, and I went on a picnic excursion to find some rare lilies to grace the city conservatory. Loitering along the way home, laden with delicate spoils, we children spied a tiny cove whose shallow water, running crystal clear over golden sands, babbled an irresistible invitation to wade. Off came our shoes and stockings, and in riotous glee we splashed about.

"Come in, big sister, come in," we called to Mollie, sitting like a beautiful image of indolence beneath a mossy boulder's sheltering shade. There must have been a prankish elf about on mischief bent, who cast the glamour of a forgotten childhood over the proud worldling sitting so complacently in his unseen fairy realm. At any rate Mollie's feet were slenderly beautiful, and the day was very warm, so behold—three children playing in the water.

But, alas, what sinister destiny lurked all undreamed of in that innocent frolic. In our sport we wished Mollie to pose as our queen. For her throne we found a flat rock in midstream, where with charming complaisance she allowed us to unbind the wonderful, golden brown hair that fell almost like a garment about her as she sat dabbling her pretty feet in the limpid shallows. But our sovereign lady was lacking a crown and scepter. So away we scampered to weave a floral diadem and find a tall larkspur of royal purple for the scepter.

Sitting all alone, idly dreaming, was the Lady of the Brook, when down a hidden trail on the opposite bank from us came a wanderer with a long distance camera, the gentleman of the promising voice who had been relegated to the dust heap of his patron's favor since the untoward incident in which he figured so ungallantly, but who still lingered in the

vicinity, hoping to regain his lost vantage.

With what singular exactness does fate time the meeting of the actors in the drama of life. A few minutes, yes, a few seconds even and that which brings ruin or rejoicing had never been. The camera clicked, and within was a bomb set to explode at the appointed time written in the Book of Destiny.

Part Three

Almost five years passed into the vast yesterdays whose fertile soil holds the seeds whence spring the events of this world of time and space. Long dormant lie some, while others bloom and fade with miraculous rapidity.

A strange double existence I led in those years, yet through the innate wisdom and culture of my darling mother of the mountain home I reaped no harm from my contact with the artificial life in which my benefactress moved and had her being. In the city I had a governess and a maid, luxurious environment, and costly clothes. Special teachers came to instruct me in music, dancing, and drawing. But from the actual life of the household I lived much apart in the manner of an English child in the nursery. Yet there were frequent glimpses of sumptuous entertainments and occasional echoes, as from vultures at a noisome feast, of fashionable scandals and crooked finance.

But my staid New England governess, who was very fond of me in her prim, repressed way, guarded me with zealous care from the gossip of the servants, who soon learned that their tenure of office was in danger of abrupt termination if their invidious tattle reached my ears.

In utter frankness and confidence I set down in my letters to mother the thoughts and problems of my life away from her. In the simplicity of her replies were veiled a superior wisdom and a yearning love that seemed to draw out

the good in me as sunlight nurtures and brings forth the flowers; while the spiritual fire of her affection caused the evil to shrivel and die unnoticed.

At sixteen I became a boarder at a private preparatory school for college, but returned to my city home for a visit at vacation time. Strange stories were beginning to creep about to the detriment of the Reveres. But if now and then some of my young friends let drop an innuendo concerning a certain social leader's predilection for the company of Lamberti, the gifted singer, or the marvelous adroitness with which her husband eluded the clutches of the law in his financial dealings, they found no lodgment in my mind, for neither by nature nor by cultivation was I inclined to harbor evil thoughts of my fellow men.

In the Revere home nothing of a disquieting trend appeared upon the surface. Mollie made much of me, but she did not seem pleased to have her husband call me his "little one." The attitude of paternal kindness and interest that my presence seemed to arouse in this usually self-contained man somehow, I knew, was not tolerable to Mollie, though there was little outward sign.

Perhaps a vivid dream of mine had something to do with his unwonted interest. One morning at breakfast I astonished them with the question, "Do you think anyone could die and come back again to live on earth?"

"Ask Mollie," said Mr. Revere with amused irony. "Doesn't she look like an angel returned from heaven? If it didn't keep me so busy getting the wherewithal for a proper setting for my beloved, I might have time to consider such important questions." His flippancy in regard to things spiritual might have been expected, for the higher nature of the man had been crushed and starved almost beyond redemption by materialistic ambition. Yet in part the shallow selfishness of the pretty woman opposite must bear the responsibility;

sometime her share in wrecking a life must be atoned for.

"Well, do tell us what philosophy you are studying now," glibed Mollie. But of the metaphysical teachings that later illuminated my life I then knew nothing. It was from a dream, or rather vision, of surpassing vividness that my question originated. This I related as follows:

In a small, modestly furnished room a child about a year old was asleep in its crib. Over it in anxious scrutiny bent a man. He called some one in the adjoining room, and a girl came in whom I knew was Mollie. The child was ill, and the young parents greatly worried. Very plainly I saw the delicate, waxy features, and noted a small, triangular birthmark just at the edge of the hair on the forehead. Then somehow while I was myself, I was the baby too—a merging of identity difficult to convey in words, but of its overwhelming reality I carried the impression many a day. And curiously, I too have a triangle faintly outlined at the top of my forehead.

The first scene faded into another where I saw the parents weeping, alone, and I knew that the little one had been taken from them. Then some one standing by me said in a voice of ineffable sweetness, "The Law has been fulfilled, and all is well." As I turned to view the speaker, I awoke.

Though I could see that my description of these happenings had rather startled my hearers, they manifested the usual skepticism of their class in that which is outside of secular experience or explanation. And as it recalled a time which they found for several reasons unpleasant to dwell upon, they proceeded to dismiss my "psychic vagaries" for things more worthy of serious consideration in their pursuit of mundane pleasure.

But as time passed, I had an intuitive feeling that my other-world wanderings had roused in Mr. Revere a more serious

consideration than he would have cared to admit. Sometimes I noticed an inquiring look in my direction as if he sought there an answer to something remote from solution. Then he began to call me "little daughter," and sometimes it pleased him to chat awhile with one in whose simplicity and youthful aspirations there were rest and refreshment. "Like unto a draught of cold water from a beautiful, hidden spring stumbled upon by a weary traveler, parched by the heat of the day," he said one day with one of his rare smiles. Then, grimly, "If Mollie should hear me, she surely would send for an alienist."

My visit was nearly over, and I was not sorry, for I was troubled by incidents and words that came to my notice. The atmosphere was charged with unrest and a feeling of tension as if domestic felicity were at the breaking point. I knew that Lamberti was sneered at by Mr. Revere as a scheming sycophant, and that Mollie's extravagance had reached intolerable lengths; even that she had been accused of making money gifts to Orlando Lamberti, who really did possess a more than ordinary voice, and who aspired to advance into the grand opera ranks.

He had become a social fad, and to a chosen few gave lessons at enormous prices. Mollie was one of his pupils. On a certain evening there was to be a fashionable concert at the Revere home to advertise Lamberti particularly, but with a select few of his pupils for pleasing contrast. On the morning of the concert there was a harrowing scene over money matters between husband and wife. Mollie, accused of ruinous extravagance, retaliated by saying that her social successes had lifted Bronson out of utter insignificance, and had immeasurably furthered his business career. The quarrel waxed, and finally Bronson flung out of the house in a towering rage.

Mollie took refuge in the music room to divert her mind from the recent un-

pleasantness. It was not long before the exquisite Lamberti arrived, to find the mistress of the house on the verge of hysterics. Mollie had for some time received his insidious advances with an astuteness that would throw a sop to the conventions, while her vanity reveled in a fancied power. He found her present mood most propitious to unfold a scheme that was lurking in the dark recesses of his mind, waiting for the proper moment for its presentation. He listened with the warmest sympathy to the recital of the cruel parsimony of an unfeeling husband who wished her to live like a beggar that he might add more to his hoarded wealth, and as her vehemence increased, he suggested the refuge of the rose arbor for further conversation as being beyond the reach of the listening ears of servants. In this secluded spot he urged Mollie to get a divorce (with a substantial cash settlement) and become his wife, picturing himself as about to sign an engagement as a grand opera star, and enlarging upon the artistic atmosphere with which she would be surrounded, and the delights of foreign travel with him as he visited the great cities of the world on a triumphal tour. Mollie found the idea attractive, and, while not yielding, her attitude was such as to give him strong hopes of success. But at this inopportune moment Bronson Revere appeared, strolling toward the arbor, and the trapped admirer in a panic forced a hasty exit through the closely growing roses and disappeared with remarkable celerity, all unknowing that his watch was left dangling in the thorny clutch of a rose bush.

