

# RAYs FROM THE ROSE CROSS



## The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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### Contents

	Page		Page
<i>CURRENT TOPICS</i> —		Praying for Work	413
Decline of the Country Church	387	The Object of Evolution	414
Applying the Golden Rule in Business	388	The Universal Spirit	414
By Joseph Wildar		Being Born Again	414
<i>THE MYSTIC LIGHT</i> —		<i>THE ASTRAL RAY</i> —	
Dedication (Poem)		The Mission of Venus	
Julian R. Hovey	390	Louise Anne Vester	415
Some of the Principles of Rosi- crucian Healing. Max Heindel	390	The Children of Capricorn, 1924- 25	417
The Coming Race Language		Your Child's Horoscope:	
Roland D. Johnson	393	Donald Townsend M.	418
Originality and Genius from the Standpoint of Music		Charlotte Eleanor K.	419
F. Adalbert Redfield	396	Ilive Meyrl H. (Vocational)	419
Love's Horoscope (Poem)		<i>STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION</i> —	
Henry Victor Morgan	397	The Rosicrucian Catechism	
The Clavilux		Alfred Adams	421
Grace Evelyn Brown	398	<i>CHILDREN'S DEPARTMENT</i> —	
When Dreams Come True		The Chipmuk Family By N. L.	423
Jane Leighton	403	A Message from the Fairies	
"Intimations of Immortality"		Amelia C. Elliott	424
Margaret Florence Hastings	405	<i>NUTRITION AND HEALTH</i> —	
A Formation Built by the Rosi- crucian Philosophy		A Mental Method of Regulating the Bowels.	
John R. Richardson	406	By a Rosicrucian Student	425
Regeneration—A Story of Re- birth (Concluded)		Our Bodies, the Temple of God	
Edith M. Fuller	407	Margaret Bachmeyer	426
<i>QUESTION DEPARTMENT</i> —		My Lady's Fur (Poem)	
Conquering Death in the Phys- ical body	411	F. Ursula Payne	428
The Nature of Spiritual Healing	411	Vegetarian Menus	429
Life on the Moon	412	Recipes	429
Increase in Crime	412	Illo at Headquarters	429
The Spiritual Quality of Action	412	The Rosy Cross Healing Circle:	
Abuse of the Doctrine of Rebirth	413	Patients' Letters	430
		Healing Dates	430
		<i>ECHOES FROM MT. ECCLESIA</i> —	
		Chats with the Editor	431

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**Oceanside, California**

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# Current Topics

From the Rosicrucian Hierarchy

BY JOSEPH 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.

## Decline of the Country Church

**R**URAL communities in America are becoming less and less religious and more and more godless according to various statistics collected, some of which have recently been published in the *Literary Digest* under the caption of "Rural Paganism." In many parts of the country farming communities are said to know almost nothing about the

Bible or God, inasmuch as the country church in these communities, it is said, has practically ceased to function. It is stated that

"RURAL PAGANISM" 1,600,000 farm children are unable to attend church or Sunday School of any denomination.

This condition is of comparatively recent development. Twenty-five or fifty years ago such conditions did not exist. Then the village church was always to be found in evidence in the farming community except possibly in the far west in the sparsely settled districts. The church was the center of the country life, and exerted a very real influence upon the entire community. If it has ceased to do this, there is some reason for it other than a material one, because the country has prospered in a material way in the past fifty years, and the rural part of the population has participated

in this as much as the city population. If a large percentage of the country people are ceasing to be religious, it is because they have lost their faith and confidence in the church.

To the initiated who are able to look behind the scenes it is evident that the Age of Faith is quite swiftly drawing to a close and that the Age of Knowledge is being ushered in with great rapidity.

THE AGE  
OF  
KNOWL-  
EDGE

This means that faith in religious tradition is breaking down, and that philosophies based upon knowledge of the inner and finer forces of nature are coming to the front. There is much evidence in the country districts as well as in the cities of an awakening, which is following along the lines of the newer philosophies, of which Theosophy, Christian Science, and New Thought were the pioneers, followed a little later by the Rosicrucian Movement. All of these newer philosophies may be classed as divisions of the school of knowledge. They are based upon revelation which the modern man may make for himself provided he takes the trouble to qualify for supersensual investigation.

Orthodox religion is failing to satisfy an increasingly large number of people, primarily because the orthodox dogmas and creeds are unreasonable in many cases. We as Rosicrucians, however, know that the orthodox creeds have a very real foundation, although they have been distorted in some cases from the truth. But the "man in the street" is coming to the point where he can no longer retain his faith. Faith must be

————— Current Topics —————

supplemented by knowledge. In the school of knowledge there is a class of pioneers who are doing the pioneer work by virtue of the fact that they are sensitive; that is, they are sensitive to the finer vibrations which prevail upon the planes above the physical. These sensitive are getting first-hand knowledge of the vibrations on these planes, and they are thereby becoming able to realize the truth in the new philosophies which describe the conditions and laws upon these planes.

Rural paganism, so-called, is merely an evidence of this transition period. More and more will the country people come into contact with the new philosophies, and presently we shall see the apparently godless condition of the country districts transformed into one of active interest in advanced thought. Then also we shall see the people of these communities reforming their lives in accordance with the principles of these philosophies.

The Rosicrucian Movement makes a very strong appeal to people who have renounced their allegiance to the church, for the reason that the Rosicrucian philosophy is a Christian philosophy and satisfactorily includes and explains the Christian doctrines. The transition from the church to the Rosicrucian philosophy is easily made. We therefore believe that the latter will eventually be an active agent in reducing rural paganism. This transition period, however, will be one of pain and dissatisfaction, which is always attendant upon abandoning an old system and taking up a new one. But this pain and dissatisfaction will be one means of sensitizing people in such a manner that they can acquire the new viewpoint.

Church propaganda, therefore, which is earnestly recommended by many church leaders to overcome rural pagan-

ism, must of necessity fail, because it is an effort to revive a dying system. Its resuscitation in the nature of things cannot be more than temporary. The new order is bound to supersede the old, because it represents a new stage in human progress. We are not downcast, therefore, because of such statistics as we have quoted above, but on the contrary we are entirely hopeful, because they presage the advent of a new era.

### Applying the Golden Rule in Business

**C**AN it be done? Is it being done? Yes, to both! Moreover, it must be done, because this is the culmination towards which humanity has been working for the past nineteen hundred and twenty-five years, ever since Christ appeared on earth and enunciated the Golden Rule as the rule which should govern humanity in their relations with one another. Humanity has been exceedingly slow in learning this rule and how to apply it. But there are many signs at the present time that are very encouraging and would indicate that the race has at least dimly grasped the principle embodied in this rule; people are finding out that it pays to use it, not only from the standpoint of satisfaction and personal harmony but also from a material standpoint.

A certain Mr. Arthur Nash of Cincinnati, Ohio, has been receiving considerable attention in the public press during the past few months regarding the very successful application of the Golden Rule to his tailoring business, which in the short space of five or six years has leaped from a small beginning up to an annual output of millions of dollars worth of goods. Mr. Nash re-

SIGNS  
OF THE  
TIMES

## Current Topics

cently made arrangements whereby a large part of his business in a few years is to become the property of the workers. This is a notable departure from the rule which has obtained in the past, namely the using of a great business for the piling up of a colossal personal fortune.

Mr. Nash and Henry Ford are the conspicuous pioneers for this new movement, but they are not the only ones. Quite a large number of the most important of our industrial corporations have for the past ten or fifteen years been making at least a limited application of the Golden Rule to their business. The corporations are supposed to have no soul to lose and therefore to be perfectly free lances to do anything they choose which will get the results they

seek. From a material standpoint it would seem to be a decided advantage to have no soul; but, lo and behold, these soulless corporations are leading the way in applying the Golden Rule, which says: Do unto others as you would have them do unto you.

Why is it that an organization without a soul should begin to put into operation an idealistic and altruistic principle like that of the Golden Rule? It would seem contrary to all the principles of material common sense. The answer to this question is very interesting. The soulless corporations have found that it pays to treat their employees as they, namely their directors and managers, would like to be treated if they were in the employees' position. That is, it pays in output, in efficiency, in contentment, in harmony, and therefore in what in its last analysis is the absolute criterion—dollars and cents.

Corporations are finding that they cannot get results with a discontented lot of employees, and they have also found that their employees will be discon-

tented so long as their working and living conditions are not congenial and satisfactory. Corporations are finding through their efficiency experts that they can get more work from a man in eight hours than they can in ten. They are also finding that they can compete with other lines of business or with other members of the same group better when they take the best of care of their employees.

This care is taking the form of—

- 1.—Rest rooms and restaurants in connection with shops and factories.
- 2.—Better sanitation and ventilation in shops and factories.
- 3.—Better housing facilities for employees.
- 4.—Entertainment and recreation for employees in their leisure hours.
- 5.—Educational advantages, so that the employee may rise from the lower to the higher levels.
- 6.—Shorter hours of work.

This is a program which appeals to every progressive student of economics and likewise of evolution. Occult students in particular, who know something about the plan of evolution and the methods by which it must be accomplished, are especially interested in these industrial evidences of the application of the Golden Rule. In short, the new movement, so far as it has progressed, signifies the vanquishing of hate by love. Every form of selfishness in its last analysis is a form of hate, and every form of altruism in its last analysis is a manifestation of love. The leaven is beginning to lighten the lump, and such industrial instances as we have cited prove that the leavening process is at last under way.

*(A continuation of this subject, analyzing the corporations from the evolutionary standpoint, will be published in this department next month.)*

# 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.*

### Dedication

BY JULIAN R. HOVEY

Disillusioned, humbly kneeling,  
Most unworthy of mankind,  
Pray I ever in Thy presence,  
Savior, bless and guide my mind.

Take my life, O Lord Almighty,  
Weave it in the woof of Time,  
Into texture rare with beauty,  
That will bid the aspirant climb.

Make me as a Flower of Spirit,  
Plant me in some barren ground,  
There to brighten up the weary,  
With Thy fragrance, Christ of mine.

Make me as a Well of Water,  
In the midst of arid plain,  
That the tired beasts of burden  
Drinking, may find rest again.

Place me by the Road of Progress,  
As Thy signpost on the way,  
Pointing to each weary traveler,  
Where to rest at close of day.

Though unworthy in Thy presence,  
Still I pray that Love may shine  
Into all the desert places,  
Known in human heart and mind.

## Some of the Principles of Rosicrucian Healing

BY MAX HEINDEL

**ONE** COAL will not make a fire, but where a number of coals are heaped together the heat which is latent in each may be kindled into a flame, emitting light and warmth. It is in obedience to this same law of nature that we at Mt. Ecclesia gather together,

that by massing our spiritual aspirations for the healing and helping of our suffering fellow men we may do our modest share toward lifting the pall of sorrow that now broods over their lives, and that we may hasten the day of the Kingdom to come where even death shall

have ceased to have dominion over men.

We hold these Healing Meetings on the nights when the moon is in a cardinal sign, because at that time the maximum of cosmic energy is infused into whatever we start, and there are then the best chances for a successful issue. Thus we take advantage of the planetary forces in the universe.

Thought is the vehicle which we use to transmit healing power. But before power can be transmitted, it must be generated; to do this sufficiently we should understand accurately what the method is. There is one saying of the Christ which thoroughly explains this matter. He said, "As a man thinketh in his heart, so is he." That saying goes to the very bottom of the matter; though we may profess with our mouth to believe certain things and thus deceive others, yes, even ourselves, yet only what we really believe in our hearts, what we think deep down in our hearts, counts. We may profess with our mouth that we believe in God, in living the life, in doing unto others what is right regardless of what they do to us, and in other similar high standards of conduct, yet we may still live a double life and be hypocrites. But if we really think these things from the bottom of our hearts, it will not be necessary for us to make professions. Every single act of ours will proclaim just exactly what we think in our hearts and what we believe. People will very soon find out just what kind of persons we are by watching our actions rather than by listening to what we say.

Let us realize that every thought is a spark issuing from the ego; that the moment it is born it draws around itself certain kinds of material appropriate to its nature. This thought form may be sent to others for good or ill; but eventually there is a reaction upon ourselves, good for good and ill for ill. It is an actual fact and not just a mere poetical saying that "thoughts, like chickens, come home to roost." Anyone who has

the spiritual sight unfolded sees around every one of us a subtle auric atmosphere, which is colored according to our particular trend of thought, though of course the basic color is determined by our racial and national characteristics.

If we think in our hearts thoughts of optimism, of kindness, of benevolence, of helpfulness and service, then these thoughts gradually color our atmosphere in a certain manner which is accurately expressive of all these different desirable qualities or virtues. And as our bodies are built by the mind into an expression of our mental attitude, the above thoughts will react upon our physical bodies, bringing to us health and well-being. For this reason the teachings of New Thought are true when they state that in this manner health and prosperity are achieved, though no one who is really spiritually minded would ever use such means for attaining material wealth. The above is merely another way of proving the truth of the saying of Christ that if we seek the Kingdom of God and His righteousness, all other things will be added.

The prophet of Israel also gave this assurance when he said: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." It is the law of the universe that if we work with God, then God will certainly take care of us, His own, in a material way. "Are not two sparrows sold for a farthing? Yet not one of them falls to the ground without your Heavenly Father knowing it; are ye not worth more than many sparrows?" All through the word of God we have the promise that as long as we labor faithfully, honestly, and to the very best of our ability, striving for the things of the Kingdom, working in His vineyard, then He will take care of us.

Anyone may create about himself an auric atmosphere of helpfulness and kindness by actual service. It is not enough that we desire to be of service, but we must strive day by day to serve to

the very utmost; we must lie down every night tired in the happy consciousness of being real servants of Christ. When we have done this, we shall find a changed world. We shall find in other people the very same qualities which we possess, because this auric atmosphere of ours is as a glass through which we must look at everybody. The whole world is colored by our own aura, just as if we were in a room with windows of red glass; the world outside—trees, houses, and everything else, would then appear red. As a matter of actual fact we view the world in which we are living through this auric atmosphere. If this is vibrant with benevolence and kindness, we find all about us people who are benevolent and kind, for we call out the qualities in them which we ourselves express, upon the same scientific principle that when a tuning fork is struck it awakens vibrations in other tuning forks of identical pitch. The people who meet us are invariably attracted by and respond to that which we have in ourselves. Therefore a man who is benevolent, as said, feels the benevolence and kind-heartedness of other people. A man who thinks mean and worrisome thoughts, who is pessimistic, and who habitually sends out thoughts of unkindness towards others will call forth in them the same traits of character that he exhibits.

