

RAYS FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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MAX HEINDEL

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Current Topics

From the Rosicrucian Heliopoint

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.

(The following article is a continuation of the one last month entitled "Applying the Golden Rule in Business.")

The Function of the Corporation

IN considering this subject from the standpoint of the Aquarian Age, which is looming up on the horizon of time, the question arises as to just what the modern corporation means, what its destiny is from the standpoint of evolution. In answer we may say that the corporation is a gigantic machine devised to greatly increase the production of the necessities of life; to provide them on such a large scale as to bring all of the necessities and some of the luxuries within the reach of every man and woman who wishes to do a reasonable amount of work in return for them.

This great production has been one of the most potent factors in making possible the rapid and extensive settlement of the earth's surface which we have seen in the last few decades. The earth can support no greater population than that for which food, shelter, and clothing can be provided. Until men are able to devise means and methods of so increasing the production of these things as to meet the needs of an increased population, that population

cannot come, and the egos waiting for rebirth cannot be brought into physical bodies; they must wait for the industrial machinery to provide the means of taking care of them.

Thus we may see that the corporations have a distinct function in the general plan of evolution. They are not legitimate objects of contumely and abuse, which many uninformed and visionary people believe them to be. However, the corporation, like every other movement in its early days, has been subject to various abuses, but that is no reason why these abuses have to continue. It is only necessary that the corporations be subjected to sufficient government regulation so that all the people may fully participate in their benefits.

Then we shall reap their advantages and avoid their disadvantages. This principle of government regulation is rapidly coming to the fore, and the corporations are submitting, sometimes with good grace, sometimes under protest. Unquestionably much must yet be accomplished in this direction before the corporation will realize its true function.

Already, however, the hours of labor are being in many cases dictated by legislation, together with sanitary and safety measures which protect the health and bodies of the workers. Income and inheritance taxes are approaching the point where they will prevent excessive profits. The profit-sharing methods which are being quite extensively adopted in the larger industrial concerns are making the workers partners in these

concerns, and are giving them an interest in the work which they could not possibly have while merely employees.

Looking into the future, we can see the time approaching when the workers will be employees no longer in any sense of the word; that is, all the tools and machinery of the entire industry, the plant itself, will be owned by the workers, and all business will be co-operatively carried on. This is the legitimate goal of co-operation; this goal is not the providing of a common crib at which the populace may feed without the necessity of giving an adequate return; rather it is providing conditions under which the people may become owners and partners in the enterprises in which their labor is invested.

We know that the principle of community ownership and co-operation is due to be carried to a much greater degree of development than we have yet reached, and it is one of the most hopeful signs of the times. The power of love exhibited in co-operation must prevail over the power of hate and greed in the end, and the application of the Golden Rule in business is the practical consummation of this ideal.

The Advantages of Tithing

“PAYING interest on God’s loan,” is the way in which tithing is described in an article which appeared in the *Literary Digest* some little time ago. This article goes on at considerable length to quote statistics showing the advantages of tithing from a purely materialistic standpoint, even if there were no spiritual advantages. These statistics are quite striking; they show that in many cases where tithing has been practiced, namely, giving one-tenth of one’s income for religious pur-

poses, great success in the enterprises of the individuals concerned has followed. For instance, a well known furniture manufacturer failed in business and then started again on borrowed capital. He continued tithing even when he had to borrow to keep his business going. The business expanded until he became one of the national successes in his line. He regarded this arrangement as a “silent partnership with God.”

Another instance quoted is that of Charles Page, who has been one of the big figures in the oil industry in Oklahoma. He has been a consistent tither, and it has been said of him that he scarcely ever “misses a hole”; that is, he strikes oil in nearly every hole he drills. In speaking of his success he said, “I have missed only two holes in my life; you see I could not miss, because I was in partnership with the Big Fellow, and He made geology.” He has used much of his money for the founding of children’s homes; every project that he has started to help needy children has developed into a very successful enterprise.

Those who have studied this matter remark that there seems to be something mystic about the success of those who practice tithing. We agree with these observers and affirm that there is something mystic about the matter. It all hinges on the law of giving and receiving, which again hinges upon the fact of the “fundamental spiritual unity of each with all.” The law of giving and receiving is one phase of the law of cause and effect. We know from occult philosophy that every force set into operation in this life or any other life must spend itself in some manner in accordance with its own nature; also that there will be no effect anywhere unless at some time previous

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LAW

STATISTICS

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some force has been set into operation. In other words, we cannot reap success where we have not sown effort, and we can get from the universe only in proportion as we give to it, that is, only in proportion as we co-operate with the great Plan of the Supreme Architect and work to further His designs. From these spiritual laws it naturally follows that if we give nothing, we receive nothing, because we set into operation no force which can materialize anything for us.

This is entirely an individual matter. Many people (among whom a few years ago was numbered the writer) do not know of the existence of this law. Not knowing it, they naturally cannot co-operate with it. The writer, for instance, remembers saying some years ago when a certain philanthropic project was presented to him for his assistance,

PERSONAL INCIDENTS "Well, I guess there isn't any particular reason why I should help this scheme along. I have done a whole lot already in similar lines, and I will let the other fellow push this thing." So he turned down the proposition. Thus it went; sometimes opportunities were turned down, sometimes they were accepted.

But finally there came filtering through his consciousness a realization of the connection between invisible causes and visible effects. Delving into the newer philosophies helped this development along, and finally the law in its full significance became clear. Then he changed his attitude towards matters of community interest: where before he had deigned to help only those that particularly appealed to him or in which he had some personal interest, after this illumination he perceived it to be his

duty to co-operate as far as possible in all projects which promote the general welfare.

Now this may seem like adopting a principle from the standpoint of self-interest. But we have to remember that co-operating with the Plan of the Supreme Architect is a matter both of self-interest and of community interest, and that both are equally legitimate so long as either does not infringe upon the rights and grounds of the other. If we co-operate with the Plan, we have the forces of the universe working with instead of against us, and that means success on some scale, greater or lesser. If we decline to co-operate with the Plan through shortsightedness or ignorance, then we have the forces of the universe working against us.

Tithing is a very practical method of co-operating with the Plan, that is, helping interests outside of those of self to the extent of one-tenth of one's income. Surely if one reserves nine-tenths for himself, that is a generous allowance, and he should not begrudge the other tenth for the helping of his neighbors. That one-tenth becomes a seed for a future harvest, not only material but spiritual. In the final analysis one cannot afford from either a spiritual or a material standpoint not to give this tenth, because if he does, he is limiting and condemning himself to a very certain lack of opportunity at some future time. We must be good stewards of all that we have given to us or our talent will be taken away; and being a good steward does not consist in burying either our money or our talent in the ground where it cannot help the community in general.