(To be concluded next month)

To cultivate kindness is a great part of the business of life.—*Johnson.*

**CHRISTMAS OFFER OF THE
"RAYS"**

Free books for new subscriptions. See page 384 for information.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer as one.

Rosicrucian Societies in America

Question:

Why is there no visible connecting link between the Rosicrucian Fellowship and other Rosicrucian societies in America?

Answer:

The Rosicrucian Fellowship is a reincarnation of the ancient Rosicrucian Order, of which Christian Rosenkreuz is the head. In other words, it has appeared through rebirth in an entirely new locality, the United States, for the purpose of carrying the Western Wisdom Teachings to the Western people, particularly those of the United States. It has no lineal connection whatever with any existing Rosicrucian lodge anywhere in the world. It represents a brand new start in the work of the Rosicrucian Order, which is directed from the invisible planes by the Elder Brothers of this Order, under the guidance of Christian Rosenkreuz. The other Rosicrucian societies in the United States claim, we believe, lineal descent from existing Rosicrucian lodges in England, France, or other countries. They represent, so far as they are authentic, the present manifestation of earlier activities of the Rosicrucian Order started in earlier ages.

The Rosicrucian Fellowship has direct connection with the etheric temple of the Rosicrucian Order by virtue of the fact that it is the authorized channel or instrument of this Order for this

present age. Max Heindel, who founded the Fellowship, was in direct connection with the Elder Brothers of the Order, and attended its meetings in the etheric temple on the nights corresponding to the Initiations in the Mysteries which he had taken. Through the Elder Brothers he received direct instruction as to the conduct of the Fellowship in order to make the Christian philosophy which it expounds the coming universal religion of the Western world and eventually of the whole world. Mrs. Heindel is continuing the work along the lines which he laid down.

Spirit Photographs

Question:

Can spirits be photographed? There are some speakers going around the country who exhibit what they say are spirit photographs. Are these authentic?

Answer:

As to the latter part of the question we cannot say. It is possible, however, to photograph a spirit under certain conditions when that spirit has used the ethers of some living person's body with which to materialize. Photography depends upon the light rays, which use the light ether as a medium of transmission. As the chemical ether in which a materialization takes place is more dense than the light ether, it is possible to photograph the outline of a body in it exactly as it is possible to photograph the outline of the physical body. When in the process of materialization the ego attracts to its etheric form particles of dust floating in the air, this makes its outline more definite, and the photograph is then more distinct.

*Neurotic Symptoms and Their
Treatment*

Question:

I cannot endure loud music. It makes me feel as though I must scream. As a result I am sometimes very disagreeable to those around me who wish to play loud music. Why am I thus afflicted, and what is the remedy?

Answer:

This is a neurotic indication. Any extreme sensitiveness or the inability to endure what a normal person has no difficulty with is usually an indication of nervous trouble, which in turn ordinarily is a result of unexpressed or untransmuted emotions or desires in the earlier years of the life, which remain deep in the desire body or subconscious as a living, disturbing elemental being. This grows in strength as time goes on and more emotions are added to it, until finally when it becomes strong enough, it breaks through to the surface in the form of neurotic ailments. Any abnormal sensitiveness is likely to be an indication of a condition of this sort, even though it may be nothing serious. The remedy, of course, is to release the emotional pressure which is producing the trouble, after which the neurotic symptoms will disappear. The best method of doing this is that of life retrospection or self-analysis along the lines of the Rosicrucian nightly retrospection. The two operate similarly. The nightly retrospection releases the emotional energy on the same day on which it was generated and before it does any damage. If it has not thus been released, however, it can be done to a greater or lesser degree by retrospecting the life at a later date. The method is to begin at the beginning of the life and write down all those incidents which present themselves to the mind which involved undesirable emotions such as fear, hate, shame, and sense of inferiority, letting the memory of them flow back naturally into the mind, and feeling as intensely as possible the original emotions. Thus

the person approximates to what he should have done by nightly retrospection. This lets out the accumulated emotional energy, clears up the sore spots in the subconscious, and the neurotic symptoms automatically disappear.

Forgiveness of Sin Through Christ

Question:

The Christian Church states that we are "under grace" through the good offices of Christ, who has made the "vicarious atonement" for us, and who has paid the penalty of our sins provided we will accept Him as our Savior and as the propitiation for those sins. How do you reconcile this with the Rosicrucian doctrine of Christ?

Answer:

We are under grace only to the extent that Christ by coming to earth and becoming its indwelling Planetary Spirit has purified the earth's psychic atmosphere and rejuvenated the planet with the spiritual impulses which He sends out from the center of it. This makes it possible for us to reform our characters, *blot out our own sins*, and progress in our evolution, when otherwise we could not have escaped from our sins and would have begun to retrogress. This help, spoken of as the "vicarious atonement," constitutes a cosmic loan, so to speak, from Christ our great Elder Brother, who thus becomes in a very real sense our Savior, although He personally does not take away our individual sins. This help may be considered as grace, because it was a gracious act for Christ to take upon Himself the cramping, painful conditions of earth in order to render us this assistance. It is not, however, in the nature of a gift. It is only a loan. It must be repaid, and the means whereby it is to be paid are service to others and also to the life waves which follow us, namely, the animal, plant, and mineral kingdoms. But we must pay to the uttermost. There is no grace in heaven or earth which can set aside the ultimate operation of this

law, but we are given time. In other words a time loan has been made to us. It is analogous to the method employed by the business man who wishes to go into business but who does not have the necessary capital. A friend loans it to him, and he proceeds with his business and makes a success of it; whereas if he had had no friend to make him the loan, he must necessarily have remained in a lower position.

Discovering the Cause of Pain

Question:

When in pain how are we to find out how we have transgressed the law which has caused the pain?

Answer:

By tracing back, as far as we are able, causes from effects which may be observable on the physical plane. Beyond this by meditation, which will reveal much to us. And finally by reformation and the building up of the character, as a result of which spiritual vision will be developed, which will automatically give us an insight into the causes which have produced pain in our present life.

Solomon Reborn as Jesus

Question:

How do you explain the fact that the licentious King Solomon reappeared so soon as the immaculate Jesus, one thousand years only having elapsed between the two, inasmuch as the Rosicrucian philosophy states that Jesus was a re-embodiment of Solomon?

Answer:

In the days of Solomon the peopling of the earth was one of the most important considerations in order that bodies might be provided for the vast number of egos waiting to proceed in their evolution. Jehovah therefore not only permitted but fostered polygamy. One thousand years later, however, conditions had changed. The earth had become sufficiently peopled for the requirements of the time, and a higher phase of morality had then to be de-

veloped. Christ taught therefore the doctrine of monogamy and chastity. Solomon was not a licentious character but, on the other hand, one of the most highly developed egos which had come to earth up to that time. Furthermore, as an advanced ego ordinarily comes to rebirth much more frequently than the rank and file of humanity, it is quite probable that Solomon had had several re-embodiments during the interval between his time and that of Christ, although the Rosicrucian philosophy has made no definite statement on this point. If such were the case, Solomon would have had opportunity during those re-embodiments for the perfecting of his personality in order to make it available for the use of the Christ.

Judas

Question:

What does Judas Iscariot stand for symbolically?

Answer:

Judas Iscariot represents the treacherous lower self composed of the four lower vehicles, which through their lack of spiritual vision demand gratification at the expense of true spiritual development. The passionate desire body in conjunction with the self-seeking mind are the leaders in this conspiracy. The vital body, the seat of the sex energy and impulses, is also frequently an accomplice, and the cells of the physical body also stand in the background and demand their dole of sensual indulgence. All of these stand ready to betray the Christ within, the soul body, and its higher counterpart, the Life Spirit.

The Unjust Steward

Question:

Will you please give the explanation of the parable of the unjust steward?