We are each vibrating at a certain pitch. The seed atom in the heart is the keynote of our physical existence and of the vibrations that go out from us through the physical world.

It is of immense benefit to know this scientific fact, for we can control our thoughts and through them every condition of life. It behooves us therefore to cultivate habitually optimism, helpfulness, benevolence, and kindness, so that we may be of greater value in the world's work. Unless we have these qualities in some degree, it is impossible for us to do the work of helping and healing others.

Rosierucian students all over the world concentrate their thoughts upon Mt. Ecclesia every day when there is a healing meeting here. This aggregation of thoughts floats over the Ecclesia, a mighty force. The Rosierucian emblem on the west wall is the instrument or focus through which we send it out into the world. We have there the five-pointed golden star and the four-bladed cross. The five and four make the mystic number nine, which is the number of Adam or humanity. The cross is pure white, symbolical of the fact that anyone who desires to become a helper of humanity must purify himself from evil; but though in attempting to do this we fail time and again, let us remember that there is no failure except in giving up the quest.

The seven roses which garnish this symbol are symbolical of the cleansed blood. While humanity and the animals which have red, warm blood are filled with passion and desire, the plant is passionless. The red rose, being the generative organ of the plant, therefore stands as a symbol of the immaculate conception which takes place when the Christ is born within, cleansing us from the sins of the past and sanctifying us to the work of the future. This is the great ideal toward which we aspire. We concentrate our thought upon the central white rose in the emblem, which stands for the pure heart that is in an unselfish Invisible Helper. We pray that our minds may be as pure as that rose so that we may be able to generate thoughts of purity, strength, helpfulness, and trust in God in spite of all discouragements.

Above everything we endeavor when we have done our part to trust the results to God, eliminating our own personality. We would not attempt to cross the ocean in a rowboat, which would be almost certain to be swamped; but if we commit ourselves to a large and well built liner, the chances are



greatly in favor of our surviving any strong wind that may beset us. It is also similar in the voyage toward our spiritual goal. If we endeavor to stand in our own strength, we are very apt to fail; but if we commit everything to God and pray to Him for guidance, then we shall find our chances for success are greatly increased. And by prayer is meant not the prayer of the lips but

rather the prayer of the heart. As Emerson puts it,

“Although your knees were never bent,  
To heaven your hourly prayers are sent;  
And be they formed for good or ill,  
Are registered and answered still.”

(The preceding article first appeared  
in 1915. EDITOR)

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## The Coming Race Language

BY ROLAND D. JOHNSON

**T**HERE ARE many evidences that English is to be the parent tongue for the language of the coming race. Perhaps mention of a few of these will serve to demonstrate the pertinency of this discussion. We are not getting ahead of the argument if we say that the coming race is to be of a highly spiritual development, since this fact makes the connection of English with occult literature worthy of remark.

The *Dearborn Independent* recently quoted from *The Scribe*, a Jewish weekly, the following: “English could well be called the Bible language. Next to Hebrew it is more closely tied up with the Bible than any other language we know.” In the same line of thought we find in *English Literature*, by Garnett and Gosse, the following: “All modern nations have borrowed more or less from the Scriptures and been more or less influenced by them as literature; but the northern nations alone, and more particularly the British, have so thoroughly assimilated them that they seem to have naturalized patriarchs and prophets as their own countrymen.” Probably this is due to linguistic characteristics.

Tyndale, the first to translate the Scriptures into English from the original Greek and Hebrew wrote: “The Greke tonge agreeth moare with the English

then with the Latyne. And the properties of the Hebrue tonge agreeth a thousande tymes moare with the English then with the Latyne. The manner of speakynge is both one, so yt in a thousande places thou neadest not but to translate it in to the English, worde for worde.” Again, when Madam Blavatsky presented to the world that book of which Max Heindel spoke so highly, the *Secret Doctrine*, she wrote it in English, telling her readers in the preface: “The English tongue is employed because it offers the most widely diffused medium for conveying the truths which it has become my duty to place before the world.”

Madam Blavatsky referred to an important reason for the growing connection of English with spiritual and occult literature, namely, what I will call the biological supremacy of English. Fernald notes in his *Historic English* that “more than one-fourth of the land surface of the globe and more than one-third of its population are under the dominion of the English speaking peoples. Never before in the whole march of time did any one language have such wide ascendancy over the inhabited earth. Analysis only deepens the wonder. The countries where English is the vernacular—the United Kingdom of

Great Britain and Ireland, the Dominion of Canada, and the United States of America—are world moving and world molding powers.”

Mencken, in his *American Language*, points out that since the beginning of the nineteenth century English has climbed from fifth to first place numerically, having overtaken French, Russian, German, and Spanish. More than seventy-five years ago, as Mencken notes, Jacob Grimm, the father of modern philology, said: “I hazard the guess that English will one day become the chief language of the world.” The same writer points out that some of the numerically important languages such as Chinese and Hindustani are ruled out because of wide dialectal divergences and because they are both yielding to other languages, particularly English.

But this biological supremacy would not be so significant did we not know that the coming race will descend from English speaking people. Max Heindel could not have been more explicit than when he said in the *Cosmo-Conception*: “From the mixing of the different nations now taking place in the United States will come the ‘seed’ for the last race in the beginning of the Sixth Epoch; nor Madam Blavatsky when she wrote in the *Secret Doctrine*: “The Americans have become in only three centuries a ‘primary race’ *pro tem* before becoming a race apart and strongly separated from all other existing races. They are, in short, the germ of the *sixth* subrace, and in some few hundred years more will become most decidedly the pioneers of that race which must succeed the present European or fifth subrace.”

The reasons for such statements need not be reviewed in detail. In no other place on earth has there been the assimilation within a few generations at most of people of any and all the existing races except those which are remnants of the Atlanteans. Even these latter undergo remarkable changes in the melt-

ing pot, as is often evidenced in the changed countenances of orientals long resident among us and willingly walking in our ways. These survivors, of whom there are considerable numbers in America, are a distinct problem socially perhaps, but their destiny must be fulfilled. If they can not conform in body, they can in spirit and be “one among us.”

Peoples as distinct in their home lands as the Norwegians, the Greeks, the Basques, the Magyars, the Italians, the Albanians, the Serbians, even the Armenians, and the Jews, here melt down before the fierce fires of a common speech, common customs, intermarriage, and a growing contempt for ancestral race distinctions, which fulfills the symbolic words of John the Baptist in rebuking the Jews, “I say unto you that God is able of these stones to raise up children unto Abraham.”

Having indicated that English may be said to be bound to the wheels of a mighty destiny, it may be well to present certain facts which tend to show how English is structurally adapted to its great mission. Sturtevant says in his *Linguistic Change*: “Under existing conditions we can scarcely demand more of a language than that it shall represent the thought of its speakers adequately, clearly, economically, and with due regard for aesthetic effect.” These requirements involve consideration of vocabulary, grammar, and orthography.

The relation of adequacy to vocabulary is simple: English has the most extensive vocabulary of any known language. While as Sturtevant says, “The huge English dictionary is crammed with synonyms, many of which are unfamiliar to a large part of the speakers of the language and would be little missed if lost tomorrow,” still one of the advantages of this colossal vocabulary is these very synonyms. They permit delicate shades of meaning. Their difference in form resulting from different origin makes it easier to express thoughts

in metered verse. Then, synonyms are of great service in harmless humor: The man who speaks of the "self-commencer" on his automobile is not using slang; he is treating as synonymous two terms which are sometimes but not always equivalent.

This richness of vocabulary is due to a fortunate combination of three chief factors: First, English, like all Teutonic languages, is a "word building" tongue, though in this it does not approach German, which can evolve such fearsome structures as Feuerversicherungsgesellschaft, Oberpolizeigerichtspraesident, or Staatsschuldentilgungskommissionsbureau. Second, the wide dispersion of the English speaking peoples together with their willingness to borrow anything in the way of words that suits their convenience has added to the original Anglo-Saxon and Norman-French substantial contributions from Danish, Gaelic, Welsh, and smaller contributions from British India, Spanish, the languages of the American Indians, Polynesian, Yiddish, and other tongues. Third, intellectual contact has given English thousands of words derived or borrowed intact from Latin, Greek, Hebrew, and modern French and German.

Of course, the survival of loaned words unaltered in pronunciation or spelling is uncertain. Strong indeed must be the word that can endure without deformation the stresses of English phonetic tendencies, English freedom of accent, and the limitations of the English alphabet. These characteristics of English are the reason why we spell Czecho-Slovakia Polish fashion (to avoid a modified letter which does not occur in English,) and why we call Vlissingen, Flushing, Napoli, Naples. This interesting field can be but barely touched upon in this discussion.

Grammatically, English is the simplest existing language, if we neglect its three offspring, Pidgin English, Beach-la-Mar, and Surinam Negro-English, (common languages of the China Coast,

Polynesia, and the Guianas) in which inflectional decay is practically complete, but which cannot compete with the "national" languages because their grammatical machinery and vocabularies are inadequate for philosophical discussion or artistic and elevated literary expression.

The eight parts of speech and the sentence structure both show the remarkable and logical simplicity of English. Particularly with regard to the parts of speech I have found it convenient to use for comparison four modern languages. French is taken as the most analytical of the Romance languages. Spanish, the chief rival of English in the New World, presents a much more complete survival of Latin inflections. Danish is taken as the simplest Teutonic tongue except English; German as the most complicated of the Teutonic group.

The grammatical properties of the English noun have been simplified until case is a matter of position (except the possessive) or prepositions, gender a matter of adjectives, and the plural is as regular as euphony allows for the vast majority of words. In this matter Danish would be as simple were its plural system less complicated and more regular. The Romance languages have no case forms for nouns, but are troubled by the lack of a clearly defined neuter gender.

German still labors under a most unnecessarily complete declension of many parts of speech. Further simplicity is gained in English because there is no change in the form of the adjective to agree with its noun. Even in the case of pronouns and verbs, where inflection survives most, English has fewer forms than its competitors, Danish being its closest rival. Also in other grammatical matters English leads in simplicity. For example, a considerable number of English prepositions in everyday use must be translated by phrases in the Romance tongues.

English syntax is simple, and is built around the ideal of logical sentence order. Jespersen and Mencken have specially remarked and illustrated this fact in their works. Only in orthography does English lack credit. Its spelling is illogical, irregular, and often cumbersome. Attribute it to the fact that twenty-six letters must represent forty sounds and that English spelling is traditional and not phonetic and you will realize why English, Danish, and French present such a contrast to Spanish and German in this matter.

The suitability of English to aesthetic expression is testified to by the great volume of lasting poetry in the language, by its extensive literature, and by the distinguished orators who have used it. We have only to point to the dramas of Shakespeare, the poetry of Tennyson,

the prose of Stevenson, or the orations of Daniel Webster to realize the power and beauty of the language.

Thus we behold English a powerful, expressive, even ruggedly beautiful tongue, capable of infinite growth, expansion, and modification to suit the needs of the evolving beings who speak it. Some day the coming race will look back at the English of today with the affectionate regard that we have for the Anglo-Saxon of Beowulf. To them our English will appear as strange as does the following example from the Anglo-Saxon gospels: "Sums sothlice feollon on gode eorþan and sealdon waestm, sum hund-fealdne, sum sixtig fealdne, sum thrittig fealdne." (Matthew, 13: 8.) Surely that seed brought from the lowlands of northern Germany continues to bear good fruit.

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## Originality and Genius

### From the Standpoint of Music

BY F. ADALBERT REDFIELD

**T**HE ONE thing which we most desire and yet which seems to be so far beyond the reach of all of us is originality. There is among all classes of the musical profession, from the highest to the lowest, a conscious striving after this elusive element, the pursuit of which seems to the observer like a fatuous chasing of the will-o-the-wisp. It is exemplified in the extreme modern school of composition by an all too obvious endeavor to create something entirely different from that which already exists; in the field of pedagogy by the development of methods embracing ideas which no one else has thought of; and among virtuosos, by interpretations that are fantastic and as far removed from simplicity as possible. The common conception of originality is that it consists in creating something that is completely divorced from everything else in the universe; something that has nothing be-

neath it, above it, nor upon any side of it.

That such an idea is ridiculous needs not to be proven. The work of all great thinkers demonstrates this fact. Bach used as a foundation the ideas of his contemporaries and predecessors; Beethoven improved and elaborated the forms of Haydn and Mozart; Wagner finished the task that Gluck began; and Brahms synthesized the polyphonic and homophonic schools. They did nothing which others in the course of time would not have done; they departed not from the path which the rest of humanity was sure to follow; and they worked in general along simple and direct lines. They took common ideas, assimilated them, and then wrote in the manner which seemed most natural for them.

The only conclusion we can draw from this is that if any man attempts to express a common idea in his own way, he

is sure to be original. There are no two individuals alike, consequently no two can express the same thing in exactly the same way. The imitator who deliberately tries to copy, always falls below the standard of his model. In spite of his efforts the result is different. He becomes unoriginal simply because he tries to do something which is unnatural. It is this striving after something artificial that robs most of us of our individuality. If we would only reason for ourselves, using the ideas of others merely for comparison, we would not need to think about being original. Originality consists in being natural.

When Galileo asserted that two balls of equal size and shape but differing in weight, dropped at the same time from an equal height, would reach the ground simultaneously, people said he was crazy. It seemed to them self-evident that the heavier one would fall faster than the other, and they laughed at the presumption of his statement to the contrary. But when the experiment was tried at the tower of Pisa, they were forced to admit that he was right, for both balls in spite of the precautions that were taken to prevent fraud fell to the ground at the same instant.

The great principle underlying this law relating to the velocity of falling bodies will be found to be equally true in its application to the results accomplished by men of varying degrees of mental capacity. A mind limited in its expression to a small circle may be just as original as one which expresses itself over a larger area. Genius is displayed in quality, not in quantity. Chopin was as great a man in many respects as was Bach or Beethoven. Sincerity was stamped upon his work as plainly as upon theirs; he knew his own limitations, and limited himself to that which he knew he could do best. Had he attempted to include in his activities the writing of opera, songs, and orchestral works, he never would have risen above mediocrity. He became a genius only

because of confining himself to the development and expression of his inmost nature.

If we take this view of genius, we shall see that all possess it, for it is nothing more nor less than the power to work out our own destiny, the ability to develop our own resources. All we need to do is to cease imitating others and to stop accepting theories simply because they are promulgated by famous men. We should prove all things, and attempt to put into active manifestation all knowledge which we may acquire. In so doing we will develop originality and individuality. By applying the lessons which we learn from experience, observation, and study we can gauge our possibilities; and then by confining ourselves to the field in which we can work best we may become in our own sphere a Bach, a Beethoven, a Wagner, or a Liszt.