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.

A Thought

BY A. H. FEAR

I had a thought and gave it wings,
Around the world to fly.
And now in many a heart it sings
Of love and purpose high.

It oft returned to me, this thought,
And whispered secrets rare,
Told me of wonders it had wrought
In garrets cold and bare.

This thought was made of golden light,
It had a fragrant air;
To many a soul it brought new life,
And banished many a care.

Thus this one thought when sent afar,
With purity of aim,
May be in time a shining star,
To grow and never wane.

How to Probe Psychic Experiences

BY MAX HEINDEL

IF YOU HAVE really been outside of your physical body and succeeded in carrying the memory through at the time of waking there are a number of ways in which you may prove it to yourself and also to others if you wish; you may prove that you have been on that certain occasion liberated

from your body and able to function as a free spirit outside in space. A number of people who will read this article are probably unacquainted with our philosophy. We will therefore begin by stating that man is not only the physical body that we see with our eyes, but he has vehicles made of finer textures in

which he is able to function when the physical body has been laid to rest in sleep. It is in fact the withdrawal of the spirit with its consciousness and the finer vehicles that induces sleep. In the majority of mankind the spirit clothed in its finer vehicles hovers close by the physical body when that is resting. It usually ruminates upon the affairs of the day but does not seem to take much interest in anything going on about it until by certain exercises, by study of the higher philosophies, and by living a life of helpfulness it is gradually awakened to the reality of life outside of the body. Then it begins to make small excursions of investigation, or maybe it allies itself with a group of kindred spirits. This all depends upon the temperament of the person in question, for our character is not altered by the fact of going to sleep; we are there what we are here.

But there are times when a man or woman becomes so interested in the work of this world that upon going to sleep the spirit cannot tear itself away entirely from the physical body; it is half in and half out; it is in touch with scenes of the invisible world and also still ruminating over the occurrences of the previous day. Then we have that confused state of consciousness which we call a dream, and dreams constitute the nocturnal experiences of the majority of people. But when, as said, one commences to study higher philosophy and above all to live a life of helpfulness in the daytime, and when one performs certain exercises in the evening with faithfulness and zeal one of the first symptoms of true consciousness during the nighttime and experiences in the invisible world is this, that the illusive, chaotic dreams become logical and rational. When this stage is reached we never see ourselves going about with our head under our arm, or chasing a cow up a telegraph pole because we feel it ought to roost at the top among the crosspieces, or performing kindred idiotic tricks; but we find our-

selves going about in our ordinary, matter-of-fact way, doing things there much in the same way as we would do them here, save for certain facts such as this that if we wish to go from one place to another we do not walk or take a car, but we simply by the very thought rise in the air and glide through space until we come to our destination. Also we are not hampered by locked doors or closed windows but pass directly through the wall into the rooms where we wish to be and start to do the work we have come for.

Moreover we may find that space and distance have almost ceased to exist, and that a journey to a suffering friend a few thousand miles away takes only a moment. These things do not indicate that we are merely having an ordinary illusive dream, but, as said, they represent the laws of the invisible world, among which is one that we may travel with a speed greater than that of electricity whenever we wish to do so. There is no weight to our invisible bodies; it is our will that determines our place in relation to the earth. We may walk on the street or glide over the housetops at will; besides, as it is well known that the atoms in all physical substances do not actually touch one another but, so to speak, swim in a sea of ether, it is perfectly possible for the free spirit to pass its invisible body through the interstices between the atoms in a brick or cement wall as Christ did when He appeared to His disciples after the door had been locked.

Bearing these facts in mind suppose that some night you became acquainted with a person outside the body, that in the course of conversation you find that he lives in New York or London, and that you have occasion to visit him there while functioning in your invisible body; also that subsequently you work together on the invisible planes for weeks or months. Let us further suppose that it becomes necessary for you to take a business trip to the city where your

friend is located. You tell him of this contemplated move on one of your night excursions, he invites you to be his guest during your stay in that city, and you accept the invitation. On the following day you start for your destination, and on arrival you take a car as directed by him; you get off at the corner you know so well already, walk up to the house, knock at the door, and your friend comes to meet you; he takes you by the hand physically as he has often done ethereally in the invisible world. You commence right away to talk about things you have done outside the body, and you know each other as well as old friends in the physical world would know each other; in other words you continue the relationship in the physical body exactly as it was formed outside in the invisible world.

This is one of the ways of proving the actuality of your experiences during the time when the body slept. While we have put the case hypothetically it is not altogether such; the writer, for instance, had such experiences in a number of cases. One of them has been told in the pamphlet called "*Our Work in the World*," and while we do not relate these experiences just for the sake of talking, still there is sometimes an object to be gained by giving personal testimony, so we will repeat it in part.

At a time when the writer had, unwittingly of course, passed the test set by the Elder Brothers to see if he would prove true as their messenger, one of them who had previously come into our presence when the door was locked, appeared again and notified us that we had been selected to promulgate the Rosicrucian teachings, which we were to receive at the Temple. To reach that place he directed us to proceed the next morning to a certain railway station in Berlin, buy a ticket for a place of which we had never heard, and take a train that would go at a certain designated time. Accordingly we started the next morning for the railway station named, bought a

ticket for the said station, and found that the train went at the time our visitor had told us. Upon arrival at our destination we met the Elder Brother himself, clothed in his physical body, and were by him conducted to the environs of the Temple, which is not physical but ethereal and therefore invisible to the people in the neighborhood, who are not aware that the great Western Wisdom School is located in their midst.

The writer was not asleep at the time when the Elder Brother entered his room and gave the directions which led to the meeting, nor was he able at that time to focus his spiritual sight at will or to leave his body when desired; these faculties were awakened at the time of the first Initiation, which took place in the Temple shortly afterward. But the Elder Brother in that case materialized sufficiently to enable the writer to see him, and therefore that experience does not prove what may happen when the body is asleep; but it proves that at the time when the writer received the before mentioned directions he was not under a hallucination, and it also proves that it is possible for a free spirit to enter a room and there materialize for a certain purpose as the Invisible Helpers not infrequently have to do. When the writer says "proves" he means of course that it proves this fact to himself. Each must obtain personal proof; such happenings cannot be proved by some one else. The testimony is merely given for the purpose of showing how such things are done.