Answer:

This is the parable of the steward who was forgiven by his master of a certain debt, but who immediately turned upon

one who owed him a debt and exacted the full penalty of the law from him, throwing him into prison and otherwise badly treating him. After his lord heard of it, he withdrew the cancellation of the steward's debt to him and required his punishment. This is merely an allegorical representation of the Law of Consequence or the Law of Cause and Effect, which is based upon the unity of all life. That which we do to another must inevitably react upon us at a later date for either good or ill, according to its nature, provided we were at fault. If we are merciful, then through the unity of the life which ensouls us and those to whom we are merciful we shall also obtain mercy; and vice versa, if we are cruel we shall have cruelty dealt out to us.

*A Child's Remembrance of the
Preceding Life*

Question:

It is not clear to me as to just how an ego which passed out in childhood is able to remember its previous earth life when it comes back to birth.

Answer:

All children who die in childhood up to the age of fourteen, approximately, do not journey around the entire life cycle, the four worlds through which our life wave is at present evolving. If they did this, it would necessitate the building of an entire set of new vehicles. These egos simply pass into the upper region of the desire world and there wait for a new embodiment, which usually takes place in from one to twenty years. When these children return to birth, they bring with them the old desire body and the old mind which they used in their former embodiment. These vehicles contain records of the former life which they are very likely to remember to a greater or lesser extent.

Releasing the Ego after Death

Question:

I am told that after death the ego must remain near the body or is tied to

it until it is disintegrated. Does this mean that the ego has to remain until even the bones have decomposed? This might occupy hundreds or even thousands of years under certain conditions.

Answer:

No. The ego is tied to the body only so long as the residual animal magnetism of it remains. This is a property of the vital body, which disintegrates synchronously with the physical body. The animal magnetism resides principally in the fleshy tissues and not in the mineral constituents of the bones. Therefore when the fleshy tissues have disintegrated, there is ordinarily no magnetism left in the bones to longer hold the ego back. Cremation gives an advantage in that it releases the ego at once.

Soul and Spirit

Question:

What is the difference between the Rosicrucian conceptions of soul and spirit?

Answer:

The spirit is the ego, which is acquiring new powers and new consciousness through involution and evolution. Soul is the sublimated extract of the experiences of life obtained by assimilation in the post-mortem periods. This essence is in the nature of food for the spirit, upon which it is nourished and through which it gains added power for proceeding further in its evolution.

Admonishing Rosicrucian Students

Question:

Do the spiritual forces behind the Rosicrucian Fellowship admonish students or probationers of faults or wrongdoing?

Answer:

No. Such admonition can only come from the higher nature of the student himself, and he can only receive it through sensitizing himself by right living so that he is susceptible to influences from his spiritual self and guidance therefrom.

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.

Astrological Influences Beneath the Surface of the Horoscope

BY NORMAN M. CARVER

WHEN THE mariner sees an iceberg in the ocean near his ship, he instinctively estimates its size beneath the water from what he sees of it above. He knows that seven-eighths of its bulk lies beneath the water. To him it is this hidden part which represents the greater danger to his ship.

When the astrologer sees a horoscope, he similarly should consider what lies beneath the chart of aspects. He should remember that the laws of heredity, environment, and planetary influence have been in operation forming invisible factors affecting physical accomplishment in life for nine months before the birth of the native. It is these invisible aspects which most endanger the astrologer's judgment.

While it is not possible for the astrologer to measure the periods of influence during the formation of the sheath of mind and the desire and etheric vehicles (unless he be a true seer), it is possible

to tabulate the periods of development of these vehicles.

We understand from observation that humanity is classified in groups and guided by spiritual intelligences operating through the planetary vibrations in their various aspects of love, will, wisdom, and activity. We understand the mathematical factors which enable us to calculate the positions of the planets and signs, which we recognize as foci for the spiritual forces. We also recognize that the effect of the planetary rays upon us varies according to the relative positions and aspects of these foci.

The sextile and trine aspects we consider beneficial; the square and opposition aspects inimical; and the conjunction and parallel aspects of variable influence upon our several vehicles.

With these thoughts in mind consider the number of days the planets are in aspect during 1924. Jupiter and Uranus are in square aspect 212 days during this year. Suppose that a child were

born on September 1, 1924. Its horoscope would show no aspect between Jupiter and Uranus; neither would the so-called prenatal epoch chart show one, a chart calculated upon the theory that the moon's place at birth will be rising or descending at the time of conception, in this case sometime in December, 1923. Similarly, Jupiter and Neptune make no aspects in certain natal or prenatal horoscopes in 1924, yet they are in trine aspect 211 days during this year, and in some cases the period of gestation includes these 211 days.

Before birth the child is protected to a great extent by the body of the mother; yet there is a positive effect from the planetary rays upon a child being formed in the matrix of Jupiter trine Neptune and upon a child gestating during the square of Jupiter and Uranus regardless of whether or not these aspects appear in its individual chart. The political upheaval in Washington, D. C. over the oil leases and the squabbling in the orthodox churches with all the accompanying worry and lost reputations will affect a great many mothers and children.

In the matter of sound, color, and light certain of these will quench others; it seems reasonable therefore to suppose that planetary aspects will act similarly. By a study of the ephemeris it will be noted that the sextiles and trines are generally in effect longer than the squares and oppositions. The same is true of Jupiter in aspect with Saturn during a period from 1820 to 1924 inclusive as follows:

*	△	□	♁	♄
2473	2594	2526	1455	1372

This tends to show the predominating influence of Jupiter, the planet of optimism, over Saturn, the planet of pessimism.

Max Heindel affirmed that the sun had a greater spiritual influence when in south declination. If this be true,

then the other planets may also have a greater spiritual influence when in south declination. Table I would indicate that 1924 is a year of greater spiritual than material activity.

In connection with this subject of spiritual activity it seems from my observations of historical events that whenever there is a great cause at stake, some great character passes over from the material world to the spiritual world. Several names come to mind instantly: Christ, St. Francis, Queen Victoria, Lincoln, Max Heindel, Woodrow Wilson, and possibly ex-President Harding. St. Francis fought for a fellowship in the service of Christ somewhat like the one founded by Max Heindel. The Boer war indirectly caused Queen Victoria's death, but through her son the British Empire was united with a higher ideal of equality and fellowship. The Christ spirit of fellowship seems to have been the inspiration of all these great souls. The dying passion of Max Heindel was for the building of the Healing Temple at Mt. Ecclesia for the Elder Brothers to use in the healing of suffering humanity. This temple was completed after his passing. The cause of universal brotherhood has had its martyrs for ages. It seems logical to believe that such martyrs have made and will continue to make their ideals live in the achievements of succeeding generations.

Concerning the signs and their influences hidden within the horoscope, Table II is submitted for study. It shows the approximate number of days each planet spends in each sign during 1924. Pisces, Cancer, and Sagittarius will make themselves felt in the affairs of men this year more than any of the other signs. In judging horoscopes of children born in the latter part of this year keep these three signs in mind with every possible quality connected with them. Pisces is the sun sign of a large number of the astral people according to my records. Out of 1121 notables in connection with the theaters more were born with the

sun in Pisces than in any other sign. Consider in this case that Virgo, the sign of service, is opposite, and would in a great many cases be on the sixth and seventh cusps. Out of 10,378 names of men and women achieving notable distinction in America in all vocations, the sign Virgo is the sun sign of the largest group. This seems to bear out the statement of Christ concerning the greatest being the servant of all.

In conclusion I would suggest that the astrological student keep some of these facts in mind when reading a horoscope. Look beneath the surface for the predominating influences. Consider how long the aspect has been in effect before giving a textbook interpretation. The true seer sees at a glance what is important; but the rest of us must sift

and sift, even as the seer did before seership was attained.