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### Love's Horoscope

O soul! be still, be strong, have hope;  
The stars within thy horoscope  
Will answer to thy sovereign will  
When thou canst bid thy mind be still.

The Power that framed each heavenly  
world,  
And on their course the planets hurled,  
Is thine to use. Be still and know  
The mighty God ordained it so—  
That every star in heaven above  
Is subject to the Law of Love.

Blame not the heavens for thine ill,  
It lies within thine unused will.  
Within thy soul is power to know  
Dominion o'er the starlit show.

Then listen deep and thou wilt hear  
God's wondrous footsteps drawing near,  
And feel again thy heart grow strong.  
O soul! be still, oh, tarry long,  
In silence brooding o'er the deep,  
Where God's strong angels vigil keep,  
And hear them say, "Let Faith and Hope  
Work out for thee Love's Horoscope."

Henry Victor Morgan.

## The Clavilux

BY GRACE EVELYN BROWN

**A**T THE PRESENT stage of man's evolution he is so constituted that he has five windows and a coming sixth, that of intuition, in his prison house of clay, through which he is rendered aware of a few of the myriad vibrations round about him. This is wisely planned, for those to which he cannot as yet respond cause those of which he is aware to stand out all the more vividly, as a spot light thrown upon an object accentuates it as the result of the dark area surrounding it. Through the ear and the auditory nerve we are conscious of vibrations from 16 to 32,768 per second. By means of the eye and the optic nerve we receive vibrations in the trillions per second.

As the vibrations of sound are so much lower than those of light, it is perhaps a logical conclusion that this is the reason why music, the harnessing of sound to produce a fine art, preceded by centuries the harnessing of light for another fine art which is to sight what music is to hearing. This latter achievement has been recently accomplished in the invention of the clavilux, the "first instrument to make possible the use of light as a fine art." Thus it is defined in the circular announcing one of its recitals, which goes on to state that "The clavilux, invented by the artist-craftsman Thomas Wilfred, is the first practical instrument to harness light and place it at the command of any skilled player seated at its keyboard. Sound was thus harnessed to produce music centuries ago; light has had to wait for the electrical and the optical developments of the last twenty years."

The first attempts to create a fine art by means of the use of light were made

in China; then an investigator in France took up the problem, and later two American artists. It was not, however, until nineteen years ago that Thomas Wilfred began his work which has culminated in the invention which he defines thus: "The clavilux is a new instrument by means of which silent compositions of moving color and form are played in rhythm to the vision, just as music is played for the ear."

The instrument is about the size and shape of a small organ, which it somewhat resembles in its outer characteristics. It is played upon in a similar manner, and has stops for the changing of form, texture, and color. It may be taken apart for packing, and then resembles a collection of boxes which appear like ordinary baking ovens such as are used over a gas stove. The boxes are about the same size as the oven, but are twice as long. Mr. Wilfred is about to put out his latest variation in an improved aluminum instrument.

To quote again from the circular announcing the recital: "An artist, seated at the clavilux keyboard, opens a notation book and by playing upon the keys releases pure white light, molds it into form, makes the form move and change in rhythm, and introduces texture, depth, and finally color of absolute purity and of any intensity. The result is projected on a white screen as a silent visual composition, with no more relation to music than a painting or a poem has; it is beauty enjoyed through the eye alone."

Mr. Wilfred worked on his invention for seventeen years. Then came the important occasion of introducing it to the public. New York City was the place

of its initial performance. In a recent lecture in Boston Mr. Wilfred stated that at this performance the silence was so intense that he feared the spectators had all left; but when enthusiastic applause burst forth, he felt assured that the public appreciated and wanted his invention. The Boston audience was equally impressed when it was presented to them.

As a musical composer chooses a certain key in which to write his composition, a special key is likewise chosen in a composition of light. This key is a color or combination of colors. The color keys are turned, and the instrument harnesses the corresponding colors from which the composition is elaborated. The texture key produces depth of form, the kinds of lines or texture which go to make the form and the variations in the appearance of the form relative to its texture. All this leads to a three-dimensional impression, and even at times suggests in a mystical way a fourth.

Crudely expressed, one of these texture combinations resembles cylinders of paper lamplighters enclosing other and smaller ones of similar characteristics, one inside another, each revolving upon its own invisible axis and at its own rate of speed, the *tout ensemble* reminding one of those intricate ivory balls produced by the Chinese, where a series of spheres are carved one within another so that they are separate and can be separately revolved.

The depth of these concave forms seems to take one away and into a world of causes from which emanates the world of effects. Again, the vagueness and mistiness of the coming light give the appearance of the higher regions of spirit from which come all of its visible manifestations; and from this region, dropping down into gradually denser and denser regions we may behold a living vision of life taking on vesture after vesture of matter as it descends like a reincarnating ego returning for a new embodiment. Cosmically, it is as if one

had the privilege of being present at the birth of creation; the forms resembling nebulae seem to reveal the presence of a great ensouling spirit, gradually forming from chaos a system of worlds and peopling them with their myriad forms. The vision comes forth stronger and stronger, reaches the apex of its manifestation, and then slowly and gradually fades away like the withdrawal of life and the return of form to its primordial elements.

Each fragment of a composition in the same way comes forth, lives out its beautiful and ephemeral life, and then departs as softly and silently as life itself, preparing the way for another and equally lovely form and color. These all appear similar to the forms of desires and emotions, thoughts and abstract ideas, and the ideals of the higher planes. Their play and interplay and their laws of sequence, development, and evolution as compared to the vibrations which cause them may in time become a definite and scientific study, raised to a higher spiral, as well as an artistic development which time will at length reveal.

There is something about the recital that appeals equally to the eye, the sense of beauty, the emotions, the intellect, and the spiritual nature. In fact, as one sits in darkness watching the play of this harnessed light, there is a mystic influence that steals over him, as if he were observing something that is beyond and above the human, and yet includes it in a marvelous way.

It is little wonder that as one watches the beautiful compositions of the clavilux all time is forgotten. At the close of a recital one comes back to earth to look at his watch with a start of surprise that hours have elapsed. Mr. Wilfred said that while playing by himself, at work upon his compositions or improvising, he would stop as he thought in time for dinner, only to learn that the breakfast hour had arrived. This is because

the wonder of the art takes one entirely away from the plane of time and place.

Imagine while still existing in the physical body having one's sight extended so as to be able to appreciate the beauties of form and color on the higher planes. Max Heindel tells of the privilege of those in the first heaven of painting "with living, glowing materials" instead of the dull pigments of earth. In the use of the clavilux the performer and spectators get an approximate idea of what the creation of light and form upon these higher planes may be.

The light revealed by the clavilux teems with life, energy, and beauty. It is a living, vibrant loveliness that is revealed to the beholder, as infinitely above and beyond the pigments of the painter as the light of the desire world is above and beyond that of the physical world. It is alive like the opal sea at sunset, the changing clouds before the wind, the flash of the lightning.

It is dynamic, continually changing into unexpected forms and hues that fill one with a constant wonder as to what it will produce next. Its vagueness is one of its special charms. It hints at rather than defines, and this very quality seems to bring into play a co-operative element between itself and its spectators as if it said to each beholder: "I offer a suggestion to you. Make of it what you will." Yet with these suggestions comes a definite conviction, or perhaps a feeling or an intuition as to the concrete form that we may conceive from the abstract. Even though vague there is generally a peculiar belief that it points to only one thing, that there could be no other; yet perhaps another observer might see something entirely different in the same form.

Then again, no matter how vague the mist, the form is at once suggested and remains constant throughout the composition as an ensouling presence, co-ordinating the vestures, a complete unity in spite of change, an underlying spir-

itual presence throughout, as spirit incarnates in many forms yet remains the same.

Another peculiar and suggestive element is the presence of human-like forms in almost all of the compositions. This expression seems a natural one for the colors to assume, as though the evolutionary goal of the human form for all the subhuman kingdoms influences even this harnessed light. Thus the clavilux gives swaying, willowy forms that seem to suggest the spirit of waving verdure, imbued with a longing for the form of willowy maidens. These wave in a sea of color, bending toward one another as if seeking companionship of their kind. These forms also illustrate ever changing conditions such as those which always accompany evolving life. Veils of color drift over them. They change their hues from yellow to red like plants growing ruddy in the autumn season. Down between two groups of them floats a beautiful, crimson, circular figure suggesting a flower or the human heart. They sway toward it and toward each other, the three forming a suggestive and lovely triad which might remind one of two human beings with love uniting them.

Mr. Wilfred's compositions generally give a combination of three figures, keeping their positions in a vertical way. The two upon the sides are alike; the one in the center is individual, the whole thus producing a rather conventional design. This gives a great opportunity for the falling of light from above upon the three, which might remind one of the divine response to prayer or the descent of healing or spiritual forces.

Then there are other compositions which have no suggestion of the vertical. One of these is a long horizontal play of soft and subdued greens and blues in lines waving from left to right. Before this appeared upon the screen, Mr. Wilfred asked the audience to imagine that they were below the surface of the sea,



of which this composition proved to be a perfect picture.

With these living submarine colors appeared flashes of light suggesting sunlight falling through the pulsing waters. Then there appeared lines of figures resembling undines or nature spirits of the sea, clasping hands as they sported in the waves. They were not clearly defined, yet were very suggestive of beautiful human forms. As these forms are not deliberately fashioned by the performer but are only the by-product of the action of light, as much a part of its inherent properties as the flickering flames of a driftwood fire are the by-products of its ignition, may their presence not prove that harnessed light may give marvelous secrets of life relative to the denizens of the elements?

An interesting, important, and as yet unexplained property of this harnessed light is the fact that when the clavilux is played upon rapidly, what was formerly beautiful, thrilling, and lofty becomes humorous, ludicrous, and distorted. Mr. Wilfred at the close of the regular program illustrated this by playing first slowly and then rapidly. The slow movement produced the suggestion of a beautiful garden bathed in a deep, sea-green atmosphere. In the center was an object like a piece of sculpture resembling a large, stone, human head. Upon either side was a tall pedestal, upon which reposed a reclining nude statue. Speed caused these two figures to jump nimbly down, at the same time becoming clothed in the costumes of pierrettes with tall pointed caps. Taller and sharper they grew as the figures danced about with grotesque steps until these caps resembled sharp-pointed instruments. Then the figures projected them into the ears of the central head, now changed into a grinning gargoyle.

Other humorous figures were those of revolving slatted cylinders, which changed into what resembled lobster pots with gaping jaws and grinning eyes. They lunged at each other from

their respective positions upon either side of the screen, returning again and again to renew the attack, while their eyes shot out wicked yet humorous glances as if they were really enjoying the exhibition. Another movement caused a ludicrous trembling of all the objects and colors on the screen. The spectators were moved to laughter by all of these exhibitions.

Mr. Wilfred said that he considered the humorous possibilities of the clavilux capable of great development. The reason for humor coming with an increasing rapidity of action is as yet unexplained. In motion pictures an increasing quickness of action such as dancing often introduces a ludicrous element, while an increased slowness produces an appearance of ethereal lightness, which suggests the buoyancy of life on the higher planes.

Many who have witnessed the clavilux recitals have been reminded of the attempts of artists of the cubist school to introduce ideas into their paintings and sculpture which partook of the abstract or dealt with the delineation of emotions and sensations. These cubist attempts, like any beginning, are crude, and oftentimes sacrifice truth and beauty for the sake of advancing into the abstract regions of art heretofore unexplored.

It has for some time been known that music may heal both mental and physical ills. Why may light not have this same mission? Light of the sun vitalizes all forms in nature. Zoe Beckley writing of the clavilux for the *New York Evening Mail* voices this thought when she says: "Imagine form painted upon space with a brush dipped in dawn and sunset . . . Go, see it. You will never forget it. And at night when you cannot sleep or by day when you are nerve-torn, think of it— and be cured."

In a graphic word picture Mr. Wilfred delineated what the world would be without music: suppose that all that men knew of sound was the grinding of

trolley cars, the shriek of whistles, and all the discords of city traffic. Then consider the beautiful sounds emanating from nature, such as the roar of wind and sea, the chirping of crickets, and the songs and twittering of birds. Yet how much more these mean when they are taken from the monotonies of nature and lifted to the heights by a master mind, a great human soul such as Grieg, who has woven into inspiring and moving compositions the song of wind and ocean and many of the other utterances of nature, so that the spirit and soul of all humanity while yet dwelling in the dense physical vehicle may hear and understand something of the grandeur and beauty of their varied harmonies. Similarly from this instrument we may gain a deeper insight into the subtler aspects of light, which is the direct emanation from the sun, the physical manifestation of the Great Spirit of our solar system, in which we most truly "live and move and have our being."

Max Heindel refers to the close connection between music and color where he writes: "Many people know that there is an intimate connection between color and tone; that when a certain note is struck, a certain color appears simultaneously. So it is also in the heaven world. Color and sound are both present; but the tone is the originator of the color. Hence it is said that this is particularly the world of tone, and it is tone that builds all forms in the physical world. The musician can hear certain tones in different parts of nature, such as the wind in the forest, the breaking of the surf on the beach, the roar of the ocean, and the sounding of many waters. These combined tones make a whole which is the keynote of the earth — its "tone." As geometrical figures are created by drawing a violin bow over the edge of a glass plate, so the forms we see around us are the crystallized sound-figures of the archetypal forces which play into the archetypes in the heaven world."

These occult laws working through visible nature suggest many avenues of expression in the combining of light and tone in their appropriate and corresponding colors and forms, which would be very suggestive of the unseen worlds, as well as foster an appreciation of beauty and vivify the creative nature of the spectators. As music suggests heavenly joys and glories too lofty to be comprehended through the dense physical brain, so these compositions of color and form give hints of the desire world, illusive yet more tangible than music, because emanating from a plane nearer to the physical and hence more comprehensible to our understanding.

Music is named for the "muse," because it is the chief art, the loftiest, the one most closely connected with the heaven world, as color has its chief expression in the desire world and form in the physical. Thus music finds its reflection in a lower vibration in the physical world than light, as the apex of a mountain is reflected the lowest in the waters of the lake at its base. Light, manifesting as color, reaches us at a higher rate of vibration than music; with it form also appears.

Poetry or any other literary form might be combined with these suggestive colors and forms, the words interpreting the glowing, vibrant, changing hues and shapes. What a field for development this would open up to the philosopher or the artist. Mystical poems or dramas could be written upon philosophic and occult subjects, abstract in their themes, such as the cosmic truths of evolution, the falling into matter of spirit and its return, the coming forth into manifestation and the departure of life and form, the work of the great creative hierarchies, as well as the many differentiations of the lesser beings and their special work of preparing the field of matter for the coming forth and development of indwelling life.