While relating personal experiences it may perhaps not be out of place to say that once the writer was caught by a camera while out of the body, for you know that the camera takes etheric vibrations. While many of the so-called spirit photographs are impostures, there are also the real. The incident in question happened when the writer was in a hospital just recovering from a serious breakdown caused by several years of very close study and overwork. Pre-

vious to that we had had no psychic experiences. On a Sunday morning when a dear friend was leaving for Europe we felt particularly lonesome and intently desirous of seeing our friend. Suddenly as if by magic we found ourself standing outside the bed looking at the poor wasted body, which lay inert and asleep; but we felt no fear, everything seemed to be all right. Carried by the desire that had originally liberated us from the body we traveled in a fraction of a second the twenty miles to the harbor of San Pedro, where we found ourself on the steamer with our friend. The boat was in the act of leaving, and at that moment a mutual friend snapped a camera on shore. When the film was developed the face of the writer with a growth of beard of several weeks standing acquired in the hospital was distinctly visible. This picture has since been recognized by a number of mutual acquaintances who were not told whose it was.

It is probable that this case could really be established in such a manner as to constitute almost legal proof, for it could readily be shown that the writer was in the hospital at the time when his friend, standing on board the ship (which is also in the photograph of course), was leaving and the photograph taken. But the old saying, "a man convinced against his will is of the same opinion still," is so true that doubtless a great percentage of people would repudiate the occurrence as an imposture anyway, so what would be the use? *Conviction must come from within.*

There have also been proofs published in some of the magazines of the fact that some people are conscious outside the body. Among others Dr. Stuart Leech in the September, 1915, number of "*Rays from the Rose Cross*" tells of the experience he had when one of his patients was in a critical state with appendicitis. He and two other doctors visited the boy in their invisible

bodies during the night, adjusting his inner vehicles so that when they arrived for the physical consultation the following morning they found him perfectly well. We have also printed the story of Miss Kerin, who was miraculously cured by an Invisible Helper. She was seen on certain occasions helping the sick and wounded on the battle fields of Europe as so many of the Invisible Helpers were doing at that time. Thus there is considerable testimony to the fact that certain people who are still living in physical bodies during the daytime are engaged in spiritual work during the night, and that their experiences carried over to the waking consciousness are not illusory dreams.

But it may be asked, "Is there any way to prove that one has been in a certain place doing certain definite work?" You may have been somewhere doing something during sleep and then upon waking you are desirous of knowing whether it has been a dream or an actual fact. In that case we would advise that the next time you find yourself outside the body in a place in your home city that you can get to the following day, you note certain little details about the place which you may recognize afterward. Suppose that you find yourself in the waiting room of a railway station in your city; then count the windows in the room, count the benches and take particular notice of their arrangement; notice the location of the telephone booth if there is one in the place, and notice any other things that you have not seen in your previous visits and which cannot be altered by a human hand before you can get there the following morning. Write down the facts as soon after waking as possible so that they do not slip your mind; then at your convenience take the street car to the depot in question, walk into the waiting room, and there at your leisure count the windows, note the arrangement of the benches, the telephone booth, et cetera. That will give you a fair reason to believe you were

there during the night if you find that you have been correct in what you have brought back.

If the place where you find yourself while out of the body is the house of a friend, which occasionally happens, follow the same method of noting things that you have not paid particular attention to in your previous visits. Count the chairs in the room, notice if there are

any scratches or marks on the furniture which could be readily recognized on a later occasion, and so on according to other suggestions developed by your ingenuity. In that way you will undoubtedly find the proof you desire or knowledge that you were mistaken in believing yourself to have been there.

(*The preceding article first appeared in 1916.* EDITOR.)

The Forsaken Boat

BY GEORGINA JOHNSON

IN THE WESTERN shore of Lake Mashapung stood a little white cottage. A few months before that cottage was the abode of love and contentment, for there dwelt John Newton and his bride, Nora. Just a week had they been there on their honeymoon. The month was September; the time was evening. An unusually warm day had passed. John and Nora sat on the porch enjoying the beauties of the scene and the breeze which came to them from the south. The harvest moon had just risen above the opposite hills, and cast a stream of silvery light across the water.

"Oh," said Nora, with a long drawn sigh of ecstasy as she looked out over the lake, "isn't it beautiful tonight?"

"Yes," replied John with a fond smile as he clasped her hand in his. Then they talked about their future as lovers are wont to do, and planned many wonderful things which were to come to pass in the long life that stretched before them. They sat there for a long time in silence looking out over the moonlit water. How happy they were and how beautiful life seemed! Finally Nora murmured close to his ear, "John."

"Yes, dear."

"John, do you suppose people love each other in heaven, as you and I do?"

"I don't know, dear," answered John. He had never thought much on the subject of the other life. This life as he was living it then sufficed for him.

Nora sat up suddenly. "I hope they do," she went on. "If anything happened to me, I know I should love you just the same. Even in heaven I could not be completely happy without you. I want our love to continue on through the ages, John." There was pleading in her voice.

"Yes, dear," answered John, looking up at her with the love light shining in his eyes. "I am sure it will. I never want anybody but you." Then to change her mind to a different subject he said, "This is an ideal place for a honeymoon isn't it, dear?"

"Yes," she murmured absently. There was another long silence, then, "John, will you promise to love me always—always?" she persisted.

"Yes, dear, I promise," said John, smiling. Then as he looked into her eyes and saw the seriousness which lay within their depths, he said, "Dearest, you are my own little wife; we belong to each other. Why do you talk like this?"

Nora shook her head. "I don't know, John. I was just wondering if—something should happen to part us—"

"Don't, Nora!" he pleaded, looking at her with troubled eyes.

"Well, then, I won't," said Nora, kissing him lightly on the cheek. "I won't say another word. You love me. That is sufficient. We will live in the present and let the future take care of itself."

"Now you talk like a sensible little woman," said John. The conversation drifted to other matters, and the subject was closed.

The next morning when they were eating breakfast, John said, "Well, I suppose I must go to town today to get a few supplies. You won't mind, will you?"

"Of course not," answered Nora, smiling. "I'll just enjoy myself while you are away."

John looked at her quickly. "I wish you wouldn't go out on the lake until I get back."

"Why not?" asked Nora in surprise, lifting her pretty eyebrows. "I can take care of myself. I have rowed on the lake many a time without you, sir," she added with an arch look.

"Yes, I know, dear," said John. "Of course I think you are capable of taking care of yourself, but—"

"But what?" asked Nora.

"Nothing, I guess, dear," said John as he arose from the table. The fact was he himself did not know why he had said those things. He was just a trifle uneasy about leaving her alone, yet if anyone had asked him for a definite reason, he could not have given one. What Nora had said the evening before had impressed him more than he cared to confess. Two or three times during the night he had awakened with a start and a feeling that she was lost to him, but when he was fully awake he realized it was just a fancy. When morning came the sunlight had somewhat dispelled his fears, and now as she seemed surprised to hear him talk that way he refrained from saying any more about it.