ASTROLOGICAL TABLES 1924

TABLE I

Showing number of days each planet appears in south and in north declination:

Planets	South in days	North in days
♃	175	191
♄	182	284
♅	101	265
♆	179	187
♇	354	12
♈	366	
♉	366	
♊	366	
♋		366
	2089	1205

TABLE II

Showing approximate Number of Days Planets are in each Sign, 1924.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
♃	31	32½	32½	32½	31	29½	28¼	29	28½	29	30¼	32
♄	15	68	17	14	17	69	17	19	20	74	20	16
♅	26	27	31	125	29	26	25	24	10	..	18	25
♆	30½	31	31½	31½	31½	31	30½	30	29½	29½	29½	30
♇	12	..	..	..	..	..	..	19	47	49	117	122
♈	352	14
♉	160	206
♊	366
♋	366
	114½	158½	112	569	108½	155½	260¾	327	487	195½	214¾	591

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Rosicrucian Philosophy: We have a Preliminary Course in this of twelve lessons, using the *Cosmo-Conception* as textbook. The completion of this course admits the student to the Regular Student course, which consists of a monthly lesson and letter by Mrs. Max Heindel, devoted to a study of the practical aspects of the Philosophy.

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These courses are conducted on the freewill offering plan.

If you wish to be admitted to any of them, address,

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

The Children of Sagittarius, 1924



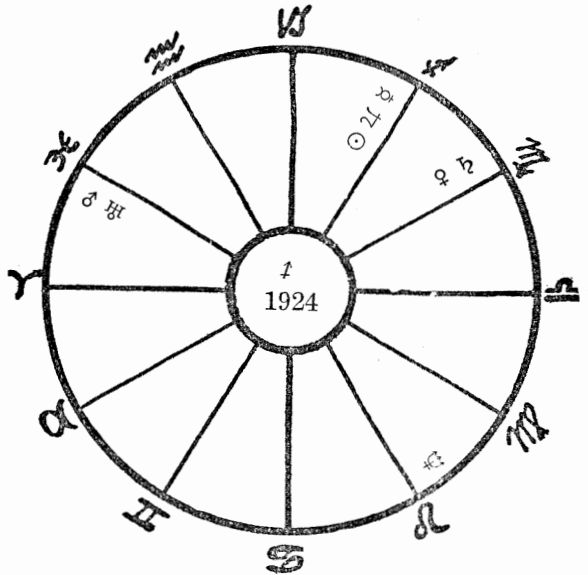
A Character Delineation of the Children Born between November 23rd and December 21st, 1924, inclusive.

The children born while the sun is passing through the fiery and common sign of Sagittarius are of a strange, mixed nature, at one time responding to the fiery side, which is emotional and impulsive with high ideals—ideals which are usually attached to a kite and are often impracticable; at other times dropping to the other extreme, the negative, versatile, and common side of the sign.

The symbol of this sign expressing the true Sagittarian nature is a centaur, the lower body of a horse with the upper body of a man. When the better and higher side is expressed, these children are noble, philanthropic, and generous; but when the animal side is uppermost, they may become very slovenly and shiftless, reverting to games of chance, and may sometimes drop to the very depths of materiality.

The children born this year while the sun is passing through this double-bodied sign will be more apt to respond to the higher and nobler side of Sagittarius than to the lower, for Jupiter, which has rule over this sign, will be transiting through its own home, Sagittarius. The characteristics of Jupiter are charity, reverence, opulence, and benevolence. Jupiter will bring out the very best in these Sagittarian children.

After December 1st, however, the fiery and destructive Mars will be in



square aspect with Jupiter. This may have a tendency, especially when Mars comes into square aspect with the fiery sun, to make these children headstrong and self-willed. As they grow up, they will be apt to drift towards sports and pleasures, such as games of chance, betting, etc. This aspect, namely Mars square Jupiter, will also be excited by

(Continued on page 374)

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 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 Set Up 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:—When the time of birth given is *DAYLIGHT SAVING TIME*, applicants for readings *should be very careful* to so state it, otherwise the delineation will be in error.

ROSS MORTON McD.

Born October 4th, 1912. 2:11 A. M.

Lat. 38 S., Long. 145 E.

Cusps of the Houses:

10th house, Taurus 17; 11th house, Gemini 10; 12th house, Cancer 1; Ascendant, Cancer 25-0, Leo intercepted; 2nd house, Scorpio 8; 3rd house, Libra 18.

Positions of the Planets:

Neptune 25-50 Cancer; Mercury 9-30 Libra; Sun 10-4 Libra; Dragon's Tail 12-28 Libra; Mars 20-12 Libra; Venus 4-7 Scorpio; Jupiter 10-54 Sagittarius; Uranus 29-32 Capricorn, retrograde; Saturn 3-51 Gemini, retrograde; Moon 7-47 Cancer.

The horoscope which we have for our reading is that of a boy who is mystically inclined, for we find the mystical planet Neptune on the cusp of the ascendant, in the watery and occult sign of Cancer. This planet and sign will give him a very sensitive and idealistic nature, one which will handicap him somewhat in his battle

in the world, which is so commercialized today.

Neptune has the parallel and opposition of the mystical Uranus and a square to the reckless and materialistic Mars. This configuration will endow this young man with a somewhat unfortunate personality. Neptune on the ascendant, afflicted, will be domineering and will want to rule everything, and having a square to Mars, Ross will be drawn to the inner and hidden side of life. He will take to occultism as a duck to water, but there is great danger of misuse of what knowledge he may gain through his investigations.

Mercury, the planet of reason, is in conjunction with the sun in Libra, and the sun is in the sign of its detriment and conjunction the Dragon's Tail. Therefore Mercury will be handicapped in its expression to some extent, but the trine to Saturn, which is in the Mercurian house of Gemini, will make the mind keen, and Ross will have good reasoning powers. Mercury is also sextile to Jupiter, which is strong in its own sign of Sagittarius in the fifth house. This boy should take up the studies which would fit him to become a proof reader in a publishing house or for work connected with the publication of

books and magazines, in which he would be successful.

With the ruler, the moon, indicating the type of personality, in the twelfth house, square to Mercury, the planet of reason, and square the sun ruling the individuality, we may expect that this boy will cast his own shadows. He will be his own worst enemy, and the direction of his undoing is likely to be found in the aspects of the moon, which is in the watery sign of Cancer, ruling the stomach, and trine to Venus the goddess of love and pleasure, Venus being in the sign of its fall, Scorpio, also a watery sign, and square to Uranus. These last named planets, the moon, Venus, and Uranus, give a tendency to excess in drinking and to the pleasure of undesirable associations with the opposite sex, which would interfere with his success in general.

But every cloud has its silver lining, and we find a very good Jupiter in its own sign in the fifth house, sextile to the sun and Mercury. Jupiter will give a certain element of pride, which will do much to guide this boy into the higher grades of pleasure. He should be taught to make associations through work in the churches or in spiritual organizations.

Teach him to eat simply and moderately, thereby avoiding trouble, for Saturn in Gemini, a common sign which has rule over the lungs, in opposition to Jupiter ruling the arterial blood, will cause poor oxygenation and sluggish circulation. Ross should be taught to breathe deeply.

ARTHUR F. S. H.

Born Sept. 29, 1912. 3:00 A. M.

Lat. 54 N., Long. 5 W.

Cusps of the Houses:

10th house, Taurus 25, Gemini intercepted; 11th house, Cancer 4; 12th house, Leo 8; Ascendant, Virgo 4-35; 2nd house, Virgo 24; 3rd house, Libra 21.

Positions of the Planets:

Mercury 1-31 Libra; Sun 5-36 Libra; Dragon's Tail 12-41 Libra; Mars 17-18 Libra; Venus 28-31 Libra; Jupiter 10-17 Sagittarius; Uranus 29-34 Capricorn, retrograde; Moon 6-36 Taurus; Saturn 3-57 Gemini, retrograde; Neptune 25-46 Cancer.

The birth date of this boy is but five days previous to that of the one whose chart we have just read, and one hour later in the day, but he was born on the extreme opposite side of the globe.

In this horoscope we find the common and earthy sign of Virgo on the ascendant. The sun, Mercury, Mars, and Dragon's Tail are in the sign of Libra and in the second house, which positions are very similar to those in the horoscope of the other young man. But Mercury, being the ruler of the first house and co-ruler of the tenth house, is much stronger in this chart than the preceding, for he is making a trine to Uranus and a sextile to Neptune. This together with the trine of Saturn will endow the young man with a good mentality and one which will express the Uranian quickness, the Saturnian depth, the Neptunian intuition, and the artistic tendencies of Venus from Mercury in a Venus sign. With Mercury, the sun, and Mars in the second house and well aspected the native will be drawn very strongly to use his mental powers in the acquiring of wealth. He will be a good money maker, but will also be a lavish spender.