Each man sees in the clavilux what he brings to it. Thus it is a mirror to ob-

jectify that which is in one's mind. It shows each man his own soul, his creative possibilities. At times it is vague, challenging one's creative co-operation. Then it is definite, thus augmenting creative qualities within the mind and heart of each observer. It is archetypal

and abstract, and because of these qualities the spectator infuses into its forms his own ideas which it suggests, causing his own creative forces to co-operate with the ones before him. Thus the clavislux may become a definite, working factor in man's creative evolving life.

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## When Dreams Come True

BY JANE LEIGHTON

**T**HE HACKNEYED truism that truth is stranger than fiction is well worth repeating as being most appropriate in the case of what happened to me—and in fact to all of our little family—as the result of two very important dreams.

Without attempting to analyze or even explain the phenomena, I am going to give a truthful account of the remarkable affair, and then leave it to each individual reader to draw his own conclusions according to his spiritual development.

My husband had sustained great financial losses, losing everything we had on the Stock Exchange before he understood the spiritual laws which govern such things. Soon after this he underwent a startling spiritual experience, one which changed the whole course of his life. He felt impressed to leave Southern California and go to the high Sierras above the San Joaquin Valley, where he felt that a ranch would be shown to us which we could purchase cheaply. It seemed to be more than a matter of faith with him; he seemed to know absolutely that a place was already prepared for us, as he often remarked. But neither of us knew at the time how on earth we could get the money to buy it.

Some time later I had a very significant dream. It was like this:

I dreamed that I saw a beautiful

mountain ranch with a picturesque log cabin on it, surrounded by a parklike country of cedar, pine, and massive oak trees. In the distance meadows sloped in easy grades up to the lower ranges of the great Sierras, and away over the top of the last ridges loomed tall mountains. It seemed that we had gone in our automobile as far as the road continued, then had taken burros for several miles on a mountain trail to this ideal spot. My sensations in the dream were those of great tranquility and perfect peace the moment we entered this little mountain paradise.

When I awakened, I told my husband that I had seen our "Dream Farm," and described the road which led to it. He did not seem to be surprised in the least, and showed me a blue pencil mark he had placed upon a map of this district many months previous, as indicating the most likely spot in which to look for our mountain home. Then he quietly remarked that this was the place.

We made immediate inquiries in regard to this particular district, and learned that there was nothing for sale at any price within ten miles of this spot.

A severe sickness of my husband had prevented us from doing more than "holding our own" financially, so we had not a dollar to invest in anything

even if we got the chance. Several months drifted by without bringing any improvement in our financial condition; but in the early fall a friend of ours informed us that a rancher was forced to sell his mountain home in what I will call "Dream Valley," right near the place of my dream.

As we were not in a position to make the purchase, it seemed superfluous to go and see the place; but both my husband and I felt such a strong urge to do it that we finally made the trip. The place was reached in the very manner in which the dream had impressed me, by automobile and trail. As soon as I saw the little log cabin of the ranch, I knew it was the place of my dream, and my husband said, "This is our little home." But how we were ever going to get it without having a dollar to pay down on the place was more than either of us could fathom at the time.

When we returned to our little rented cabin in the hills, a neighbor informed me that the people of the district wanted me to apply for the position of school teacher in the local school. As my life certificate had been obtained in Canadian institutions, I was not eligible to teach until I tried the state examination. But in my case an exception was made, and a permit granted for me to take the school at once if I would prepare for the teachers' examinations which were to be held soon.

As it was twenty years since I had taught school, I was extremely anxious as to the outcome of passing any examinations upon short notice; and I must admit that my faith had a severe trial at the time. However, I was very much encouraged by having a second dream, which seemed to have a very literal interpretation—as it proved later. The dream was this:

I appeared to be entering a large room which contained long tables, and at each table there sat five or six pupils. I was met at the door by the principal of our old high school, who used to

teach us back in our old Canadian home town. He appeared to be delighted to see me, and said that he had a table reserved for me where a friend of mine had sat the day before—this friend being a great spiritual leader and a man of high psychic attainments.

When I awoke and remembered the dream, I had a feeling of absolute certainty come over me that I would pass the coming examinations, and my faith mounted high. I just knew that I would succeed.

Soon afterwards I went to the county seat to try the examinations. I looked anxiously around as I entered the big building where they were to be held to see if it looked like the place seen in my dream. Upon entering the examination room I was not a bit surprised to observe the long tables, so different from what one would ordinarily have expected. At each were five or six anxious pupil-teachers. I almost expected to see my old friend, the principal, in the flesh. But while I could not see him with my mortal eyes, the feeling that he was as near me as he had ever been in earth life took such strong possession of me that his presence was strangely real. When the papers were handed around, to my surprise I found that my memory seemed to be stimulated to a remarkable degree in finding answers to the difficult questions. The fact that I made a full one hundred per cent in three subjects proved beyond a doubt that I had received help from some remarkable source far beyond the ken of mere physical science, call it what you will. It was not my own cleverness, of that I am certain.

I don't know what some "doubting Thomas" may think when I say that one of the subjects, physics, I had never more than slightly studied in my life, and yet I passed fairly well in it; this is "gospel truth." I confess that my knees were almost wobbling when I went into the examination that day to write

upon that dreaded subject, and after I had read the difficult paper, my heart fairly sank into my shoes. Well, it may sound religious when I say that I prayed—but indeed I did! Then all I could do was to put down the first thing that came into my head for the answers. I went out of that room in a state of doubt and uncertainty as to the result. When the papers were corrected, however, I found that I had made a fairly good mark in physics, considerably more than was required to pass, and had come out at the top in all of the other subjects.

Meanwhile during my examination my husband had made a proposition to the owner of the little mountain ranch, and upon my return I found that the man had accepted it, which brought the property within our reach.

So we bought the place. As I sit here writing this on my typewriter, I can glance out of the little cabin window over the beautiful rolling slopes of oak and cedar clad hills, and see in the distance the towering crags of the great

Sierra Nevada mountains, covered with their massive Sequoias, which were almost full-grown trees when the humble Teacher of Nazareth walked the streets of his little home town. And somehow, when I gaze upon these natural wonders, my mind goes down deep into the "kingdom of heaven within," and I can find there an absolute certainty of the spiritual guidance which will be given to those who will hold their hands out in the dark of the material seeming reality, out to the sure reality of the guiding Infinite.

Now place your own interpretation upon this true recital—I have placed mine. As for me and for my husband, who is now in his chosen profession of literature, nothing under the sun could destroy our faith in the supersensual character of this occurrence. And we desire to pass along the account of it in the hope that it may bring comfort and help to some struggling soul whose faith has been shaken, and who may need the touch of the human hand through which comes the expression of the divine.

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## "Intimations of Immortality"

BY MARGARET FLORENCE HASTINGS

**I**F I WERE inclined to believe in rebirth, it would be in my relations to people that I should look for corresponding "intimations of immortality." Do you know the feeling that a new acquaintance is not really new, but "loved long since and lost awhile"? If this impression occurred very often, one would grant it to be merely a trick of one's mind, for of course we have hardly traveled through past ages in identically the same company. It is because it is a rare experience that one pays any attention to it.

One would expect this recognition to be immediate. I am sure that it was with one such "soul-companion" of mine. Suddenly, her hand still in mine, an acknowledgement of our introduc-

tion on my lips, there leaped into my mind from that part of my being that harbors age-long memories the thought, "This is the continuation of something we started aeons ago, perhaps on another planet." Was that penetrating look of yours, dear friend, also searching to recognize a once loved companion? You, too, are a bit of a mystic. What were we to each other, I wonder, in the lives of the "wasting past." Would that I could surprise that memory!

But recognition, it seems, need not always be immediate. How could it be, seeing that it is only the brain that is usually at work in our wide-awake daytime life? The brain is but temporal, a part of the physical garb of the soul that has "robed anew time and time out of

mind." I have in mind another woman; as friend I can yet hardly claim her. When we first met, I felt no flicker of interest to apprise me of our mutual past. "Colorless" was my mental adjective applied to her. The sand-blond hair and rather pale skin seemed outward and visible signs of an inner monotony. And yet now I am haunted by the persistent sense of a bygone knowledge of her.

Do we remember in our dreams? I awoke one morning early, hovering still on the edge of fantasy. I was a little slave girl in Roman times; I was to be scourged for something I had not done and yet for which I must bear the penalty. Queer that my new acquaintance was comforting me—she with whom one would not associate tenderness! And, although really awake I murmured: "As long as you do not think I did it, I can endure the pain."

And so in dreams and in sudden waking intimations I grow into the feeling that long ago we loved each other; that the seeming colorlessness is only an external quality; that some day we shall remember enough to renew consciously our old relationship—else why brought together again?

Can a materialistic occidental believe in rebirth? Whence come we, whither bound, who is there to tell us? May it not be given to some of us, if not to travel through eternity together, at least occasionally to put up at the same wayside inn on our long, long journey from the never-begun past to the never-ending future?

### A Foundation Built by the Rosicrucian Philosophy

BY JOHN R. RICHARDSON

**T**HE FIRST and main thing that comes to the student of the Rosicrucian philosophy is a feeling of balance, equipoise. The world is all right. Justice rules supreme, and the

apparent chaos is only seeming. Your study of the philosophy has been well repaid if you have gained just this one pearl.

Faith comes back to the soul and rules her own—full and free, satisfying faith: faith in God, faith in our fellow travelers, and above all faith in ourselves. And this faith is not a mere feeling or sentiment. It is a solid rock of understanding, a foundation, satisfying to the inner longings of the soul and the outer gropings of the intellect. It is a thing to be glad and joyous over, to be really proud of, not something of which to be ashamed.

With faith comes courage—courage to quit whining and to stand upright and meet life with a glad face; courage that intoxicates with its virility and that makes the future our servant; yea, and the past a solid rock upon which to build a more glorious future than we ever dreamed possible.

Then comes creeping into the soul that shy quality called humility—a sweet, wholesome awe at the grandeur and greatness of the scheme of evolution and the majesty of the Divine. Tears wet our eyes, and we gladly kneel with our soul overflowing with gratitude at the thought that we are included in this wonderful plan. It is a humility that opens up greater vistas of God's wonderful beauty and holiness, and thereby He becomes real to us, more real than we ever before thought possible.

And then as a crown of bright, resplendent jewels love divine comes as our guest—the yearning mother love, which is a reflection of God's love, a perfect sympathy founded upon a perfect understanding. Truly to know all is to forgive all. Then we gladly reach out our hands to all God's creatures, no matter what the evolutionary status of their souls, for we realize that they are we and we are they, that all is God and God is love—blessed be His Name forever.

## Regeneration--A Story of Rebirth

BY EDITH M. FULLER

(Continued from December)

**M**OLLIE WAS about to return to the house, when, unperceived herself, she saw me coming toward Mr. Revere. When he saw me, with a look that stabbed my heart with pity he stopped to speak. For his remorseless part in the game of finance there was coming the day of reckoning. Swiftly, silently, he saw it approach like a tiger of the jungle stalking its helpless victim. He turned away from the arbor and slumped down on a marble seat in utter dejection. I seated myself beside him and with innocent sympathy placed my hand on his. He took it in both his own, and said with infinite sadness, "There is no one but you, Amy, in whom I can confide. Ah, little girl, don't sell your soul for the paltry bauble of worldly success. It is accursed, this toy of Satan; it inflames the soul of man with an insatiable longing for more, always more. And the fiends laugh as they urge him on till his very life blood drips in the fury of the strife—for what? Oblivion, death!" He did not go into details of the trouble impending, but there was serious financial loss at hand, it appeared. My efforts to change his gloomy mood seemed to rouse him to assume at least the semblance of courage, as, reverently pressing a kiss upon my forehead, he left me. As he went, Mollie, coming from the rose arbor crossed his path.

That evening at the Revere home in a setting fairylike in beauty a gay throng gathered; some on frivolity bent, some few truly lovers of the divine art of song. After the concert there was to be dancing. I adored music, but I never liked to listen to it in a crowd. So when the program was about to begin, I slipped out and ensconced myself mid-

way on the stairs, and leaning against the balustrade, closed my eyes preparatory to being wafted to Elysian fields on the wings of song.

Never had Lamberti been in better voice; never had Mollie been more brilliantly beautiful. It was an evening of triumph without alloy for those two—the calm before the storm. Early in the evening Bronson had received a telegram which seemed greatly to worry him. He sat apart from the others in gloomy silence, and when affairs were well under way, unnoticed, left the house to find outside relief from an atmosphere so little in accord with his harassed soul. After some time spent in walking, he sought the retreat of the rose arbor for further meditation.

The dancing was about to begin, when Bronson returned. Some were already upon the floor, while others chatted in groups or enjoyed the seclusion of the conservatory. Livid with rage, his features like some horrid mask, Bronson lurched through the crowd, in his hand clutching the watch that lately had glittered in the brilliant moonlight, a golden, metal blossom among the other flowers.

"My wife," — he said thickly, like a drunken man, "where is she?" No one answered, but as if possessed of clairvoyant sight he moved straight to the spot where she and Lamberti stood. Holding the opened watch so that they might look within, he seemed beyond words. For an instant the tableau held, then flinging the watch furiously from him, he struck Lamberti to the floor. There was a sudden drawing back of the crowd. Bronson was restrained, while his victim escaped without stopping for retaliation or explanation. Then the

company melted away with extreme celerity without lingering to inquire into the cause of their host's frenzy.

The watch had happened to fall at my feet, and as I quickly picked it up, there appeared framed in the open lid, whereon Orlando Lamberti's name was engraved, a delicate miniature painting of Mollie as she sat dabbling her feet in the brook while with unbound tresses she waited for us to bring her floral crown. The stolen picture of days long passed had accomplished its destiny!

Over the scene that followed when husband and wife were alone a veil is best drawn. Naturally, Bronson would not believe that Mollie knew nothing of the picture's existence, had not posed for it, had never seen it till that evening. But when she in retaliation accused him of a lover's interest in me, her taunts died on her lips before his sudden stillness, ominous with a power she could not understand, but before which she cowered and shrank away as if some mighty, intangible force had literally pushed her from the room.