"I must hurry, dear," he said, look-

ing at the clock. "I am going down with Roberts. He said he would be ready at nine." Mr. and Mrs. Roberts and their two daughters were staying at a cottage just beyond the one occupied by John and Nora.

John put on his hat and coat, then he gathered Nora into his arms and kissed her.

"You take care of my little wife," he said playfully, "and don't let anything happen to her."

"Don't worry, John," replied Nora. "Everything will be all right when you return."

She watched him leave the cottage, waving to him just before he disappeared around a bend in the road. She busied herself about the cottage for an hour. Nora had no one to help her with the work, preferring to do it all herself. She wanted no third person with prying eyes in her little Eden.

As the sun rose higher in the heavens it grew quite hot. Just before lunch time Nora decided that she would put on her bathing suit, take the boat, and row out upon the lake. "It is a lovely morning for a swim," she told herself. She did not expect John before late afternoon, and she must do something to while away the time until his return.

She put on her bathing suit, and went down to the boat. She stepped into it, and pulling gently on the oars rowed out upon the lake. How beautiful it was! The whole world seemed to be shining with love and happiness and joy. Her thoughts flew to John, and she knew that it was he and his love that made the world so bright.

"Dear old John," she said softly. "He really acted as though he were worried about me this morning. Just as though I couldn't take care of myself." She rowed along, humming a little tune. Her mind was filled with many pleasant thoughts, and she did not notice how far she had gone until looking around she found that she had rowed nearly across the lake. Then she re-

remembered that it was just about there yesterday that some young men were swimming and diving. She had watched them from the cottage porch, and to all appearances they had enjoyed the sport immensely.

She went to the back end of the boat, and sat down on the seat. She put her feet over the side, and splashed them about in the water. Then she slid down into the water, and swam about for a few minutes. She had no fear for she was an expert swimmer and diver.

After swimming for a while she climbed into the boat. Then she stood upon the seat, put her hands above her, and plunged headlong into the water. In a minute she came up a short distance from the boat, shaking her head to free herself from the water.

"Oh, that's fun!" she cried when she had recovered her breath. "I'll dive just once more." Once more she stood upon the seat and raised her hands above her head. As she drew in her breath she looked across the lake at the cottage. Dear little nest where she had been so happy—and John, God bless him!

As these thoughts entered her mind she made the dive. Down, down through the water she went. After being a few seconds under water she realized that she was going farther down than she had gone the other time. At that instant she felt her head hit some sharp, jagged thing. "A rock!" flashed through her mind. Then everything whirled about her, there was a rushing, roaring sound in her ears, all grew black, and she knew no more.

For a few minutes she remembered nothing, then she felt herself darting up through the water with surprising swiftness. She sprang into the boat and sat down on the seat somewhat out of breath.

"Oh!" she cried, rubbing her head where it had struck against the rock, "that hurt!" In a moment her head felt better and she said aloud, "I guess

I will go back to the cottage. I have swum enough for one day."

She grasped the oars and skimmed swiftly over the water. When the boat touched the shore she flew up the steps and into the cottage. She dressed quickly, then looked at the clock. It was only one o'clock, and John would not be home until four. She felt strangely tired and weak, so she lay down upon the couch and was soon asleep. She did not know how long she slept, but suddenly she awoke with a start. Glancing up she saw a strange woman standing beside the couch. Nora sprang to her feet very much startled. She had never seen the woman before and wondered what she could be doing there. The woman smiled sweetly.

"Pardon me for waking you," she said in pleasant tones. "My name is Jane. I came to see if I could be of any assistance to you."

"Why—I am sure I don't know—" began Nora, smiling though somewhat embarrassed. Then as she thought that remark an unusual one for a stranger to make she added politely, "In what way do I need your assistance?"

The woman hesitated. "Well—" she replied, still smiling, "I thought you might need me, so I came." She linked her arm in Nora's. "Let us go out upon the veranda where it is pleasant." She led Nora out to the porch, where they both sat down in chairs facing the lake.

"This is a pretty spot," said Jane, casting her eyes over the trees which grew near the cottage, then across the lake to the opposite hills.

"Yes," answered Nora, her excited feelings somewhat mollified by the sweetness and sincerity of her companion. Then as nothing more was said for a few moments Nora began to muse and wonder as to this woman's strange appearance. Why had she come to the cottage? What did she want, and why did she talk and act so differently from anyone else? Then another thought presented itself which caused Nora to glance

suspiciously at the sweet-faced woman sitting near. "I wonder if she is insane," Nora asked herself in alarm. Then as that seemed hardly probable she concluded that the woman had wandered from one of the cottages up the lake and had lost her way.

These and similar thoughts passed through Nora's mind as they sat there in silence. Nora scarcely knew what to say, and the woman was gazing out over the water apparently lost in deep thought. Her seeming disinclination to talk gave Nora a good chance to observe this strange visitor. She noticed that the woman appeared very gentle and refined. Her face was beautiful, and her eyes had a tender, loving expression. She did not look as though she had been ill. Then her dress attracted Nora's attention. It was of thin, transparent material, and it glowed and shimmered whenever the owner moved. On her breast was a jewel which flashed and scintillated like some living thing. A peculiar light radiated from her. She reminded Nora of some haloed saint.

"The woman is beautiful," thought Nora. "Where did she come from and what is she doing here?" Just then Jane turned her face with its strange beauty toward Nora.

"I was just wondering," she said with a sweet smile, "what that boat is doing out there all alone. I have watched it for quite a while, and I have seen no one near it. I thought perhaps it might belong to some one who is in swimming."

Nora looked across the lake. Her brows contracted in a puzzled frown. "Why, that looks like my boat," she said at last. "But I brought mine with me when I came in a short time ago."

"You brought yours in?" echoed the sweet-faced woman, looking down at the edge of the water. "But there is no boat on this side."

Nora followed the direction of her eyes. "That is strange," she said slowly. "I certainly brought the boat back with me. Why," she laughed,

"how could I have gotten here without it?"

Jane shook her head. "But the boat is not here you see," she replied, looking at Nora with compassion and tenderness.

"I can't understand it," said Nora, mystified. "Perhaps it has drifted over there, and yet," she added thoughtfully, "it wouldn't be apt to do that." She thought for a moment still keeping her eyes on the boat.

"Well," she said, at last, "I am not going to worry about it. It belongs to some one."

"Yes," answered Jane sweetly. "It does belong to some one, and I think we had better try to find out. Some one might have been drowned. Come, my dear," she said, rising from her chair and holding out her hand, "let us go down to the shore and see if we can solve this mystery."

Nora took her hand, and they walked down the steps to the water's edge. Nora looked up and down the shore but could see nothing of her boat. "It is very strange." The puzzled look still remained upon her face. Then after a moment's thought she added, "Maybe some one took it while I was asleep."