With the sun and Mars in the second house and the sun trine to the impulsive Uranus, which is placed in the fifth house, the house of pleasure, and with Uranus square to Venus and opposition and parallel to Neptune in the house of friends, the eleventh house, he will be apt to spend his money freely for the entertainment of his women friends. He may also be prone to take to the use of strong drink, for Neptune in this horoscope is placed in the watery sign of

Cancer in the house of friends, square to Venus, and opposition and parallel to Uranus. The ruler of the house of friends, the moon, is exalted in Taurus, the sign ruling the throat and palate, and is square to Uranus in the fifth house, pleasures. All these aspects are strong for the gratification of the lower desires.

With Mercury conjunction sun and trine to Uranus this boy has talent for architecture and structural engineering, and would be quite successful in either.

With Saturn in Gemini, the sign ruling the lungs, in opposition to Jupiter in Sagittarius, Jupiter having rule over the arterial blood, there may be some trouble with poor oxygenation, which would cause a tendency to coughs and colds. The boy should be taught to breathe deeply and to expand the lungs.

VOCATIONAL

V. T. C.

Born Nov. 24th, 1904. 4:31 P. M.

Lat. 7 N., Long. 80 E.

Cusps of the Houses:

10th house, Aquarius 8; 11th house, Pisces 9; 12th house, Aries 8; Ascendant, Taurus 10-5; 2nd house Gemini 11; 3rd house, Cancer 9.

Positions of the Planets:

Moon 17-48 Gemini; Neptune 7-40 Gemini, retrograde; Mars 2-28 Libra; Sun 1-48 Sagittarius; Mercury 15-10 Sagittarius; Uranus 28-28 Sagittarius; Venus 7-5 Capricorn; Saturn 15-26 Aquarius; Jupiter 21-1 Aries, retrograde.

In reading a horoscope for vocation it is the common rule to chiefly consider the rulers of the sixth and tenth houses, the sun, the moon, and the ruler of the ascendant. This is not a hard and fast rule, however, for if these planets are weak, poorly placed, or poorly aspected, it may then be necessary to consider the strongest and the well aspected planets.

In the case of the young man whose horoscope we are judging this month, the ruler of the sixth house and also the

ascendant, Venus, is in the eighth house, a weak position, square to Mars, and in opposition to Neptune. The moon is placed in the second house, which has rule over the finances. The above aspects will weaken Venus and make it impossible to receive much benefit from this quarter of the horoscope.

The strongest, the best placed and best aspected planet is Saturn, which is at home in its own sign of Aquarius. Saturn, the ruler of both Aquarius and Capricorn, and Capricorn being the natural tenth house sign, is here in a most powerful position, being in conjunction with the midheaven, trine and parallel to the moon, and sextile to both Jupiter and Mercury. These planets, namely Saturn, the moon, Jupiter, and Mercury, and the signs in which they are placed indicate a pursuit along intellectual lines, especially since Saturn and the moon are in Aquarius and Gemini respectively, which are intellectual signs.

This young man may find his best opportunities in office work as bookkeeper or accountant. In executive work he would do well as superintendent or manager in some commercial line dealing with women's apparel. He would do better as an employer or manager than as an employee, for with Saturn conjunction midheaven he will want to lead in whatever line of work he may attempt.

Aeons upon aeons would not suffice to grasp all the laws of the universe in their totality, not in the visible world only but also in the world of the unseen; each failure to know the true law implies suffering arising from our ignorant breach of it; and thus since Nature is infinite, we are met by the paradox that we must in some way contrive to encompass the knowledge of the infinite with our individual intelligence, and we must perform a pilgrimage along an unending Via Dolorosa beneath the lash of the inexorable Law until we find the solution to the problem.—*T. Troward.*

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION ON THE EARTH
(Pages 261-307 *Cosmo-Conception*)
The Hyperborean Epoch
(Continued from November)

- Q. At the time the earth globe was separated from the present mass, what did it include?
- A. It included that part which is now our moon.
- Q. What was on this great globe?
- A. On it was evolving that life wave now passing through the human kingdom, also the life waves which entered evolution in the Sun, Moon, and Earth Periods and are now evolving through the animal, plant, and mineral kingdoms.
- Q. What is said regarding the stragglers of the various Periods?
- A. There were some who did not take an upward step in evolution at the required time, and were therefore left further and further behind until they became a drag and hindrance to the progressive ones.
- Q. What more is said regarding these failures or stragglers?
- A. In the beginning of the Lemurian Epoch they had so crystallized that part of the earth occupied by them that it became a huge cinder or clinker in the soft and fiery earth. They were a hindrance and were thrown out into space beyond recall. That is the genesis of the moon.
- The Moon—The Eighth Sphere*
- Q. What is said of the moon?
- A. It is the field of disintegration.
- Q. If the earth had not separated from the original globe which is now the sun, what would have happened?
- A. The rapidity of its vibrations would have disintegrated man's vehicles. He would have grown so rapidly that the growth of the mushroom would seem slow in comparison. He would have become old before he had time to pass through youth.
- Q. Where is this rapidity of growth now illustrated?
- A. The effect of too much sun is shown by the rapidity of growth at the tropics, where maturity and old age are reached much sooner than in the north.
- Q. What would have happened if the moon had remained with the earth?
- A. Man would have crystallized into a statue.
- Q. What did this separation do for man?
- A. It enabled him to live at the proper rate of vibration to unfold slowly. The moon forces reach him from the exact distance necessary to enable him to build a body of the proper density.
- Q. What else do these active forces do to man?
- A. Although they are active in the building of the form, they also cause death when their continued work finally crystallizes the tissues of the body.
- Q. What is said regarding the work of the sun?
- A. The sun works in the vital body. It

is the force which makes for life and wars against the death dealing moon forces.

The Lemurian Epoch

- Q. What great Hierarchies appeared in the Lemurian Epoch?
- A. In this Epoch appeared the arch-angels (the humanity of the Sun Period) and the Lords of Mind (the humanity of the Saturn Period).
- Q. By whom were these Hierarchies assisted in the work of this Epoch?
- A. By the Lords of Form, who were given charge of the Earth Period. They helped man to build his desire body, and the Lords of Mind gave the germ of mind to the greater part of the pioneers.
- Q. What did the Lords of Form do for the stragglers?
- A. They vivified the Human Spirit in as many of the stragglers of the Moon Period as had made the necessary progress in the three and one-half revolutions which had elapsed since the commencement of the Earth Period.
- Q. Did the stragglers receive the germ of mind at this time?
- A. No; thus a great part of nascent humanity was left without this link between the threefold spirit and the threefold body.
- Q. Of what did the Lords of Mind take charge?
- A. Of the higher part of the desire body and the germinal mind, impregnating them with the quality of separate selfhood.

*ROSICRUCIAN LECTURES IN
HOLLYWOOD*

Dr. Franziska Lash will lecture on the Rosicrucian Philosophy every 2nd and 4th Sunday at 7:30 P. M. in Hollywood, Los Angeles, at the home of Mrs. E. M. Johann, 1129 Olive Drive. All living in this section who are interested are cordially invited to attend.

THE CHILDREN OF SAGITTARIUS
(Continued from page 369)

the square of the impulsive Uranus to the fiery sun.

It will be very difficult for these children to sit still. They will need a life of action. If they are confined indoors, it will make them unhappy, and will be likely to bring out any weaknesses in them. The parents should keep them busy in the open air and by all means teach them to be practical, for their weakness lies in their tendency to dream of great things which they will do in the future, while they are neglecting the little things which are very necessary to build the bigger ones. They will be very prone to start a thing and not to finish it, jumping from one thing to another.

Neptune in Leo will be trine to Jupiter in the latter part of this period, and as Jupiter is in Sagittarius, the natural ninth house sign, which rules religion and law, these children would do well to choose a vocation which would bring them into touch with religion or law. This same aspect will also give musical ability.

With Saturn conjunction Venus in Scorpio the girls will have some trouble during puberty, for Saturn will restrict the venous circulation. This is also apt to give a tendency to coughs and colds, and Jupiter square Mars will add to these troubles.

Anger drives the mind indoors, and bolts the door.—*Plutarch*.