After awhile he sent for me to tell me to pack my belongings at once, as he was going to send me to my mother on the midnight train. With shaking hands I tumbled things pellmell into my trunk, and directly I had finished, we set out for the station with Mr. Revere driving the machine. He bought my ticket, and as he put me on board, he pressed some bills into my hands with, "I wish it were more, dear child; when you have a little forgotten what will be said of me, pray for me," and he was gone. As I sat huddled in my seat, feeling that the quintessence of misery had descended upon me, a lady passing through the aisle stopped with an expression of surprise. I looked up to find my late teacher of literature standing there, eyeing me with grave inquiry, for she knew that I had expected to stay several weeks longer in the city. Her unexpected appearance broke down my self-control, so that it was several minutes

before I could find voice to tell her something of the reason for my being there.

She made no comments, asked no questions, as she sat beside me, yet I knew she was listening with the deepest sympathy. When I finished, she said a few kindly words of hope, but it was herself, the inner being, that soothed and comforted me. Just to have her near me was a delight. From the very day of our first meeting she had been an inspiration, drawing me upward into a realm of mental and spiritual light by some subtle quality to which I responded as if within myself were something of like nature that answered in fainter tones with a similar harmony.

Mr. Revere had not been able to secure a sleeping berth for my one-night trip, but my teacher (and she was my teacher in a deeper sense than I then knew) shared hers with me. She also insisted on my stopping a few days at her home in a northern town not far from the little station where I took the stage. There were reasons for my coming that would be made clear in the privacy of her home, she said. So, as I left an environment where delusion fettered its victims with golden chains to the chariot of sordid pleasure, and for the pure waters of life gave them to drink from the foul pool of sensuality, I came into a spiritual inheritance from other days—the opportunity to gain first-hand knowledge of many things pertaining to the destiny of the human race, and to become a self-conscious worker with the Divine Plan.

On this, and other things which I may not repeat concerning my personal destiny, my teacher instructed me, for she was one of a band of mystics who, unknown, were doing a great work in the redemption of sin-sick humanity. The knowledge and power they had were used in many ways under the general direction of those of still greater attainment. From the Great Watchtower One had perceived me afar. and to his be-



loved pupil it had been given to guide my first steps upon the Way.

She told me that Mollie Revere, as I knew her, had passed forever from my life, but that at the time of a great spiritual crisis in her life we would meet again.

The aftermath of that fated evening's events came with tragic swiftness. After leaving me on the train Bronson Revere went to his office, presumably to destroy some papers that later were found to have disappeared mysteriously. Several hours later the janitor found him leaning across his desk, dead. The intense emotions of the preceding hours had brought to a fatal climax a latent heart trouble. A few days after came the financial crash that left Mrs. Revere all but penniless. Creditors took the big house with its costly furnishings, and Mollie Revere's set knew her no more. My several letters were unanswered, and the domicile of my benefactress became an unsolved mystery.

Father had succeeded to the hotel and post office management, and could now afford to complete my education as the Reveres in other days had planned to do. I returned to school, and besides my ordinary work my teacher and I found much to do along occult lines. The years slipped by. I graduated from college, and became much interested in social settlement work.

I had been several years in Chicago following my chosen vocation when I was brought in touch with one of those pitiful little pieces of flotsam with which the maelstrom of a great metropolis is filled. A girl in my settlement class told me of this sad case, and I went to visit the friendless one where she lay dying in the charity ward of a great hospital. Through her I heard of a woman who apparently had just taken up the nefarious business of supplying drug addicts with morphine. The agent who supplied this child, for she was scarcely more than that, had been arrested and sent to the penitentiary for a long term, but

before going had managed to convey the information to his regular customers of this new source of supply. The woman was evidently of the educated class, and lived in a rather pretentious apartment house in a good neighborhood. She took orders for accessories of various sorts to women's apparel, and concealed in these was the coveted drug. Not all of her customers were addicts, however, for she possessed much talent in fashioning delicate trifles dear to feminine hearts, and many of her patrons would have been horrified had they known of the degradation that lay at the root of her trade.

There was a code of signals that told her if an order was to be filled from "special" material, for often the sophisticated and the unsophisticated met in her rooms, and the latter never suspected what the very innocent purchases meant to the former.

The means had been put into my hands to trap this woman and turn her over to the police. But first I wished to see if some other method less drastic might not be equally efficacious in stopping her dreadful traffic. I wanted to be her friend, that I might act with intelligence, for it is just in the proportion that we attain to the holy friendship of the Christ for the publican and the sinner that our efforts to lift up our weaker brethren will be marked with true wisdom. And this does not mean that in the process of reform there may not be keen suffering for the guilty, but it does mean that the uplifter works with the deep understanding and humanitarianism of a Great Physician. Never, never will the world be punished into right living by those who possess not compassion.

As soon as possible I set out for the address given me by the young girl. My intuition, I felt, would suggest a plan of action once I met the woman in the abode of her evil doing. That I might not find her away an appointment had been made to look at samples of her work with

a view to giving her an order. The opening of the door of the reception room rang an inner bell, and scarcely had I seated myself ere Madam appeared. Still bearing the traces of former beauty, Mollie Revere stood before me! She was living under a false name that had suggested nothing to me when given by my informant. Under the circumstances and the utter unexpectedness of the meeting it was as if an abyss had opened at my very feet, and from it I recoiled with a dreadful sensation that affected me with a physical nausea. Yet simultaneously came the impulse to act the stranger I was apparently taken to be. For if it were true that I was unrecognized, the work I had in view could be accomplished without adding the unnecessary suffering that my connection with her past life would bring if revealed.

It could not have been more than a few seconds before I spoke, yet it seemed an eternity. We exchanged a few commonplace words, and then Madam went into the next room to get some articles for my inspection. Suddenly there was a crash and the thud of some heavy object falling. Running in, I found that Mollie had caught her foot in some heavy hangings before an alcove, pulling them down as she fell. Evidently she had struck her head against a sharp corner of an escritoire near-by, as there was a deep gash in her temple from which the blood flowed freely, and she was unconscious. The physician who was called feared a fractured skull. The landlady knew nothing of friends who might be interested in her welfare, so I assumed the responsibility of having her taken to a small private hospital that I knew to be under the most advanced management.

There proved to be no fractured bones, but Mollie remained some hours in a state of coma, followed by several days of partial consciousness with intervals of low mutterings as if she were carrying on a conversation with some invisible

companion. After a sinking spell from which she was revived with difficulty, the doctor told me that death was only a matter of hours; that from the lethargy into which she had fallen she would probably never rouse.

With what vividness do I recall the sickroom, immaculate with hospital cleanliness, the shining white furnishings without a touch of color, the windows open wide to the faint breeze, the flickering shadows thrown across the floor from a great tree glistening in the full moonlight. Silence and utter peace were with us, as if some divine Presence tarried here for a space where soon the silver cord that bound the immortal to the mortal would be loosed and the seeker return to its heavenly birthright, there to garner strength anew for its struggle in another day of earthly life. The one lying so still before me had fared through this existence heedless of aught save the selfish lower desires. She would enter the heaven world almost beggared of those qualities that may be incorporated with the spirit; she would return to mundane conditions to what bitter experiences, to learn what awful lesson of weakness and failure?

The pity of this wasted life of following false gods whose demands had led into the depths of infamy at last, weighted me with a desperate sadness. Must I be a helpless witness to the passing of this soul under circumstances that would be a source of infinite delay and sorrow on its journey to that perfection which all must reach at some point in the aeons of mortal time?

In selfless prayer there might be found a means to reach the Powers that control human destiny. I sank upon my knees to pour forth the whole strength of my being in a supplication for another opportunity to be given to the erring one to retrieve by repentance and good works this wasted life. And, as if in answer, there enveloped me a holy peace, transcending the physical body's en-

*(Continued on page 422)*

# 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.*

## Conquering Death in the Physical Body

*Question:*

Certain metaphysical sects are teaching that it is possible to overcome death while still in the physical body. Do the Rosicrucians believe this?

*Answer:*

No, the Rosicrucians do not believe that immortality will be attained in a physical body. They do teach, however, that man will conquer death, but it will be in the vital body instead of the physical. The upper vital body, composed of the light and reflecting ethers, is spoken of as the soul body. All humanity is developing this at the present time through the influence of the Christ vibrations. In the Sixth Epoch this body will be perfected so that man will function in it as easily as he now functions in his physical body. The soul body is not subject to death, and therefore man will then have conquered death inasmuch as his consciousness will be continuous on the lower planes instead of being periodically interrupted by physical death as it is at present.

This does not mean, however, that man in the Sixth Epoch will not possess a physical body, because the field of operation of this Epoch will still be on Globe D of the Earth Period and in the physical region. Man at that time will possess a physical body, which will be sloughed off from time to time and new ones acquired; but his consciousness will be continuous both on the etheric and physical planes because he will then

possess both etheric and physical vision. Therefore at this time man will have conquered death by virtue of the fact that his consciousness will be continuous, although his physical bodies will still be subject to death. At a later stage in evolution when the physical body has been permanently discarded, he will of course have carried the process of conquering death to a still higher stage.

## *The Nature of Spiritual Healing*

*Question:*

What is spiritual healing?

*Answer:*

Spiritual healing consists in raising the vibrations of the various vehicles of a person to such an extent that all crystallization is broken up and these vehicles are enabled to properly perform their functions. There are various methods of accomplishing this. Contact with a highly spiritual person may bring it about, inasmuch as this person may act as a channel for the higher spiritual forces, which are thus inducted into the organism of the patient. The Rosicrucian method is through the Invisible Helpers, who work on the invisible planes and manipulate the finer vehicles of the patient, and also direct the healing force to him as required. A third method is by mental suggestion which stimulates the subconscious mind, or ego within, to exert its powers and mold its vehicles in such a way that they may demonstrate harmony. Prayer, also, if coupled with intense feeling or desire makes contact with the Christ healing force of the World of Life Spirit, and draws this force down for the healing of the mind or body.

*Life on the Moon**Question:*

Science tells us that the moon is cold and barren. The Rosicrucians state that there are stragglers from humanity on the moon. Do these beings inhabit etheric bodies? If they inhabit physical bodies, how is life sustained in them?

*Answer:*

Max Heindel stated in one of his lessons to students that the stragglers on the moon are born into physical bodies of a very unstable character and that they live in them only a few years, usually less than ten; that after a few incarnations in such bodies the spirit passes on into chaos through the planet Saturn. He has not given us any information as to how these bodies obtain their sustenance; but owing to the fact that the moon is cold and barren the food must be from the most primitive kind of vegetation, or else consists of chemical elements.

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*Increase in Crime**Question:*

Could it be possible that the present crime wave is due to the rebirth of the Indians whom this country robbed and mistreated, or is it due to many younger souls coming into rebirth, whose experience in the past has been limited?

*Answer:*

The present crime wave cannot be attributed to the rebirth of the Indian. Crime is more often a characteristic of degeneration than it is of inexperience. We are approaching the Aquarian Age, in which vast changes are to be brought about in the industrial, social and political world, and some of the crime of the present day is due to the unsettled condition preparatory to the advent of this new age. The *real* reason, however, for the greater part of the increase in crime at the present time is the extreme materialism of the present and incoming generation. We are in a transition period between the orthodox and the occult. People are losing faith in the orthodox

religion and are only beginning to acquire faith in the esoteric doctrines now being put forth by various societies and seers; therefore the result is doubt and uncertainty, which is reflected in a materialistic state of mind by a very large percentage of the people. When people are materialistic, having no definite spiritual beliefs or aims, they naturally seek to obtain wealth and all the pleasure and sensual gratification possible, not knowing that there is anything higher. Many of them are thus tempted to use unlawful methods which result in crime.

Another potent cause of the increase of crime since the World War is the fact that great numbers of men were killed in battle while filled with intense desire and lusts and hates of various kinds. These naturally have remained ungratified although as strong as ever. Many of these slain soldiers are finding that they can influence negative people on the earth plane to carry out their desires, and they are thus able to obtain a vicarious satisfaction. This is responsible for much of the crime in recent years.

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*The Spiritual Quality of Action**Question:*

When the panorama unfolds after the silver cord is broken, how is a person to become aware of the fact that certain acts of the preceding life which though performed from the best of motives yet produced suffering on the part of some other person?

*Answer:*

The post-mortem experiences are entirely those of assimilation of the spiritual quality of the actions of the preceding life. The portion of these experiences which are undergone in purgatory and the first heaven, or Desire World, have to do with emotions; those which are undergone in the second heaven, or World of Thought, have to do with the building of bodies and objects. In purgatory and the first heaven

the panorama uncovers the motive of the person in doing any particular act and its spiritual quality. If a person does a certain act with a good motive, even though it may cause pain to another person, there will be no suffering from it in the purgatorial experience because the spiritual quality of it was good. However, when the person arrives in the second heaven, which deals with causes and archetypes, he will perceive in what way the act in question was structurally false. In other words he will see where he technically failed in the matter of getting good results. An example may make this clearer: A father may insist that his son take a certain course of instruction, for instance, law, with the best of motives and with the expectation that the son will become a good lawyer. If he is not fitted for the law, he may yet succeed in getting through the law school, but his legal career will be a failure, and much suffering to him may result therefrom. In this case the father would suffer no pangs in purgatory from his mistake because his motive was good, but in the second heaven he would see where he had failed by misjudging the situation, and would learn how to avoid the same mistake in future.

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#### *Abuse of the Doctrine of Rebirth*

##### *Question:*

I read in the *Church Times* recently the statement that the doctrine of reincarnation kills the sense of pity, causing its votaries to leave the unfortunate to the suffering they deserve, and creating in the prosperous and well fed an unctuous self-satisfaction. Will you please tell me what is the Rosierucian answer to this?

##### *Answer:*

Rebirth, or reincarnation, is a fact in nature just as much as birth into a physical body is a fact; therefore it does not matter what the emotional or mental reaction of people to it may be. There

is no use in side-stepping knowledge because it may be misinterpreted or abused. Knowledge is the first step towards regeneration, which should properly be followed by the development of compassion and spirituality. It is true that some young students or young souls for the first few years after coming into contact with the doctrine of rebirth may exhibit the characteristics mentioned in the question above. But if they are really spiritual and are really making progress on the Path, they will soon pass this stage by and come to the point where they realize more fully the unity of all life, and the necessity of compassion for others not so fortunate as themselves; also the necessity of extending to them a helping hand whenever possible, although it will forever remain a fact that each ego in the end must work out his own salvation.

However, it is very necessary at times for us all to receive help from others to carry us over a rough spot which perhaps we would not be able to accomplish by our own unaided strength. Then later on it is necessary for us to render similar help to others. When all of this is fully grasped and applied, knowledge of the fact of rebirth will be a great help to us, and we shall also avoid callousness toward and lack of pity for others' sufferings.

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#### *Praying For Work*

##### *Question:*

Is it right to wish and pray for work? My son is out of work. I find that I wish for a home of my own more than anything else on earth; is it wrong to pray for work in order that this wish may be fulfilled?