Suddenly Jane grasped Nora's hand. "Nora!" she exclaimed, pointing down the lake, "there—in among those bushes—is a boat! Do you think it could be yours?"

"Maybe it is," said Nora. "Shall we go and see?" Nora led the way, and Jane followed through the bushes and trees which grew along the side of the lake. At last they came to the boat, rocking idly upon the water. Nora uttered an exclamation of surprise. "Oh, isn't that pretty! But that is not my boat!" she added, turning to Jane. "Where do you suppose it came from? I have never seen anything like it on the lake."

It was indeed a pretty boat. It was pearly white in color. On the bottom lay a blue carpet. On the seats were velvet cushions of the same shade. Jane

said not a word to Nora's questioning but stepped into the boat.

"Shall we row over there?" she asked, indicating by a nod of her head the other boat which lay across the lake.

"Yes," answered Nora. She stepped into the boat and sat down on one of the cushioned seats. The oars were small and dainty, yet they apparently moved the boat for it skimmed quickly over the water. In a moment they rowed alongside the solitary boat. Nora stared in amazement.

"Why—that is my boat!" she exclaimed. "How did it get out here?"

"It must have been brought here by some one," answered Jane. "It could not have come without help."

"No, of course not," said Nora. "But I can't understand it, so I am not going to try. Why are you so persistent about this old boat?" she asked a trifle pettishly. "Now that we know it is mine, let us tow it back to shore. I think it must be nearly time for John to come."

"Wait," said Jane. "Though it is distasteful to you we must clear up this mystery before we go back to the cottage."

Nora was silent. She thought the woman was making a great ado over a very trifling matter, and she began to wish that Jane, as she called herself, had stayed where she belonged. Why did she have to come to the cottage to disturb her slumbers and make such a fuss about the boat? And now that it was found she still persisted in talking about it. Nora sat staring moodily across the lake as these thoughts ran through her mind.

"Dear friend," said Jane as though she divined what Nora was thinking, "I am sorry that I have to be so persistent, sorry that I have hurt your feelings; but truly it is a matter of very grave importance. Will you answer some questions?"

"Yes," answered Nora, turning to look at Jane and feeling somewhat ashamed of her recent thoughts.

"Very well," said Jane, "the first is

this: You brought the boat out here, did you not?"

"Yes," answered Nora with a nod of her head.

"And if you had taken it back to the cottage it would have been there?"

"Yes, but I did take it back to the cottage!" exclaimed Nora with vehemence. "Some one else—"

"No, my dear," said Jane, shaking her head. "No one else has had the boat."

Nora smiled sarcastically. "I suppose you are trying to make me think I went back without it."

"That is just what I am trying to impress upon your mind," said Jane, looking at her intently.

"But how could I?" asked Nora, darting a look of disdain and anger at her companion. "I certainly went back in a boat; I am sure of that."

"Yes," answered Jane quietly, "but it was not this boat."

"You talk in riddles," said Nora scornfully.

"Let me ask another question," said Jane, ignoring the remark. "Were you in swimming?"

"Yes," replied Nora, "but that has nothing to do with the boat."

"I think I can prove to you that it has," answered Jane. "Tell me, dear, did anything happen while you were swimming?"

Nora gave a sigh. "No," she said wearily. Then as she remembered what did happen she added, "That is, nothing of importance. The last time I went down I struck my head against something—a rock I think—" She paused, not knowing exactly how to proceed.

"Did it hurt you?" asked Jane, giving her another intent look.

"Not in particular," said Nora, though I do remember now that it made me dizzy and everything grew black."

(To be continued)

Religion is the best armor a man can have, but it is the worst cloak.—*Bunyan.*

An Excursion into the Past

A Spiritual Experience

BY KATHARINE HILLWOOD POOR

“**T**HILD,” spoke the Master, “follow me.” I arose from my lowly position and stood erect. The immediate atmosphere was suffused with a marvelous radiance—blue and gold and rose in softly mingled and blended hues, and as I raised my eyes in wonder I saw that this glorious flood of color apparently emanated from the Master’s eyes. Deep wells of light they seemed, expressing indescribable beauty, love, and power, and above all utter understanding.

Greatly to my surprise I found myself moving—not walking in the ordinary way but *moving*—along by the Master’s side without conscious effort on my part and with a lightness and ease never before experienced. We traversed a considerable distance in this manner and at length came to a large field or meadow in the midst of which stood a great machine which I instinctively knew to be an airship although in shape and construction it was quite unlike any earth model with which I was familiar. It was of tremendous size; its body was long, rather narrow, and of golden hue. Great white wings of some transparent metal of no appreciable weight outspread on either side like those of a bird; in fact its whole appearance suggested a bird of great magnitude and beauty.

At this marvelous thing I gazed in silent wonder until the Master said, “We must prepare for our journey.” He led me to a small building wherein we donned coats of some sort of soft but firm material resembling fur—but *not* fur—of a bronze color, hoods of the same fitting closely over the head with eye holes and holes through which to breathe. Leggings, boots, and gloves of the same kind completed the costume,

and thus equipped we went forth to the great airship and mounted to the center of its body, where at the Master’s direction I seated myself in the right hand seat, he taking the seat at my left.

He informed me that it was my task to drive the ship and instructed me how to start the machine by using a certain combination of “stops” or switch levers arranged on a metal plate in front of the driver’s seat. There were thirteen of these, and they controlled the ascent and descent, the course, and speed of the ship by the various combinations used. These stop levers were pulled out or pushed in or turned about. The manipulation was in reality very simple, much like that of the electric light switches in present use.

The propelling force appeared to be what I can describe only as *compressed air*. The Master stated it was in reality an electrical vibratory force of great power which as yet is undiscovered upon the earth, although it is known to exist and is prophesied today in some quarters. In ages hence it is to become known and used by evolved humanity. As it was used to propel our ship, it was under the control of the Master’s WILL, and only in conjunction with developed spiritual will force can this power become operative. The spiritual will of humanity must be unfolded and trained before man can become a truly responsible being and consciously possess and use this power. His motives and desires must be entirely purified and selfless.

Under the Master’s direction I made certain switch lever combinations, and at once the great ship slowly rose from the ground and set forth. At first I was entirely engrossed with the manipulation of the levers and the progress of the ship

and noted little of the atmospheric conditions through which we passed save that our course took us through several layers or strata of colors far more beautiful, intensified as they were in tone and *feeling*, than the crude colors of the physical earth plane. These blended into one another in superb beauty and were in constant motion, flashing and interchanging in a marvelous manner. I noted a slightly different sensation as we passed through each color current for they varied somewhat in temperature, some being much warmer than others.