1925 Ephemeris

Our Ephemeris of the planets' positions during 1925 is now ready for delivery. Longitude, Latitude, and Declination are given, arranged in a comprehensive and convenient form. Ours is a superior Ephemeris, which we still send out at the low price of 25 cents.

Your order will receive prompt attention.

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

Children's Department

A Christmas Message

BY AUGUSTA FOSS HEINDEL

I WANT ALL my little readers to write me a personal letter in which they tell me how they spend their Christmas vacation. I believe that the schools in all parts of the world give a Christmas holiday. This gives the children a chance to rest, and enables them to prepare for the greatest of all holidays, the day on which we celebrate the birth of Jesus the Christ, and the day when the beautiful story is told to us of how the Babe was born in a manger.

In this personal letter I want you to tell me what you have done to celebrate this holiday; how you have tried to live the Christ life. Have you gone out of your way to make some one else happy? Have you endeavored to be kinder and more loving to others? Have you shared your joys and your gifts with those who were unhappy and with little children whose parents were too poor to buy them gifts?

Christ loves little children, for did He not tell His followers to "suffer little children to come unto me, for of such is the kingdom of heaven"? Do you know why this kingdom of heaven is full of little children? It is because there are so many good and loving children in the world. Many are pure and unselfish, and when they pass on, they are all sent to this heaven world, where they have the loveliest time and are happy awaiting their turn to be reborn again and come back to some loving papa and mamma, who are longing and waiting

for a tiny babe to fill their home with joy.

I want all my little readers to study the story of Christ Jesus and why Christmas is celebrated in His honor. This story will tell you how a Great Soul was born to bring life and joy to the world. He lived to love and help all who are unhappy and suffering, and He asked us to do likewise. Did He not tell us to "visit the fatherless in their affliction" and to keep ourselves "unspotted from the world"? Christmas is the time when all who are Christ's children will do as He taught; and of all things which He most wished us to do, the first was to love all and be compassionate to all.

Especially must we be kind and loving to old people and to our younger brothers, the animals. Real Rosicrucian children love animals, and will not eat the flesh of their poor, murdered younger brothers. They will try to influence their friends not to kill the chicken, the goose, the turkey, or any animal for Christmas dinner, for this is breaking the laws of God, who has given us the commandment, "Thou shalt not kill," which has reference to all living things, both man and animal.

If I receive enough responses from children who are reading these articles in the Children's Department, I will start a regular course of lessons in which we will study from the Rosicrucian standpoint the Bible, plant and animal life, and many other subjects in which children are interested.

Santa Claus

As Nine Year Old Minifred Wrote About Him

HOW I have been misrepresented! Ben Johnson described me as an old man attired in long stockings, a close doublet, a high-crowned hat, little ruffs, white shoes, and with scarf tied around my chest.

In Norway and Sweden I am represented as an ugly, mischievous gnome; and your poet, Clement Clark Moore, has painted me a fat, red nosed, intemperate looking individual with a big stomach and unsanitary beard. I am always described as carrying a huge pack on my back containing gifts for all good children dwelling on earth.

Now you are a sensible little girl, and I am sure you have often doubted some of the stories you have heard about me. Do you honestly believe that a big Santa Claus, weighing probably two hundred pounds and carrying a huge sack on his back, could squeeze down a modern chimney? Impossible, child, impossible!

I, the true Christmas spirit, travel over land and sea, from home to home and heart to heart; but so free am I and quick in action that I do not need even bat or butterfly wings such as fairies use to carry them through the air. With my own native power I can go anywhere and squeeze into all sorts of places, even into the withered hearts of crusty old misers.

It is usually easy for me to find an entrance into most children's hearts and into the large, warm souls of many men and women. But oh, what a task confronts me when I want to enter the hardened hearts of money worshiping men, the pride puffed hearts of thoughtless women, and the stunted hearts of selfish children!

This very evening I was barred out of a rich little girl's heart when I tried to enter. I brought a poor, hungry girl close to the richly dressed child, who was buying all sorts of useless gifts for wealthy friends. Then I tried to enter

the rich girl's heart so as to persuade her to spend some of her money on the poor child who needed food and clothes, rather than on rich people who would return gift for gift. But the little Croesus would have none of me and spent all her money for gifts that would bring the recipients little joy.

Do you see this small but well filled bag marked "Love" which I carry with me? It is filled with the richest gift that can be given mortals. I do not carry dolls and rocking horses in my sack; but I scatter germs of love wherever I go, and these germs develop into gifts. The Christmas gift which does not contain love germs is no Christmas gift at all.

(From "The Mother's Magazine.")

The Blue Eggs

BY CORA COCHRANE GRAVES

I found a little birdie's nest when I
climbed up a tree;
There were four pretty little eggs, as
blue as blue could be.
I wanted just to throw them down, and
watch them fall and break,
But Nellie said if I did that, I'd make
the bird's heart ache,
For in those eggs were baby birds, as
wee as wee could be—
How would their mother feel if they
were crushed and hurt by me?

And so I left the little eggs and I am
very glad—
No one could ever, ever guess the lots
of fun I've had,
Watching the funny baby birds with big
mouths opened wide,
And how the crawly, wiggly worms so
quickly drop inside.
The old birds work so hard all day, I
know they really care;
And oh, I am so very glad I left those
blue eggs there.

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.

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

Hints for Health

BY AUGUSTA FOSS HEINDEL

Mastication

A NORMALLY healthy person is one who chews his food well and does not bolt it. Only such a one can really be healthy. By this chewing or grinding with the teeth he digests his food partly in the mouth. This act of Fletcherizing opens the salivary glands which furnish the fluid needed to dissolve the starches.

Food must first be pulverized with the teeth and oiled with this salivary fluid. The grinding of the food is done by the teeth, which are so wonderfully constructed that they are ready to take care of any kind of food, be it hard or soft. The mouth of a healthy adult has thirty-two teeth, which are so shaped and placed as to combine the cutting of the incisors (with which man first bites his food) with the grinding done by the cuspids, bicuspid, and molars, each having its work to do in order to pulverize the food.

But the mechanical action alone will not convert the solids into liquids; there must be a solvent to help dissolve the food. A fluid which is commonly called spittle or saliva is secreted by three pairs of glands. By the action of the

jaws, the tongue, and the organs of taste this is liberated and mixes with the food which has been pulverized by the teeth. The saliva is manufactured by three pairs of glands—the parotid, sub-maxillary, and sublingual, each pair of which differs in the properties of its saliva. This fluid is indispensable as a lubricant for the mouth and the alimentary canal. Without the saliva there would be no sense of taste, and it is most necessary in converting starches into sugar.

Digestion really begins in the mouth. By the combined action of the three groups of salivary glands the food is prepared for the further action of fluids which are added as it reaches the stomach. The saliva is extracted from the blood by the glands, and an exchange is constantly going on between them. The glands first assist in the digestion of food from which the blood receives its nourishment, and the blood in turn carries back to these glands the particular elements which are necessary for the digestion of food.

After the food which is of a nature that requires the use of the teeth to break it up, is masticated by the move-

ment of the jaws and the right kind of saliva is mixed with that particular kind of food, it then enters the stomach. This organ supplies a fluid which assists further in digestion. This is joined by the pancreatic and intestinal juices, which help to finish the work, so that the blood can extract all the constituents necessary and distribute them to the various parts of the body.

But what happens to the man who bolts his food and who does not take time to chew it? This habit is very common among the American people, who are too busy making money to take the necessary time to eat. The business lunch takes perhaps fifteen minutes to swallow. What happens to the man who eats in this manner? What happens to the family which is accustomed to live mostly upon soft-boiled foods.

The mouth is the only part of the human body which has teeth and which secretes the fluids which act upon the starches. If the starches pass the mouth undigested, they will create trouble in

the stomach, for the stomach juices cannot act upon them to break them up and convert them into sugar. Of necessity they must then lie in the stomach, heavy as lead, causing fermentation and a general disturbance. Not only does the bolted or unmasticated food do damage, but the soft-boiled mushes and other soft foods such as mashed potatoes, puddings, blanc manges, et cetera pass the mouth without the grinding motion of the jaws to masticate them, and naturally they are robbed of the necessary gastric juices. After they pass into the stomach, they must pass out undigested. What is the result? Broken health! Do we wonder that the American people more than any other nation in the world are afflicted with indigestion?