##### *Answer:*

The spiritual law is to seek first the Kingdom of Heaven, and then all other things will be added. This means that when we harmonize our minds, emotions, and bodies so that they are working in accordance with divine law, then we nat-

urally make of ourselves a magnet which attracts to us all desirable and needed things upon the physical plane. It is perfectly automatic and requires no thought or worry on our part when we arrive at this stage. However, most of us have not yet arrived, and although we may be seeking the Kingdom to the best of our knowledge and ability, we have not yet acquired the harmony within ourselves which attracts to us an entirely desirable environment. In such a case, however, our prayer should be for the development of ourselves rather than for the acquisition of material things or work, because even though we might get the work, if we did not have harmony within, it would not result in our acquiring the desirable things which we wished. This doctrine, however, must be tempered with common sense. We are living in a material world, and we must pay a due amount of attention to material pursuits to see that they are properly carried on; but our chief concern and prayer should be for greater spirituality, because that will carry all lesser good with it.

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#### *The Object of Evolution*

##### *Question:*

All that can be manifested by involution and evolution has been eternally contained in Divinity. The virgin spirits are of the essence of Divinity and potentially capable of expressing all that is contained in it. Then why the need of involving into matter and evolving back to the world of God? Is the Eternal complete in itself in all potentialities, but incomplete in the manifestation of them? If so, why?

##### *Answer:*

The virgin spirits of humanity have involved into matter and are evolving back to spirit for the purpose of conquering matter and making it a field for the extension of consciousness of Divinity or God. In other words God is evolving through human beings, the

same as the cells in our bodies are evolving through us. God can work only through centers of consciousness. The dense matter of the physical world previous to the present era of evolution could not be acted upon by spirit, and did not constitute a field of consciousness for spirit or God. Mankind by working upon the earth, using its substance for the building of bodies, and spiritualizing those bodies by raising their vibrations, is making matter capable of responding to spirit, and is extending God's field of consciousness into matter thereby. Were it not for these processes which man is carrying on, matter would remain a useless mass of material so far as the purposes of God are concerned.

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#### *The Universal Spirit*

##### *Question:*

What is the Universal Spirit?

##### *Answer:*

The Universal Spirit bears the same relation to the individual spirit or ego as the macrocosmic or planetary vehicles of the earth bear to the microcosmic bodies of man. In other words the Universal Spirit is the composite spiritual Being who has charge of man's evolution, in whom man "lives and moves and has his being." It includes within itself the beings whom we know as Jehovah, Christ, and the Father, and also the God of our solar system.

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#### *Being Born Again*

##### *Question:*

What does the Bible mean when it says we must be born again?

##### *Answer:*

It means that we must be born into the soul body, that is, the upper vital or etheric body. We must be born to the extent that our consciousness becomes continuous in this body. However, this body must be developed to a very much higher stage than its present one before we shall be born again in the meaning of the Bible passage.

# The Astral Ray

## The Rosicrucian Conception of Astrology

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

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

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

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

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

## The Mission of Venus

BY LOUISE ANNE VESTER

**I**N THIS sketch we will treat Venus in accordance with her true significance, not as she is when man perverts her influence.

We are told in occult teachings that a ray from Venus touched the life of the bi-sexual infant humanity of the third root race. It gave to this primitive humanity the first germ of that spiritual essence which is correlated to the center of all-being—the essence of love.

After the planetary rays of Saturn, the moon, and Mars, had impinged upon the immature brain of that early humanity and done their necessary work, the Lords of Venus came during the Atlantean Epoch to give impulse to the growth of this seed in the human soul, so that it could fully flower in the nature of man. Later the Lords of Mercury came to contribute their share in this important work in a special way. Without the help of these gods, brute-like humanity would have spent ages in acquiring that which these beneficent beings through love and compassion gave to us,

for we were that infant humanity. Thus our evolution was considerably quickened.

Venus, we are told, is in her Seventh Round, hence she is in an advanced stage of spiritual evolution as compared to our earth. Her office is that of a benign elder sister to the humanity of our globe. She is the antithesis of Mars; she transmutes his harshness, force, and passion into sympathy, gentleness, and love. Her mode of procedure is in exact contrast to that of the fiery Martian orb. Mars works as a refractor of life rays upon man, and causes attraction to externals which produce desire, impulse, force, and action. His primary purpose is to turn man's creative principle downward into passion. Venus, on the contrary, blends her ray with the spiritual solar essence in an effort to cause all actions to be brought about through the ego's higher power of intuition. Her essential mission is to turn the creative function upward, and thus transmute it into love.

The Mars passion produces cave-man qualities, and as soon as its force has spent itself it deserts and forgets the object of its erstwhile attraction, ever seeking a new one. It characterizes the typical polygamist. In complete contradistinction is the love ray of Venus, which broods over the human family and instills its influence especially into the heart of the mother for her child, also reflects itself into the heart of the father, so that unselfish devotion to family is created. Thus Venus is conquering the unrestrained, irresponsible selfishness generated by Mars. By her sweetness and beauty she exerts a magnetic attraction which draws all externals to her.

The Venus vibration touches man's higher nature; it causes him to develop introspection and to weigh the mind against the senses. It is evident, therefore, that Venus is allied to spiritual will. As much of this as is assimilated by man is made by him his permanent possession. Venus exerts a refining influence on all human impulses; all who come largely under her ray are capable of living pure lives and of appreciating beauty and goodness to a very high degree.

As a planet she is symbolized by the circle over the cross (♀). This has an occult as well as an astrological meaning. In ancient symbology the circle represented spirit, and the cross stood for matter. Without going deeply into symbolism let it suffice to say that the cross also signifies the descent of man into matter. The circle with the cross below, the symbol of Venus, signifies the presiding of spirit over the physical generation of man. Thus we should never mistake the work of Venus for humanity for that of Mars. Mars is represented by the cross above the circle (♂), and signifies physical generation dominating spirit. Mars always acts through the senses, but Venus ever tends to act through the soul. Her love always

sanctifies, makes for harmony and rhythm, and tends to allay the Martian discord. She is the planet of peace.

To further her gracious ends in her endeavor to mitigate the sorrows of this world of ours Venus implants in the soul of those who worship at her shrine the love of beauty, both of sight and of sound. Thus we have the painter at his easel endeavoring to reproduce the splendor of the sunset or the roseate tints of dawn; the actor on the mimic stage giving amusement to weary people; the poet pouring the Venus quality into the fine frenzy of his verse; the musician demonstrating the Venus magic on instrument and in song. Venus is also represented by the grace and symmetry of the sculptor's creations in marble and in bronze. The world without Venus would be like a garden without a flower.

Astrologically Venus rules two signs of the zodiac, Taurus and Libra, and finds her exaltation in Pisces. In the earthy Taurus her influence is assimilated for physical and material benefits; in the airy Libra her vibrations are utilized for the furtherance of the mental and spiritual progress of mankind. In the watery Pisces she blends her benefic ray with the religious, emotional element of this sorrowful sign of renunciation, purification and spiritual liberation.

In her method of procedure, the quality of her creation, and in her love and beauty Venus is allied with the mother side of Deity; in her highest aspect she touches Uranian altruism. Through individual, idealistic love between the sexes she is preparing humanity to transcend sex completely and to transmute it into universal love, sympathy, and compassion. Thus she is to merge into the light of the Uranian ray, the particular ray of the Saviors of the world, the greatest of whom is the marvelous being worshiped in our western world as the Christ.



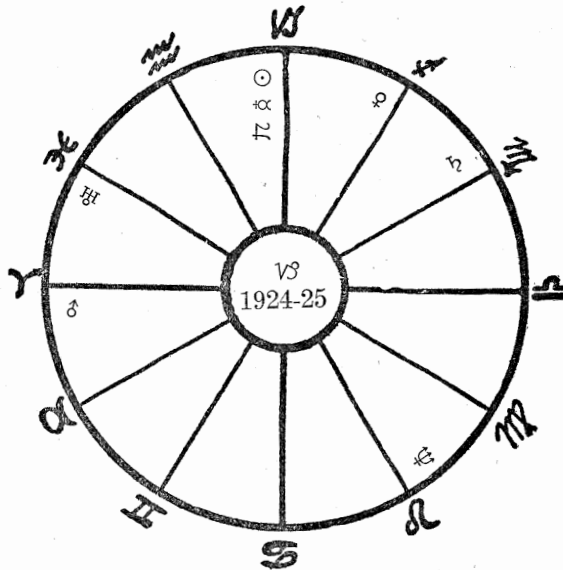
# The Children of Capricorn, 1924-25



*A Character Delineation of the Children Born between December 22nd, 1924, and January 20th, 1925, inclusive.*

The children born while the sun is passing through the Saturnian sign of Capricorn are of a serious, persistent, ambitious, and persevering nature. At times, however, they have spells of gloom and melancholy when it is most difficult for any of their home people to help them. They are very suspicious and very argumentative. They will persist in their arguments until with their dominant will they have often convinced their parents or guardians. They possess a martial nature, for Mars, the aggressive planet, is exalted in this sign. They have strong ambition for power, as Capricorn is the natural tenth house sign and the tenth house denotes those in authority—leaders, generals, etc. This tendency is expressed in the Capricorn children.

If the sun is unafflicted, they rule with diplomacy, but if afflicted, they will rule or ruin. This year during the time that the sun is passing through this sign of Capricorn, Jupiter will lend his benevolent influence to the sun, and will have a tendency to broaden the outlook of Saturn, especially during the period between December 22nd and 31st. Capricorn children are very prone to become set and narrow in their views, which tendency in this case, however, will be very much lessened by Jupiter. But



Jupiter will add to the egotism of Capricorn, and so these children will have very great ideas of what they will do.

Egoism will be very highly developed, for Mars adds its strength to this tendency. With Mars in Aries and Saturn in the martial sign of Scorpio these children  
(Continued on page 420)

*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.

### DONALD TOWNSEND M.

Born Feb. 15, 1924. 10:45 A. M.

Lat. 30 N., Long. 90 W.

#### *Cusps of the Houses:*

10th house, Aquarius 3; 11th house, Pisces 1; 12th house, Aries 6; Ascendant, Taurus 18-4; 2nd house, Gemini 16; 3rd house, Cancer 9.

#### *Positions of the Planets:*

Moon 27-4 Gemini; Neptune 18-50 Leo, retrograde; Saturn 2-19 Scorpio, retrograde; Jupiter 16-11 Sagittarius; Mars 17-14 Sagittarius; Mercury 8-32 Aquarius; Sun 25-45 Aquarius; Uranus 16-17 Pisces; Venus 3-3 Aries.

Donald has the fixed and persistent sign of Taurus on the ascendant and fixed signs on all four angles. This will give him a strong will and incline him to be somewhat stubborn, for Taurus children are credited with being of a very slow and determined nature. The sun is in the fixed sign of Aquarius and in the tenth house, trine to Saturn and the moon. This position of the sun brings honor and success in life. Mercury, the planet of reason, is in conjunction with the midheaven in the men-

tal sign of Aquarius, sextile to Venus, which will incline the mind towards art and science.

Mercury, however, is square to Saturn, Saturn being retrograde in the sixth house in Scorpio, a martial sign. This will tend to bring treachery from those who may be Donald's employers; or should he be where he must deal with employees, he may find them critical or unfaithful toward him. This square of Mercury and Saturn will give a tendency toward unkind and cruel criticism and toward expressions in speech which would cause much dissatisfaction and disturb the employees.

The moon is in the common sign of Gemini, which is restless and unstable; the moon is also trine to both the sun and Saturn. The two latter planets, however, are in fixed signs, which will steady the moon, which is in the second house, finances, but ruler of the third house. The above indicates work with publications and success as a writer.

With the sun trine moon, Mercury sextile Venus, and both sun and Mercury in Aquarius, the sign of salesmanship, with the moon in Gemini, the sign ruling short journeys, trine to the sun and Saturn, Donald would make a successful traveling salesman.

With Saturn in Scorpio square Mercury, and with Neptune in Leo opposi-

tion the sun, all in fixed signs, should this boy at any time have trouble with swollen tonsils or adenoids, we would advise strongly against operations. A cure may be effected by a change of diet.

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CHARLOTTE ELEANOR K.

Born February 10, 1920.

Between 1 and 3 A. M.

Lat. 40 N., Long. 75 W.

*Cusps of the Houses:*

10th house, Virgo 18; 11th house, Libra 19; 12th house, Scorpio 13; Ascendant, Sagittarius 2-34; 2nd house, Capricorn 5; 3rd house, Aquarius 11.

*Positions of the Planets:*

Venus 14-19 Capricorn; Sun 20-16 Aquarius; Mercury 23-42 Aquarius; Uranus 1-2 Pisces; Neptune 9-52 Leo, retrograde; Jupiter 12-11 Leo, retrograde; Saturn 9-40 Virgo, retrograde; Moon 2-55 Scorpio; Mars 3-13 Scorpio.

Assuming that this little girl was born at 2 A. M., she has the fiery and common sign of Sagittarius on the ascendant, a sign which gives ambition and great activity. The parents of Sagittarian children have difficulty in controlling their actions on account of their energy. This little girl will be endowed with a good mentality, for we find the moon conjunction Mars in Scorpio, sextile Saturn, which is near the midheaven in the mercurial sign of Virgo. The moon is also trine to the quick-witted Uranus, and Mercury, the planet of reason, which is the ruler of the seventh and tenth houses, is in conjunction with the sun in the mental sign of Aquarius.

These aspects and planetary places will give a quick, keen, active mind, which should be directed towards acquiring knowledge of chemistry, dietetics, or nursing—anything which has to do with the science of healing. The moon and Mars conjunction in Scorpio, the sign of the physician, sextile to Saturn in Virgo, the sixth house sign ruling sickness and nursing, and the moon and Mars also trine to Uranus, give healing powers and the love of nursing.

The moon conjunction Mars in Scor-

pio and square to Neptune may cause some trouble during the menstrual periods. These same aspects may give trouble in the opposite sign of Taurus, which rules the throat, and cause inflammation of the tonsils, also adenoids. This may be remedied by a well adjusted diet of fruits and vegetables, avoiding sugar and desserts. Should Charlotte have trouble with the throat, we would caution the parents against operations, for to disturb the circulation of the blood by operating in this region would create trouble during puberty and cause suffering in childbirth, for the throat, heart and generative organs are closely allied with one another.

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VOCATIONAL

ILIVE MEYRL H.

Born Jan. 22, 1907.

4 P. M.

Lat. 43 S., Long. 173 E.