The compartment in which we were seated was not closed in but was open to the air, yet there was no difficulty in breathing wherever we passed. As we proceeded through the atmosphere only a faint whirring sound was perceptible to my ear, and although the speed at which we moved was incalculable by me there was no marked impression of great velocity.

At frequent intervals the Master bade me look below. I gazed long at the earth configurations so far below our present level; at the various countries which were unfolded in a wondrous panorama. Then it was I first realized the tremendous speed we were making. I marveled much that I could see distinctly and in detail for such a distance when we were traveling so swiftly, for we seemed to be in one sense at an immeasurable height from the earth's surface; whereupon I learned that this power of intensified vision was given to me at this time with the Master's aid for a special purpose in my training.

The journey taken in the airship was completely around the earth planet and back again to the starting place with pauses or stops at certain points which I will now try to describe. What I was shown on the journey was not only the earth planet as it now exists but included bits of the distant past, even of prehistoric ages in past earth periods when the planet presented far different configurations and appearances from the present;

also there were glimpses of future conditions quite unintelligible to me without the accompanying explanation. The Master informed me that we were tracing certain links of my own past line of physical life periods and of my individual line of spiritual development for the purpose of illustrating the continuity of life and individual soul identity of consciousness.

After we had "flown" seemingly for an interminable distance, my attention engrossed for the most part in the task of manipulating the switch levers for I was especially impressed with the immediate response of the ship to each combination made, the Master said, "Look!" I gazed below upon a large and most beautiful city with wide streets and waterways arranged in circular form. In the exact center stood a great temple shining like gold, which seemed to illumine all about albeit with a somewhat hard and almost disagreeably metallic glitter. The dwellings were of far larger proportions than those of the present, they were mostly built of some kind of white stone, in some cases profusely decorated with metals, and they were of a beauty and symmetry our present civilization has not touched. I noticed a peculiar haze of coloring in the atmosphere of faint reddish or coppery tinge, which impressed me as being unnatural.

Airships of peculiar shape flew about over the city and evidently were an ordinary means of conveyance, although upon the ground were small cars whose fronts were pointed in shape. These held one or two persons and appeared to travel according to the directing will of the passenger. They apparently moved on invisible wheels and had one small manipulating lever. The airships were of various sizes built to carry but one person or a large number. Boats or vessels upon the waterways moved by some unseen propelling force, and these again were of peculiar shapes and varying sizes.

Human beings moved about who were

gigantic in size as compared with present human proportions, and whose bodies presented to my eyes a most crude, coarse, and unlovely appearance. The majority possessed rather dark skins with coarse, black hair, although I noticed some few whose skins were nearly white. Their dress ranged from animal skins to very rich fabrics much adorned with metals and jewels.

The city apparently was located upon a large island. Outside of the city proper towards the sea I saw some of the poorer people going about almost naked and without the metal and jeweled adornment that characterized the city population. Here also were animals of curious kinds as compared with those of the present day. One thing I particularly observed: at various points in the city corresponding perhaps to our public squares were erected huge statues in the likeness of these human beings, and the same were to be seen in many of the private dwellings. They were constructed of rich metals and decorated with jewels of great lustre and with costly fabrics. In a few instances I saw men worshipping these idols.

Inside the great central temple a ceremony was in progress. I was horrified to see the Chief Hierophant or High Priest engaged in blood sacrifice; a young and beautiful girl, quite nude, was laid upon one of the richly decorated altars and slaughtered before a vast audience of people, who chanted and intoned supposedly musical notes while the awful ceremony took place. These were very strange sounds to my ears, and I could detect no words as we understand words today.

The priests, some thirty in number, were garbed in bright red robes with the exception of the High Priest, who wore some rich and shining black fabric blazing with jewels. The knife he used was of a peculiar curved shape, was two-edged, and scintillated with brilliant gems. He was a remarkable physical specimen of man, wonderfully propor-

tioned, brilliant eyes sending forth a most baleful light, his whole being radiating power of a most awful kind. The blood of the victim was placed in large gold vessels from the altar, and these were passed throughout the audience, each person touching the blood in some way, in some cases with the lips. In accordance with the teaching of the false priests they considered themselves highly blessed thereby.

I asked the Master to explain all this. He sadly answered:

“You see a race prostituted by its own selfishness. Look to the confines of the city.”

On the outskirts of the city close to the seashore I beheld a small temple of shining white stone and of great beauty and simplicity of structure, perhaps a shrine, within which was being held a conclave of beings far superior in appearance to those of darker hue within the city proper. In the center of the temple was an enormous crystal of wondrous clarity, around which they gathered in conference, from time to time gazing into its depths and studying what was there revealed.

Among these beings was a youth (in whom I recognized myself) to whom they were imparting careful directions. Presently he left them and proceeded to the central temple where the sacrificial rites were being held. With great determination and persistence he forced his way to the steps leading to the central altar, mounted them, and spoke to the people clearly and forcefully in denunciation of their wicked and idolatrous practices, warning them of the inevitable coming results of their evil beliefs and lives and prophesying quick destruction to a debased and degraded race. The whole audience listened perforce to his words, but out of the entire number of people but three or four seriously heeded his warning; these later made their way to the white temple, where they were received by the Great Ones there assembled.

At first, surprise at the youth's daring act and words held the priests and people mute, but recovering from this the Chief Priest advanced and seized the youth; the others gathered close, an infuriated and howling mob, and there upon the altar steps he was torn limb from limb. I saw the soul of the youth rise from the mangled body and return to the shrine, under the care of an Invisible One who waited through the scene to accompany him.

This picture faded from my view, and I then saw the same island and city on the following night engulfed by great tidal waves, the water sweeping over the whole city rapidly. All the inhabitants were destroyed save the small group in the white temple near the shore, who escaped in a large airship. The atmosphere was darkly colored, of an ugly murky, reddish hue while this took place.

Many of the people sought to escape by trying to run farther inland or into underground caves, and some tried to flee in their airships. The waves came from the sea in all directions and engulfed all. They were unable to manipulate the airships for not one would rise in the usual manner from the ground or from the roof tops. The Master said their power to manage the ships had been withdrawn because of their wickedness.

During the progress of this scene while the roaring ocean waves rose and covered the land reeking with sin, my gaze was drawn above the earth and the surging tumult. In the darkened atmosphere above the rapidly disappearing island appeared a light to be described only as of celestial brightness, somewhat in the shape of a cross, in the center of which was a most wonderful and glorious Figure. Though of human shape, it was of superhuman brilliance, and the emanating radiance was of ineffable beauty. Sparks and streams of luminous substance shot forth and lighted all around.