Feed an animal on soft food for any great length of time, and it will lose its teeth. Do we wonder why the humanity of this age is suffering with that dread disease, pyorrhoea, whereby they are losing their teeth and being forced to have them replaced with false ones?

Meat Substitutes

BY HERBERT ELMER BAKER

IN THIS DAY of high cost of living, high taxes, high everything seemingly, with our annual automobile bill three billions of dollars; two billions for amusements; more than one billion for soft drinks; almost a billion for tobacco, to say nothing of a like amount for chewing gum, cosmetics, et cetera, it almost seems that Americans have gone pleasure mad, striving for that which in its final analysis affords only momentary satisfaction.

But "the fiddler must be paid," and we at the present moment appear to be liquidating this debt. The amount spent on the first five items enumerated above

would pay our entire national debt in three or four years. And yet we shut our eyes and close our ears and exclaim, "On with the dance." This leads us to speak of another item of as great importance possibly as any already mentioned, viz. our national meat bill.

The pro and con as regards the use of animal flesh as a diet have been debated fully, and all are more or less familiar with the arguments. Aside from the utility of this product as a food there remains another important point, namely its cost. Briefly the best results in stock feeding show but one pound of meat, live weight, obtained for four

pounds of grain consumed in the making of this flesh. Many place the figure as low as one pound of meat for seven or eight pounds of grain. Obviously this is an enormous loss in both labor and money.

Roughly, it costs one cent per pound in the case of corn and two cents per pound in the case of wheat to raise and harvest these grains. We feed this grain to the steer or hog. Yet such grain has fully as much value for human food, pound for pound, as either beef or pork. The net loss on the transaction is around 75 per cent or even 85 per cent. And all for what purpose? Simply to satisfy a certain craving cultivated through the ages by flesh eating, or to assist the cook in getting "quick action" in the production of a meal.

All can agree as to the tremendous net loss sustained in the methods used in converting grains into beef or pork, but this is only one of several reasons why the practice should be discontinued.

So far as the superiority of flesh food over grain food is concerned, possibly the former is digested a trifle more easily. But there are elements of decay in even so-called fresh meats which require immediate action on the part of the human body to eliminate them. This work is not called for in the use of grain foods. It would appear that where distress follows the use of cereal food, the element of overeating or improper cooking enters in.

As regards the enormous waste of both energy and money in the production of flesh foods, what could not be accomplished with the amount thus wasted? Is it a misstatement to say that the average farmer uses one-half of his total time in raising cattle and hogs for flesh food? How many fewer acres of land would he not be able to get along with, to say nothing of the lessened amount of time expended, if raising animals for meat were discontinued? Eighty acres would then be a "big farm." Ten acres or even five would suffice for many. Think

of the additional homes which the land thus made available could provide. The rural and not the city life would then hold highest inducements. The total necessary amount of labor for self-maintenance would also be greatly reduced.

But, the reader may inquire: What has all this to do with the subject of meat substitutes? Simply this, to show how and why flesh foods are both useless and wasteful, and thus to show that flesh food substitutes are both necessary and advisable.

We have our dairy products of golden butter, rich, life sustaining milk, and the very concentrated food as a further product of milk known as cheese. These foods are the product of life almost entirely, and not of death. We also have eggs from our feathered friend, the hen. These foods supply all the elements found in meat.

But there is another meat substitute comparatively little used. This is our common mushroom. Now please do not hold up your hands in horror and exclaim that the purpose of this article is both anarchistic and bolshevistic, having in view the sudden and violent demise of a major portion of our fellow men. Nothing is further from the thought of the writer. The acquainting of all with a common and easily obtained as well as healthful food is his only desire. To accomplish this is to gain a victory in some measure at least over our present expensive mode of living. However, one person alone can hardly obtain the desired result, but many combined could accomplish what at first might appear as an impossibility.

To familiarize you with some authentic proof of the food value of the mushroom we will quote from W. Hamilton Gibson in his book entitled, "Our Edible Toadstools and Mushrooms." Speaking of the popular distrust against these fungi he says:

"In America this fungus is under a ban, the great majority of its harmless

or even wholesome edible species having been brought into popular disrepute mostly through the ignorant use of a single small genus. But the prejudice is needlessly sweeping. A little so-called knowledge of fungi has often proven to be a dangerous thing, it is true, but it is quite possible for any one of ordinary intelligence, rightly instructed to master the knowledge concerning at least a few of the more common edible species, and to become thoroughly equipped against the dangers of deadly varieties, whose identity is comparatively easily established. The knowledge of their identity once acquired, it is perfectly reasonable to assert that under average weather conditions the fungus hunter may confine himself to safe varieties and still be confronted with an embarrassment of riches which are available for three meals a day with the mere trouble of a ramble through the woods or pastures. Indeed, he may restrict himself to six of these species, and yet become a veritable mycological gourmand if he chooses, never at a loss for an appetizing entree on his table. What a plenteous harvest of delicious feasting annually goes begging in our woods and fields! In France, Germany, Russia, and Italy, for example, the woods are scoured for this perennial crop. Through centuries of familiarity with it the knowledge of its economic value has become the possession of the people, a most important possession to the poor peasant, who perhaps for weeks together will taste no animal food. Gastronomically and chemically considered, the flesh of mushrooms has been proven to be identical with meat, and possesses the same nourishing properties."

My own experience sustains the foregoing quotation in every respect. I have secured from a few ounces to over one pound at a single picking of the luscious species called *Coprinus Atramentous*, from a total ground space worked not to exceed three square feet around two or three old tree stumps. At no time have

I been obliged to go more than two blocks away from my home located almost in the center of a city of ten thousand population. What more could one do even in the country districts?

Of the one thousand known toadstool or mushroom species fully three hundred are known to be absolutely safe for human consumption as a food. The above relates to this food product in its wild state. However, there is but one species of this great family of fungi that can be cultivated artificially. This single variety is known as the *Agaricus Campestris*, and few, if any, besides lend themselves kindly to the efforts of man as regards cultivation. This variety, however, occupies a most conspicuous place. The fact that the deadly, poisonous variety, the *Agaricus Amanita*, cannot be cultivated precludes all possibility of the amateur enthusiast raising aught but the safe and wholesome variety when cultivation is attempted.

That successful commercial cultivation of the mushroom is possible is attested by the supply of this product in all large city markets, and the fact that leading seed houses carry the mushroom spawn as a regular item for sale.

Only a very brief resume of this very interesting subject has here been attempted, the principal object being to acquaint many not already aware of it of this valuable meat substitute either so close at hand a portion of the year in its wild state or so easy of cultivation at home.

It is quite possible to have well equipped homes provided with a hot-house or properly arranged cellar or basement where salad and green vegetables may be cultivated when such is impossible in the usual field or garden. In addition to this a couple of beds for the propagation of the mushroom could be provided, one for the growth as it reaches maturity, the other for rest or rejuvenation of the spawn and soil.

The maintenance and growth of the
(Continued on page 381)

Christmas Vegetarian Menus

—BREAKFAST—

Canned Pineapple
Shirred Eggs
Waffles
Coffee or Milk

—DINNER—

Asparagus Soup
Nut Loaf with Bananas
Cranberry Sauce
Beet Cups filled with Peas
and Carrots
Pumpkin Pie
Rye Bread Milk

—SUPPER—

Stuffed Green Pepper
Salad
Cottage Cheese Sandwiches
Raisin Bread
Milk or Chocolate

Recipes

Asparagus Soup

One stalk of celery, three potatoes, and one small onion cooked until tender in a small amount of water after being cut in small pieces. Add one can of asparagus and three pints of hot milk. Thicken with two tablespoons of cornstarch dissolved in a little cold milk; add two tablespoons of butter, and salt to taste. May be put through a soup strainer.

Beet Cups with Peas and Carrots

Bake beets in their skins until well done, then lay them in cold water and slip off the skin. Cut them crosswise, and carefully scoop out the inside leaving about three-fourths inch thickness of shell. Fill with cooked peas and carrots diced about the size of peas, seasoned with salt, butter, and a little cream. Garnish each dish with a sprig of parsley or endive.