*Cusps of the Houses:*

10th house, Aries 0; 11th house, Aries 28; 12th house, Taurus 21; Ascendant, Gemini 9-38; 2nd house, Cancer 13; 3rd house, Leo 23, Virgo intercepted.

*Positions of the Planets:*

Jupiter 2-54 Cancer, retrograde; Neptune 10-42 Cancer, retrograde; Mars 21-38 Scorpio; Venus 15-42 Sagittarius; Uranus 9-56 Capricorn; Mercury 23-27 Capricorn; Sun 1-1 Aquarius; Saturn 12-20 Pisces; Moon 10-13 Taurus.

It is most difficult to give any set rule when judging the vocation from the horoscope. If the rulers of the sixth and tenth houses are strong, they often indicate what line of work the native may be most successful in following. Frequently the sun and moon and the life ruler will indicate what the native is best fitted for. Often the vocation may be indicated by the strongest placed planet which is also making the greatest number of aspects, as in the case of the moon in this young woman's horoscope.

We find the moon exalted in the fixed sign of Taurus in the eleventh house, indicating that the friends will be most helpful in assisting this young woman in developing a vocation.

The moon is sextile to Saturn, which is in Pisces in the ninth house, the moon also being sextile to Jupiter and Neptune, which are both in the first house in Cancer. Jupiter and Neptune, however, while being exalted in Cancer are unfortunately both retrograde, which weakens their influence to some extent. The moon is trine to Uranus and square to the sun. The moon in Taurus, which is an earthy sign, well aspected by Saturn, Jupiter, and Neptune from watery signs and by Uranus from an earthy sign would be favorable for agricultural enterprises—fruit, flower, or vegetable farming. The woman of today no longer hesitates in taking up these vocations. The above planets will also give a love of home and the culinary arts.

In this horoscope we find Mars, the planet of dynamic energy, in the sixth house, which is the house ruling labor. Mars is in its own sign of Scorpio. Mars is also ruler of the tenth house, and is making a sextile to the ruler of the ascendant, Mercury, which is in Capricorn in the eighth house. Mercury in Capricorn well aspected gives talent for chemistry and scientific investigation, while Mars in Scorpio inclines towards surgery and the healing art.

### *THE CHILDREN OF CAPRICORN* (Continued from page 417)

dren will have self-confidence well developed, which if rightly directed may be of great benefit; but if left to run rampant, it will ruin them. When controlled, this egoism will strengthen the Capricorn energies. The body of a Capricorn child is sometimes not as strong as that of other signs.

With Mars in its own sign of Aries, the sign of impulse, trine to Venus between December 22nd and 31st, and with Venus in the sign of Sagittarius, expressing idealism, Aries and Sagittarius both being fiery signs which give impulse to the love nature, these children will be very demonstrative in their affections, but they may be somewhat fickle.

Mercury being retrograde the greater part of the month the mentality of these Capricorn children will act slowly, and they will not be apt to take to mental work. But with the sun and Jupiter in the earthy sign of Capricorn and five planets, namely, Uranus, Mercury, Jupiter, the sun, and Saturn in earthy and watery signs they should be interested in horticulture and farming. As florists they would be successful.

There is one element of danger which it might be well for the parents to know in order that they may guard these children against it. Uranus is in the negative and secretive sign of Pisces and square to Venus, the planet of pleasure, which is in the restless sign of Sagittarius. This may have a tendency as they approach puberty to lead them to seek the companionship of those of a Bohemian or free-love type, and the girls may be in danger of being led astray or taken advantage of by the opposite sex. Pisces has a tendency to keep its affairs to itself, and therefore they will be secretive in the matter of their pleasures.

### *CORRESPONDENCE COURSES IN THE ROSICRUCIAN PHILOSOPHY AND ASTROLOGY*

*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.

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

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.*

# Studies in the Rosicrucian Cosmo-Conception

## The Rosicrucian Catechism

BY ALFRED ADAMS

### EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

#### THE LEMURIAN EPOCH

(Continued from December)

- Q. What do we owe to the Lords of Mind?
- A. We owe them the separate personality with all the possibilities for experience and growth thus afforded. This point marks the birth of the individual.
- Birth of the Individual*
- Q. Of what is the personality the reflection, and what is the office of the mind?
- A. The personality is the reflected picture of the spirit; the mind is the mirror or focusing point.
- Q. What comparison is given regarding the Divine Spirit?
- A. When reflected in a pond, the images of trees appear inverted, the foliage seeming to be furthest down in the water; so the highest aspect of the Divine Spirit finds its counterpart in the lowest of the three bodies, the dense body.
- Q. How are the other spirits reflected?
- A. The Life Spirit is reflected in the vital body, and the Human Spirit in the desire body.
- Q. What concurrent action is noted between the spirit and the bodies?
- A. The spirit came down from the higher worlds during involution, and the bodies were built upward in the same period.
- Q. When does the spirit take possession of its vehicle?
- A. At the time of the meeting of these two streams in the focusing mind. The birth of the individual, the ego, then occurs.
- Q. What had to be done by man before reaching this point of development?
- A. A long and weary road had to be traveled, for at the time we are considering, organs were in their most rudimentary stage, and there was no brain that could be used as an instrument of expression.
- Q. What further is related in regard to man's intelligence at that time?
- A. The man of that day was very far from being as intelligent as our present day animals.
- Q. What was the first step toward improvement?
- A. The building of a brain to use as an instrument of mind in the physical world.
- Q. How was this achieved?
- A. By separating humanity into sexes.
- Separation of the Sexes*
- Q. What is said regarding the sex of the ego?
- A. Contrary to the generally accepted idea the ego is bisexual.
- Q. What would result in case the ego were sexless?
- A. The body would necessarily be sexless also, for the body is but the external symbol of the indwelling spirit.

- Q. Does the sex of the ego express itself as such in the inner worlds?
- A. It does not. It manifests there as two distinct qualities, will and imagination.
- Q. How are these two qualities differentiated?
- A. The will is the male power, and is allied to the sun forces. Imagination is the female power, and is always linked to the moon forces.
- Q. What further is stated regarding the moon forces?
- A. They account for the imaginative trend of women and for the special influence which the moon exercises upon the female organism.
- Q. When the earth and the moon were still a part of the sun, in what condition was the body of man?
- A. It was yet plastic, and the forces from that part which afterwards became the sun and the moon worked readily in all bodies, so that man was hermaphrodite, capable of producing another being from himself without association with any other.
- Q. What condition was brought about when the earth separated from the sun and shortly afterwards threw off the moon?
- A. The forces from the two luminaries did not find equal expression in all as formerly. Some bodies became amenable to the forces from one, and some to those from the other.

#### *Influence of Mars*

- Q. What is related regarding Mars before the separation of the sexes?
- A. Mars then traveled in a different orbit from the present one, and its aura permeated the body of the central planet and polarized the iron within it.
- Q. What was the condition of all creatures at this time?
- A. As iron is essential to the production of warm, red blood, all creatures were cold-blooded; the fluid parts of the body were no warmer than the surrounding atmosphere.

#### *REGENERATION*

*(Continued from page 410)*

duration, and I found myself in that vehicle sometimes called astral, in a place that I may neither name nor describe. Nor may I say what occurred there save that it was given me to know that my entreaty had been granted. To this terrestrial sphere I returned with a faint mumuring of "Amy" in my ears, and found the dark eyes of Mollie gazing at me with a look of infinite pathos. And one whom in a long previous life I had condemned and thrust from me into a pathless wilderness of sin had been born to me again, my spiritual child this time, given to me as a little babe to be guided on the Upward Way.

*The End.*

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#### *CHANGE OF ADDRESS FOR THE "RAYS"*

Change of address, also notice of renewal, should be in our hands by the 5th of any month in order for the succeeding month's magazine to be properly sent. The attention of subscribers to this will avoid the possibility of any issue of the magazine being lost.

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#### *PRIZES GIVEN FOR ARTICLES FOR THE "RAYS"*

See page 432 of this number for details of prizes and conditions. This is an opportunity for our students and friends to help themselves and us.

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#### **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

## The Chipmunk Family

BY N. L.

**L**ITTLE Mollie Anderson was the only child of her parents, so of course she had to depend a great deal on herself for amusement. She had grown very fond of pets of all kinds, not only the tame ones but the wild ones as well. The large pantry of her home was a favorite place to watch for some of the latter. The large window was covered with a beautiful wild Montana Clematis, with long runners drooping like sprays from a fountain, pale green foliage, and late in the season a mass of feathery white flowers. This made a fine and safe hiding place for Father and Mother Chipmunk.

Mollie had been taught kindness to all animals and birds, and in trying to tame and pet them she spent many happy hours. She had two large parrots. When she took the hulls of the sunflower seeds out of their cages, many good seeds were thrown on the ground just at the foot of the large vine that was over the window. Father and Mother Chipmunk always came and got their breakfast there from these sweet seeds, and many times through the day they stopped on the window ledge for the berries and apple seeds laid there for them.

They grew very tame, so Mollie kept putting the goodies closer in. Finally she laid the tips of her fingers on the window ledge with seeds on them, and the chipmunks would take the seeds from her fingers. The first time she did this, one of them carefully nibbled at her pink finger to see if it was something good to eat; it made her jump, and frightened the chipmunk away. You see she had a little fear in her, and thought it was biting her; but her love for the

chipmunks and the confidence that had grown from her kindness to the dear little things brought it back to get the seeds.

At last she put the seeds back on her hand nearer the wrist, and one came and got them, several in its little mouth at once; it then sat up on her hand on its hind feet while it ate them. Its little feet felt so queer on her hand! She never tried to catch the little animals, so they did not fear her.

One day as she watched for them, they came and brought two little baby chipmunks and left them on the window sill where it was safe to get the goodies. Mollie could almost imagine she heard the little mother say: Now, dear babies, you stay here where it is safe and get the nice things the lovely little girl brings, and mother will go where it is less safe to get her food, for she has learned the ways of the world, and cats. After this father and mother did not come for the food any more, but left it for the little ones.

One day as one of the older ones was getting seeds from the ground, a cat made a spring for it. It squealed and jumped up in a vine so the cat could not get it. You see, the cat was thinking how good it would taste if it could get it to eat. The pleasure Mollie got from the chipmunks lasted a long, long time. She had been taught that they were her younger brothers and should not be harmed, but the cat thought only of its stomach as so many people do.

One day in the woods Mollie saw a chipmunk (she thought it must be a cousin of her pet ones) run up on a log. She wondered what was the matter with it, as it had a lump on its neck in front;

but soon it laid the "lump" down, and what do you think it was? A baby chipmunk that the mother was carrying as a cat carries her kittens! Mollie thought it great fun to see Mother Chipmunk carry her baby and love it as her mother loved her.

Another day she was in the garden and saw one of the little fellows on a pile of posts (another cousin, she thought.) She stopped and whistled to

it. It sat up on its hind feet, held up one front foot, and barked at her, a little bark that was very cute; but it did not run away.

Mollie soon learned that if we give only love and kindness, we will get love and confidence in return. Had she frightened the chipmunks by throwing things at them or trying to catch them, all the pleasure would have been spoiled for both her and the little animals.

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## A Message From the Fairies

BY AMELIA C. ELLIOTT

Under the trees one bright summer's day,  
A child went merrily out to play  
Among the flowers, and there plucked up  
A lily with a golden cup.

Now in that cup a fairy sat!  
The child, amazed, cried, "What is  
that?"

"A fairy! a fairy!" it shouted with glee,  
When down came another from out of  
a tree.

The one from the tree was green and  
brown;  
One ne'er could have seen him had he  
not slipped down.  
So tiny was he that if put in a cup,  
A leaf from the tree would have covered  
him up.

His trousers were green, his jacket was  
brown,  
His wings iridescent; he wore a wee  
crown.  
With a faint, little voice, though clear as  
a bell,  
He quickly proceeded his message to tell.

"Little girl, little girl, pray run not  
away,  
But tarry you with us, we've something  
to say.  
We've come from a valley all peaceful  
and bright,  
And bear you a message from fairy and  
sprite.

One day you were playing far off in a  
dell,  
And heard a voice calling, down deep  
in a well.  
With heart beating wildly you ran there  
in haste,  
And rescued a kitten the dogs had there  
chased.

We've come to reward you for kind  
deeds you've done  
In protecting God's creatures, the ones  
that are dumb.  
With flowers we'll crown you that never  
shall fade.  
We'll always protect you, dear kind  
little maid.

Go tell little children where'er they may  
be,  
To be kind to all kitties and doggies  
they see;  
For God sends wee fairies to children at  
play,  
Who list to their voices and know what  
they say.

This message we leave you and go on  
our way:  
Let love be your motto when you are at  
play;  
Ne'er wound your companions by word  
or by deed,  
And the fairies will help you when you  
are in need.



# 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.*

## A Mental Method of Regulating the Bowels

BY A ROSICRUCIAN STUDENT

**T**HE FOLLOWING method for establishing normal regularity of the bowels has been proven infallible in my case. I discovered it by a process of deduction based upon certain scientific facts. I discovered that irregularity of the bowels is due primarily to negative thought. Some time before this I took up the study of astrology. There I found that the bowels are governed by Virgo and that Mercury, the mental planet, is the ruler of Virgo. Therefore it follows that the functions of the bowels are ruled by Mercury, and their activity depends upon mental activity.

The next thing was to make a practical application of this knowledge. I found on analysis that I was habitually negative in thought in the morning and often well into the forenoon. To break up this negative mental condition was the problem. I accomplished this by a mental exercise performed each morning after breakfast. I would arrange a series of objects, ten to twenty-five in number, on a shelf or table, then pass over them in observation fairly rapidly,

after which I would turn away and endeavor to recall them in order. I later substituted for this a series of cards and a system of memorizing which I had learned. I would draw the cards, and memorize them one by one until a certain number had been memorized. Then I would reverse the process and recall them one by one until I had gone over the whole number.

The net result of this mental concentration was to establish a state of positive thought, which in turn subconsciously established the conditions necessary to induce a normal action of the bowels. The length of time necessary to devote to the mental exercise varies, depending upon whether one is mentally alert or otherwise. Ordinarily, memorizing fifteen cards is sufficient, although in the beginning and when feeling particularly dull or depressed, it requires as many as fifty. Of course, the memory system is merely a convenience in memorizing and is not an essential part of the process.

The important point to observe is that mental alertness is the element that gov-

erns, and all that is necessary is to establish this. Mental alertness and positive thought, however, must not be confused with mental tension or mental excitement. The mental alertness required is of a quiet, steady sort. The kind prevailing in a spirited conversation or argument with another person will not at all do as a stimulator of bowel activity. In fact, it will produce quite the opposite effect, because it involves a certain degree of mental tension or excitement which is fatal to the object sought. Physical relaxation is an aid, and indicates that there is no mental tension present to interfere with the process.