The surpassing majesty, serenity, and

power of the divine countenance was beyond portrayal in language. And the eyes! A depth and all-encompassing understanding shone from those eyes, a blue-gold glory unspeakable. All-comprehending, all-yearning, all-enduring LOVE beamed forth in sublime effulgence. Then a voice grave, sweet, and tender yet resonant and penetrating vibrated through the atmosphere accompanied by a lifting of the wonderfully formed hands, and I heard these words:

“O my children, my little blinded, wayward children, you have decreed your own destruction. Yet in time to be you shall again arise, and because you are of me you shall learn love in all its truth and win your crown of self-redemption. Unto you I shall come again and yet again though you know me not; in many guises I shall come into your inmost selves until your heedless hearts shall listen to my call and recognize me in my truth. In you I must die many times, yet the cross I bear shall be your talisman to guide you to the Everlasting Arms and to the Living Light.

The rhythmic cadence died away, the light drew dim, and again I was gazing at the turbulent and heaving waters, which covered a rebellious and passion-led host. Spellbound I watched this scene until the Master spoke:

“In Atlantis, the fabled lost continent of present day speculation, you rendered service. Let us pass on.”

Again for a seeming long interval of time we shot through space until once more the Master directed pause, and I gazed upon another great city, the capital of an ancient Egyptian Dynasty. Its temples were of colossal size, the pillars rising so high their tops could not be seen from the ground. Stupendous works of mankind were these, beyond adequate description in words.

My attention was centered on the king's palace, where a royal princess, the daughter of the king, was being wedded to the king's charioteer, himself a

prince. The ceremony took place with great pomp and state. Then the scene changed to a street of the same city apparently at a time considerably later, where I saw the prince and princess walking together. They were attacked by a band of marauders and the life of the prince was menaced by the spear of the leader of the band. The princess threw herself in front of the prince, received the spear thrust in her breast, and died in his arms.

The Master gently smiled:

"In ancient Egypt you gave your life to save him whom you loved. When Egypt once more arises you will share her great destiny and come into your own. Let us pass on."

As he directed I adjusted the levers, and the great ship sailed on. At several points I was shown pictures of the past. I saw a priestess (myself) in the Temple of Zeus in ancient Thessaly performing her duties. A commotion arose outside, and the priestess rushing without beheld a company of soldiers returned from war. In their midst was borne a bier, and they called the priestess to look upon it. Her heart nearly frozen she made her way to the side of the bier and saw upon it the body of her chieftian lover, cold and stiff in death, to whom she had said farewell months before upon his departure for war and whom she intended to wed upon his return. A few moments she stood as if turned to stone, gazing at the cold, set features; then with a sudden convulsive movement she drew from beneath her robe a dagger which she plunged into her breast up to the hilt and fell prone upon her lover's body.

In Rome I saw a Christian taken from his dungeon and made a torch to light the Imperial Gardens, while Nero played with his women, enjoying the pastime. The gardens were brilliantly illumined by hundreds of such torches, and it made a merry playground for the imperial party. I saw a lithe young Arab (again myself) riding swiftly upon his

flashing steed to save the life of her whom he loved and rescue her from a rival chief. Bearing her away in safety, for days they rode together through the desert until nearly exhausted. At last a safe haven was reached with a friendly tribe of Berbers, where they were married according to a queer Arab rite.

Again in Rome I saw a monk of opposing faith tortured by the Inquisition murderers and tied to the stake in a great public square. The fagots were ignited, and the flames began to rise, when suddenly darkness o'erspread the scene for a few brief moments. When it cleared the victim was no longer to be seen at the stake. All eyes were directed upward in the air, and the assembled crowd was astounded to behold the body of the monk slowly rising above the reach of his persecutors and finally disappear.

The Master made known to me that this was a case of levitation, a seeming miracle performed through the agency of unseen higher powers coming to the aid of the monk, who was a member of a great spiritual order.

I saw a nun in mediaeval cloister living a life of intense devotion until she gave it all for a worldly love, broke her vows, and returned into the world finally to die of a broken heart. These were all brief glimpses but sufficient to demonstrate the continuous life thread of soul identity.

At last we made a longer pause, and once more looking below I beheld a great French prelate, high in true spiritual power, and witnessed his downfall. He was brought low through the treacherous wiles of a woman and the heartless scheming directed at his one weak place. He lost all for love and was exiled to another country, where he died alone and forgotten.

Throughout all this chain of life periods together with others of deeper and more personal import relating more particularly to the present, the Master

traced the continuous thread of my soul identity, showing forth clearly the connecting lines uniting them as one; the causes leading to certain definite effects; conditions and entanglements formed at one period necessitating adjustment at a later one and demonstrating the accurate balancing and working of the universal law of love and justice and the welding of all into one harmonious whole.

At length we reached our journey's end, and when we alighted at our starting point the Master said:

"You have been given lessons of great import; you have guided your ship of life through somewhat of its planetary course with the Master Force beside you, symbolizing both the close connection with and guidance of the lower by the higher self of man and the close connection with and guidance of the soul-awakened pupil by the spiritual teacher. You have traced the pilgrimage of the soul both symbolically and literally with yourself as example, through many guises, through many life periods upon the earth planet. You have learned how the soul purifies and expands through suffering and through sacrifice; you have learned somewhat of the forces to be generated and used by evolved mankind as symbolized by the force propelling your ship; also you have gained some knowledge of evolutionary human destiny from race to race and of the Supreme Directing Power and Law. Go now and assimilate the knowledge you have thus acquired."

As he finished speaking, once more the superwondrous radiance which had enveloped the Atlantean scene I had witnessed appeared, and I beheld again the majestic luminous Figure seeming to fill all space and to enwrap all humanity in its atmosphere of love and understanding and of deepest, tenderest pity. The right hand was uplifted and the forefinger pointed. My eyes followed its direction, and I saw a vast multitude of beings in human shape but infinitely re-

moved in beauty and perfection of form from the humanity of the material present. All were shining with a radiance generated by their own purity of body substance, inferior only to the superbrilliance of the glorious Figure above, and the gaze of each one was fixed upon that wondrous form in love unspeakable.

It became known to me by some interior perception that this shining assemblage foreshadowed our present humanity in a future stage of spiritual development—those who had aligned themselves to some extent with the Christ consciousness and had come into a close and conscious relationship with the Christ through initiation into the spiritual kingdom.

Again came the rhythmic Voice with its deep-toned cadence of surpassing sweetness, and I heard these words:

"I come that ye may live; walk in my Path, learn of me, and proclaim my message of glorious eternal life that I bring unto all men."

Blessed and enraptured beyond words I raised my eyes to once more behold the divine countenance ashine with its thrilling glory, the marvelous, all-comprehending smile enfolding all. Gradually, slowly, the light dimmed, the glorious Figure and the assembled multitude faded from my view. Once more I was alone within the dense earth form, yet with ineffaceable lessons of wondrous truth and value added to my store of spiritual substance, experience, and training.