Pumpkin Pie

Coffee cup measure all through. One cup well cooked pumpkin which has been put through a colander and one cup whole milk. Add one egg beaten, one-third cup sugar, one small teaspoon of ginger, one-fourth teaspoon each of cinnamon and nutmeg, and a pinch of salt. Line a large, deep pie pan with good flour paste, pour in the mixture, and bake till crust is browned and custard is set. Serve with whipped cream around the outer edge.

Nut Loaf with Bananas

One cup boiled rice, two cups finely chopped English walnuts, two eggs, beaten, one tablespoon of butter, one cup

whole wheat bread crumbs, two cups of the meaty part of canned tomatoes, a little salt, and a sprig of parsley chopped fine. Mix well together, form into a loaf, and cover completely and smoothly with four boiled, mashed potatoes seasoned with a little cream, butter, and salt. Spread the top with butter, and around the side of the loaf place at least half of a peeled banana for each person to be served, the bananas to be spread with a little soft butter. Bake until brown in a slow oven. Garnish with sprigs of parsley. Serve with cranberry sauce.

MEAT SUBSTITUTES

(Continued from page 380)

soul, mind, and body are conceded by all to be a worthy creative object. Therefore whatever assists in effecting this end is of prime importance. The body is a very important instrument in achieving mental and moral well-being. Hence it behooves us to supply the body with the food best suited to its needs. We fully believe that ample provision has been made by a wise Providence so that all necessary chemical constituents can be found in vegetarian foods. The writer has tried to show that at least one excellent meat substitute is found in the form of the humble growth known as the edible mushroom.

HOLIDAY SUBSCRIPTION OFFER

Books given free with new subscriptions to the "Rays". See page 384 for details.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Perrysburg, N. Y., Sept. 8, 1924.
The Rosicrucian Fellowship,
Dear Friends:

How glad I am to write you I'm lots, oh, so much, better. My temperature is almost normal and I feel so restful and encouraged.

I'm so happy over your help, and hope many others may be benefited, too.

You have my best wishes and prayers.
Sincerely,

—V. E. S.

Portland, Ore., Sept. 7, 1924.
The Rosicrucian Fellowship,
Dear Friends:

My wife has had her operation and distinctly felt the kind ministrations of the Invisible Helpers twice.

The goitre was successfully removed. No nurses, doctors nor friends thought she *could live*. We have seen a miracle.

Kindest regards and thanks.

—G. G. B.

St. Paul, Minn., Sept. 6, 1924.
The Healing Department,
Dear Friends:

Before I requested to be put on the healing list, I had pains in the head. Since I have been treated by the Invisible Helpers I haven't felt them any more. The pain used to be so acute, that many a time I thought it would soon drive me insane. Now the pain has stopped, and I thank you very gratefully for what you are doing for me.

I have noticed some improvement in my spine also. I feel more free in the back and it seems that I have grown about half an inch. All tell me so. I measured myself and I find it true.

I have never been able to comprehend what the Invisible Helpers could do, but now I am satisfied to know that spiritual

healing is the only true and really helpful healing.

I shall always remain grateful and thankful for your kind and loving help which you have and are showing me.

I remain,
Your friend and student,
—T. K.

HEALING DATES

November ... 1—8—15—22—28

December ... 5—12—20—26

January 1—8—16—22—28

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., or as near that as possible, meditate on health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly those who have applied to Headquarters for relief. At the same time visualize the Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

Accommodations for Guests at Mt. Ecclesia

Our new 20-room Guest Hall provides very comfortable accommodations for visitors. It is equipped with shower and private baths and electric light and heat. The food served in the cafeteria is entirely vegetarian. Evening classes in the Rosicrucian philosophy, astrology, and expression are now being conducted and are open to guests. All interested are invited to pay us a visit.

For rates and particulars, address,
The Rosicrucian Fellowship,
Oceanside, California.

Echoes From Mt. Ecclesia

Chats With the Editor

MT. ECCLESIA passed its thirteenth annual milestone on the twenty-eighth of October. The year just closed has been a banner year.

Mr. Parchment, one of our field lecturers, has done exceedingly good work through the Eastern states, where he has delivered many lectures and formed classes. At the present writing he is working in Columbus and Youngstown, Ohio, expecting later to touch Chicago, Detroit and a number of the larger western cities, and hoping to work his way to Headquarters by Christmas time. After the first of the year he expects to spend some time in the Bay District in and about San Francisco.

Mrs. Mary B. Roberts has returned from a three months' visit with relatives in the East. Mr. Darrow has also resumed his duties as assistant editor after a month's vacation.

The membership has so grown and the patients are now so many that it has been necessary to enlarge our band of workers. We are happy to have Mr. Harry Wilson and his wife, Mrs. Verna Wilson, among them. Mrs. Wilson has been on the Board of Directors since 1914. Both Mr. and Mrs. Wilson have been active workers in the Los Angeles Center for a number of years.

Mr. L. Jacobson of Los Angeles, Miss Gladys Rivington of San Francisco, Mr. Arlie Houser of Portland, Ore., and Miss Emma Thornton of Yonkers, New York, are also newcomers among our workers.

On account of hard times in Europe and in different parts of the United States our contributions have dropped off considerably. Suffering and want, however, put a heavier strain upon Headquarters than usual, for those who

are unhappy, sick, or in want are usually in need of our help and guidance. This causes our postage, printing, and general expenses to be heavier. If some of our students who thoughtlessly forget to send in their contributions could but realize what our struggles are, they would endeavor to make the sacrifice of a few pleasures and help us to lift a very heavy financial load. Of course, as we know, there is a law in nature that there must be a fair exchange if we desire progress. It holds good in the spiritual world as well as in the material that we cannot get something for nothing.

Headquarters is pleased to say that at present we have four good sized, half-grown bunches of bananas on our trees, and one ripe bunch was recently picked and used for a good purpose as you will see by the following clipping from the Oceanside News:

"The price for a bunch of Oceanside home-grown bananas is \$65. This figure was established at an auction sale at the Woman's Club house Thursday night when G. W. Wisdom secured the bunch of bananas at the above price after spirited bidding.

"The bananas were grown on the grounds of the Rosierucian Fellowship and were presented to the women of the club by Mrs. Max Heindel, head of the Fellowship. The bunch was auctioned off amid great excitement and Mr. Wisdom secured the prize after lively bidding.

"Yes, we have bananas in Oceanside, but they are \$65 a bunch and worth it,' said Mr. Wisdom as he was announced the winner."

The writer will close by wishing all her readers a *spiritual and very merry Christmas.*

BLAZE! CHRIST STAR! *on earth's dark spheres!*
SHINE! O RAYS! *across the years!*

Lightbearers, We Need You

Who of you Will Aid in Bearing the Master's Light to Struggling
Souls of Earth this Coming Year?

Send, then, out into the present night of spiritual darkness the

"Rays From the Rose Cross"

To Every Seeking Soul You Can Reach

READ OUR HOLIDAY SUBSCRIPTION OFFER

Christmas Subscription Offer

(GOOD UNTIL JANUARY 15, 1925)

The following applies to *ALL NEW* subscriptions (*not renewals*)
whether for yourself or others.

FOR 4 SUBSCRIPTIONS—

"*Message of the Stars*"

FOR 3 SUBSCRIPTIONS—

Choice of One:

"*Rosicrucian Cosmo-Conception*"

"*Gleanings of a Mystic*"

"*Questions and Answers*"

"*The Web of Destiny*"

"*Mysteries of the Great Operas*"

Subscription to "Rays"

FOR 2 SUBSCRIPTIONS—

Choice of One:

"*Rosicrucian Mysteries*"

"*Simplified Scientific Astrology*"

"*In the Land of the Living Dead*"

FOR 1 SUBSCRIPTION—

Choice of One:

"*Freemasonry and Catholicism*"

"*Mystical Interpretation of
Christmas*"

(If preferred, 75c will be allowed for each new subscriber, applied to payment of Ephemerides, Tables of Houses, etc.)

So shall the ROSE-CROWNED CROSS carry its
Message of

LOVE, PEACE, and REGENERATION to those in need!

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia

Oceanside, San Diego County, California.