It is well also to begin establishing a positive mental condition at once after getting up in the morning and not post-

pone it until ready to begin the exercise, as such postponement will necessitate devoting a much longer time to the exercise.

I would strongly recommend this method of cure to any who are troubled with faulty elimination and its consequent self-poisoning. The principle involved is fundamentally correct, and success in its application merely depends upon thoroughness in performing the exercise. Other methods may get the same result, but it will be found upon analysis that these include and ultimately depend upon the principle herein set forth. I do not claim that this method is necessarily original with me, but merely that I have never heard of it from any other source.

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## Our Bodies, the Temple of God

BY MARGARET BACHMEYER

**P**AUL IN writing to the Corinthians, in the first Epistle, third chapter, and 16th verse, admonishes them: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" And in the 17th verse he says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

There are nearly fifty forms of healing in addition to the regular form taught in our recognized medical colleges throughout America. The institutions using these forms of healing, some large, some small, are flourishing today from the effects of man's defiling the temple of God, his body.

Truly we are "fearfully and wonderfully made." There has been a purpose in the plan other than that of sense gratification, and the sooner we learn the purpose and plan and work with them, the sooner we shall find our bodies in harmony. Much of the inharmony

manifested in our bodies, the various disorders that call for aid from one of the schools mentioned above, is due to wrong food or wrong combinations of food which we take into our bodies.

Man is advancing in the outer world—building finer roads, safer bridges, and larger and finer factories, also equipping them with better machinery and perfecting his tools that he may turn out better work. But how about the world within which he is building without the sound of hammer? Has man acquired a comprehensive understanding of the working of the machinery in his own body? Does he know the chemical combinations required in a properly functioning human body? Does he interest himself in the effects of certain foods which he puts into his stomach? We grant that many other things have to be taken into consideration in the perfecting of the physical body—thoughts, habits, etc.; but food plays a most important part in

determining the texture and vibrations of our bodies.

There is no disputing the fact that a knowledge of the human body and its workings, how the parts are related to one another, how harmful substances, living or dead, affect the tissues, should be a part of every healer's education. If all so-called healers possessed this knowledge, less harm would be done, as what is good for one is poison for another under certain conditions.

In every health magazine we find articles extolling the virtue of whole wheat bread; from it we get iron and mineral salts. But one needs only half as much of it as of other kinds of bread, as it is rich in these elements. In addition we must have fruit and vegetables. Peas and beans will provide the necessary proteids for repairing waste; also eggs and milk if one has no objection to them.

Cooking and the preparation of the meals is a science, and should be looked upon as such. Though the meal be beautifully prepared and served, if it is not properly balanced, it is a failure. One may mix acid and neutral foods at the same meal, or alkaline and neutral, but never mix acid foods with alkaline.

The discovery of the mysterious food elements called vitamins, the nature of which is only partly known but the effect of which measures the difference between health and decline, has been called by Herbert Hoover "the most important discovery of modern times." It has taught us that it is possible to starve some part of our body on a full stomach, unless the stomach be filled with something more than fats, protein, and carbohydrates, formerly considered the chief factors in a complete diet. The newly discovered food elements to which science has given the name of vitamins A, B, C, and D, are contained chiefly in milk and leafy vegetables. The latter are preferably eaten raw. Should they be cooked, they should not be parboiled nor any of the water drained from them

after cooking. One can easily learn just how much water is required. Boiling destroys many of the finer food elements.

Another point to consider is the conditions under which the food is prepared. Many unpleasant reactions in the stomach after eating are due to inharmony in the kitchen during the time of preparing the meal. Many people are sensitive enough to sense this inharmony when they eat the food.

A word to students who understand: There is said to be an element in the food today not found in it twenty-five years ago. Food scientists say this new element evades them, and they have not been able to isolate it. Food is changing. To him who understands the breaking of the body of the Christ and the shedding of His blood this is no mystery. But to be able to extract this finer element from the food we eat, we must know the meaning of these things, and also eat "worthily" as Jesus admonished us. Nor can we get this finer element from the food we find fault with as we partake of it. Perhaps to some of us this is a new thought. But if we are open to truth and have earned the right to know, to us it will be given. It will not remain hidden from us long if we are ready; that is, if our bodies are ready for this finer element, we shall be instructed how to obtain it.

All life is vibration, and the differences in bodies are but the differences in their vibrations. If our bodies are fed on the coarser foods, how can they become receptive to the finer vibrations? As we draw from our environment that to which we vibrate, it behooves us to watch not only our words and thoughts but also our food. We should learn to apply the principles of rational gastronomy and learn to eat for health.

#### CLASSIFICATION OF FOODS

*Neutral Foods*—Swiss cheese, nuts, cocoanuts, dry beans, dry peas, lentils, and soy beans.

*Acid Foods*—Grapefruit, lemons, pine-apple, cherries, peaches, apricots, apples, oranges, strawberries, loganberries (very acid).

*Alkaline Foods*—Casaba melon, water-melon, cantaloupe, olives, prunes, grapes, raisins, figs, bananas, peas, celery, lettuce, spinach, tomatoes, onions, cabbage, kale, Brussels sprouts, dandelion, asparagus, radishes, carrots, turnips, beets, green peas, string beans, green corn, potatoes raw, sweet potatoes raw.

Cooking will change the classification of some of the above, for instance, the tomato.

The following are a few facts concerning the vitamins A, B, C, and D:

Vitamine A promotes growth; its absence causes sore eyes and can cause blindness, also stunted growth in children. The absence of vitamine B brings on gastro-intestinal troubles, neuritis, anemia. The absence of vitamine C makes people irritable, lacking in stamina, and in extreme cases causes scurvy. Vitamine D is a growth promoting element in yeast, the definite food value of which has not yet been determined.

The tomato is a very valuable food, because it contains as much of vitamins B and C as orange juice, and it also contains a generous amount of vitamine A, practically absent in the orange. There is no danger of overloading the system with vitamins, but one can overload it with chemical elements if one does not exercise or if one lacks the vitamins to take care of them.

If our bodies are the temple of God, should we not care for that temple? Should we not purify it and eat to keep it pure, and clean, avoiding the combinations that cause it to store up toxins? We should love and care for the units in our individual zodiac, and help them to keep in harmony with all the others. Thus will our vibrations be harmonious, and the Great Ones who are helping and guiding the human family may be able to come near unto us.

## My Lady's Fur

BY F. URSULA PAYNE

'Tis midnight in the forest, cold and bleak,  
The north wind drives the snow; the icy reeds  
Bend o'er a cruel trap where faint and weak  
A timid, furry creature slowly bleeds.  
Faintly above the wind she seems to hear  
Her little babies crying for her care;  
She writhes in agony, and moans in fear.  
For two long nights she has been dying there.

'Tis midnight in the city. Cold and keen  
The north wind blows the sparkling snow about.  
Before the opera house a limousine  
Stops to receive a lady coming out.  
Her rich, warm cloak she draws about her, so;  
The soft fur rests against her glowing cheek.  
This is the fur that just a year ago  
Clad that poor forest creature, stiff and weak.

Could she but see that forest far away,  
Could she but hear the suff'ring creature's cry,  
The lady's laughter would not be so gay,  
Her lips would breathe a sympathetic sigh.  
She, who can move the very hearts of men,  
Would storm great Congress at its mighty door,  
Till legislation she would gain, and then  
The cruel, cruel trap would be no more.

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ARTICLES FOR THE "RAYS"  
WANTED

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See details of prize competition on page 432 of this issue.

## Vegetarian Menus

### —BREAKFAST—

Sliced Bananas  
Graham Mush  
Sour Cream Biscuits  
Coffee or Milk

### —DINNER—

Onion Soup  
French Fried Potatoes  
Lentil Loaf  
Rye Bread      Milk

### —SUPPER—

Winter Salad  
Apple Pie  
Date Bread  
Milk

## Recipes

### *Sour Cream Biscuits*

One pint sour cream, one small teaspoon of soda, one-half teaspoon salt, one-half teaspoon baking powder sifted with the necessary flour. Mix with spoon until stiff enough to roll out and cut; the softer they are rolled out, the better they will be. Bake in quick oven.

### *Onion Soup*

Slice thin four large onions, and fry in two tablespoons of oil slowly for one-half hour. Boil two potatoes, and put through a colander. Heat one quart of milk and add to the potatoes. Add one tablespoon of flour to the onions, and cook a few minutes, stirring constantly to keep from scorching. Add the onions to the milk, and put all through a soup strainer. Again place over the fire, heat, season with salt. Beat the yolks of three eggs and add to a cup of cream, then turn into the soup. Cook a few minutes, stirring all the time.

### *Lentil Loaf*

Soak two cups of lentils over night, then boil in the same water three hours. Take from water and mash, adding a large cup of bread crumbs, one minced onion, two rounded teaspoons of butter, also pepper and salt and one egg. Mix, mould into a loaf, place in an oiled pan, and bake one hour. Serve with tomato sauce.

### *Winter Salad*

Six apples, one stalk of celery, one-half small cabbage, all chopped together. Add one package seeded raisins and chop slightly. Beat yolk of one egg with one-third cup sugar; add one-fourth teaspoon of salt, a dust of red pepper, one-third teaspoon of dry mustard, one-

half cup of water, three-fourths cup of lemon juice. Cook these last (egg, sugar, etc.) a minute, remove from stove, and add two tablespoons of olive oil. When cool add to it the chopped ingredients together with a small can of pineapple and two cups of whipped cream. Set it on ice for a while before serving. Serve on crisp lettuce leaves. This will serve thirty persons. Make less if desired.

### *Date Bread*

Two cups pitted and chopped dates, four cups flour, two cups milk, two teaspoons baking powder, one teaspoon salt, one egg, one-half cup sugar. Mix dry ingredients in a basin, then add the egg well beaten, the dates, and finally the milk; mix well. Put in a baking pan and allow to stand thirty minutes; bake in a moderate oven forty-five minutes.

## ILO AT HEADQUARTERS

A class in Ilo, the new international auxiliary language, has recently been organized at Mt. Ecclesia under the direction of Mr. M. J. Gardner, one of our members at Headquarters.

Ilo is the successor of Esperanto, and it is claimed that it is a great improvement on the latter. Ilo is designed to be "a second language for all the peoples of the earth." Its simplicity makes it easy to acquire, and it has many possibilities of usefulness in reducing the confusion and labor due to the present multiplicity of tongues and dialects throughout the world.

*Yes, Sioro, espereble tre balde omnu lernos Ilo.* (Yes, sir, it is to be hoped that soon everybody will learn Ilo.)

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Canton, Ohio, Sept. 23, 1924.

The Rosicrucian Fellowship,

Dear Friends:—

I am sending my appreciation and love in behalf of my daughter Esther, for all you have done for her in her recent illness.

She is home with us now and doing nicely. Nature is taking care of the parts affected, and there seems to be a changing in the whole structure of her body. She is the girl the doctors said would not live three weeks.

When she was leaving the hospital, they admitted it certainly was a miracle, and they really didn't know what cured her, but still assumed all credit.

I had to keep quiet as it is so hard to get materialistic people to understand. But you and I *know* how the cure came about.

The Rosicrucian study has opened up worlds to me, and I sometimes wonder at my own understanding. It seems to come to me as something I knew long ago. I just have a feeling through my whole body of knowing it when I study, and a deep feeling of reverence comes over me. Oh, if people only knew what they are rejecting! I am doing all I can to get people to see the light.

Very sincerely,

—Mrs. H. R.

South Hingham, Mass., Dec. 8th.

The Rosicrucian Fellowship,

Dear Friends:

It seems so good to be more like my old self, and it's a wonder to me that such a change could take place in so short a time. The terrible nervous spells that I would have almost continually had have gotten down to one a week.

The terrible fear which I spoke of has entirely disappeared and I sleep and eat so much better. It seems so good to be

able to sit down and read quietly.

I appreciate very much what you have done for me.

Most gratefully yours,

—Mrs. F. H. H.

September 25, 1924.

The Rosicrucian Fellowship,

Dear Friends:

I only wish I could tell all suffering humanity how much I was benefited through our Healing Circle in concentration and prayer to our Elder Brothers.

I bless the day when my friends showed me the way.

Sincerely,

—B. K.

### HEALING DATES

December ... 5—12—20—26

January .... 1— 8—16—22—28

February .... 5—12—19—25

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.

It is not the thing we do,

It is not the gift one gives,

It is only the giving of ourselves

That in the memory lives.

—M. R. Mathewson.

# Echoes From Mt. Ecclesia

## Chats With the Editor

**T**HIS THIRD day of December the writer is sitting with the sun streaming in at the open window, looking at a large bed of bright red poinsettias clustering among the green palms, heralding the coming of Christmas.

Mt. Ecclesia has had many visitors during the past month. Among them were Dr. Julia Seton, the noted international New Thought lecturer, and Manly P. Hall, pastor of the Church of the People in Los Angeles. Space does not permit us to give all the names of our visitors.

The Organ Fund is growing. Each week brings in new contributions. The probationers are looking forward to the time when the music from the little old reed organ may be superseded by the music from a pipe organ, which we realize will be a great help in adding to the vibrations already started in this Temple of Healing by the healing prayer meetings which are held each evening.

Our Thanksgiving dinner was one of the most enjoyable we have yet had. Places were laid for sixty-seven, and all felt the spirit of love and good fellowship. The two most prominent of our guests were placed at the two ends of the table. Of these, Mother Lyon, one of our first and most faithful workers, has been with us since 1913, and is now eighty-four years young. She seldom misses a service in the Pro-Ecclesia or the Temple. The other guest was Master Marcus Gile, the youngest of our group, who is most important in being three and a half years old.

We hope that our members and friends out in the world will not forget Fellowship Day, January 6th, which is set aside each year for the bringing together of all of those who are interested

in fostering the spirit of fellowship. This should be a day on which all old scores and all hurt feelings are set aside, and all meet one another in love and spiritual co-operation. It is hoped that our members in the various Centers will meet and have a program or social whereby they may attract others. It may be that some of the cities near one another having Fellowship Centers could meet and have a joint program. We hope you will all remember that this should not be a day of mourning, but a day when we should all feel happy in having been given this wonderful Rosicrucian teaching, and when we may all bless and send loving greetings to our beloved leader, Max Heindel, who on this day in 1919 was promoted to a higher state of consciousness.

May we live such lives of service and love today that the Christ light shall verily flame within our hearts and bring us nearer to God than we have ever been before.

### 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.*

# 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.*