It is always easy to get people to do the big things where they are bolstered up by the dignity of the position. Plenty of little men can always be found to fill the conspicuous positions, for they love to have everybody bowing before them. But it takes a *big man* to do the little, menial things (which are not menial) that he dignifies by his personality.

—Max Heindel.

A Retrospect, A. D. 3075

KARL SEALOT

THE WRITER recently chanced upon a history written in the closing years of the twentieth century, of deep interest to the student of our time. Especially striking was the account of the disintegration of a governmental system then in vogue, which had been calculated by the people of those days to be perpetual and to include all political possibilities.

War, now unknown to us, seemed to be the determining factor in the matter of existence. Individually persons were forbidden under severe penalty to kill one another, yet *en masse* great numbers of the weaker peoples were killed by the stronger in a most horrible manner.

These masses of people were called nations. The strong ones held their positions by sheer force until superseded by those still stronger. The nations were ruled by persons invested with the title of king, emperor, kaiser, czar, or president. These were limited in their powers by a public document called a charter or constitution, and by representative legislative bodies elected by the people or by certain classes of them. Appointed or elected courts determined the legality of the various legislative enactments, and a police body, military and naval, enforced these enactments.

These were supplemented by international diplomatic courts, highly specialized in evasion and in the art of saying things that really meant something else. These courts preserved the peace between the nations or precipitated them into war, wherein many persons were made exceedingly rich and others were made poor, losing their all.

The fateful year of 1914 witnessed the beginning of the end of this individual national existence, which had been hang-

ing in the balance for some time. It could not have been otherwise, for on the dial of Destiny's astronomical clock two forces were coming into astrological relationship whereby man was weakened in his reasoning faculties and the Martian fires of hatred and selfishness were burned into his soul.

The pure, scientific astrology of our day was then mixed with grossest error and superstition; men of science with few exceptions had not given it any consideration relative to its possibilities for human betterment, and consequently they were unable to avoid the crisis. Those who had studied this science and were in contact and harmony with Higher Thought and who had sounded a warning were classed as mental defectives.

Many efforts had been made by humanitarians, as they were called, to establish and assure a "World Peace" whereby wars could no longer be waged. A magnificent structure was erected in a city in Holland and named the "Hague Peace Palace," in which met the representatives of all nations to consider this great project. Codes were made, treaties ratified, and a balance of power established. Against these the heavens seemed to echo their mockery, for all was as tinder. A smouldering fire of inner hatred developed into a great conflagration, destroying the thin veneer of artificial civilization and leaving the entire world pauperized and stagnated in debt. Commerce and trade were paralyzed by varying standards of money and by strikes, boycotts, lockouts, and bickerings.

This, however, was followed by a long reconstruction period. Men took inventory of facts and fallacies and tabulated

the errors of thought and act that had brought on the catastrophe. Gradually a new society took the place of the old. New ideas were evolved, and the first world empire *not founded on force* but born of reason, heaven-inspired with love, justice, and equity for all men of every race and creed, sprang from the wreck to blossom as the rose and to flourish as the palm tree. Human sacrifice had fertilized the soil with blood, human tears had watered it, the out-poured prayers of broken human hearts had seeded it, and the benediction of a loving God gave growth and strength to the empire which was reared upon it.

On the solid foundation of the principles of this world empire rests the great structure of beneficent government which we, the descendants of that long past generation, are now enjoying, and which gives promise to last until the end of time.

In the appendix of that book of history the writer found recorded the Constitution of that World Empire, from which the preamble and some important parts are here quoted.

Preamble

"We, the common humanity of the world of every race and creed, in order to establish justice and equity, insure tranquility on earth, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity do ordain and establish this Constitution for the United States of the World.

* * * * *

"The United States of the World shall be composed of all nations who shall subscribe through their respective legislative bodies and chief executives to this Constitution.

"All legislative powers shall be vested in a World Congress, which shall consist of a Senate and a House of Representatives.

"The Senate shall be composed of one senator from each of the several nations, appointed by the chief executive of the

nation whom he represents, and he shall remain in office for a term of five years.

"The House of Representatives shall be composed of members chosen every five years by the people of the several nations, in the ratio of one representative to each 10,000,000 population or fraction thereof.

"The Congress of the United States of the World shall assemble at least once every year.

"Every bill to become a law shall originate in and be passed by the House of Representatives, after which it must be passed by a majority vote of the Senate and be signed by the President of the United States of the World.

"Congress shall have the power to make and enforce all international law, but shall have no power to interfere in the internal affairs of any individual nation.

"Congress shall have exclusive jurisdiction over and control of all the land and naval forces of the world and make rules for their regulation. This shall not affect internal national policing other than to prohibit unnecessary numbers of men for this purpose.

"Congress shall have power to assess and levy the costs and expenses of its governmental functioning to the individual nations comprising the Union in proportion to the population of each individual nation.

"The executive power of the United States of the World shall be vested in a President. He shall hold his office for a term of ten years, and together with the Vice-President chosen for the same term, shall be elected by the two houses of Congress in joint session.

"The Judiciary shall be vested in a Supreme Court consisting of ten judges elected by Congress from among its own members."

An interesting account in this remarkable history records the working out of this new scheme of government. The armies of the various nations were reduced to the **minimum** required for in-

ternal policing, while their navies were turned over to the Central Government in toto. Many of their vessels were fitted out as cargo and passenger carriers, and in this manner they provided revenue for the operating expenses of the government.

Commercial boycotts were declared against all recalcitrant nations. They could therefore neither buy nor sell, their ships could not enter any of the ports of the U. S. W., nor would any U. S. W. ships go into their ports. Hence their surrender became an im-

perative necessity, which was usually accomplished without bloodshed.

Boundaries between nations were amicably adjusted; a universal language was developed, a single, universal monetary system was established, and finally uniformity in the value of labor in all lands was accomplished.

The first century of this unprecedented form of government was such an advance over the systems of the past that the world marveled that it had not been thought of and put into operation sooner.

Truth

As Viewed by a Philosopher

BY PAUL G. BOISE

ALL OF US at times feel in a degree that inner questioning as to what this life of ours really is and wonder and ponder over its mysteries. The paramount question is, "Whence did we come and whither are we going?" Those who desire knowledge regarding this may find in the following a few helpful suggestions to assist them in their quest for the truth.

Truth, to start with, is many-sided. In the search for it let us consider man's existence from the occult point of view. One important thing to be maintained in our search is tolerance, for unless you can bring yourself to see the good features in your neighbor's beliefs you nullify your own chances for expansion. Always, therefore, listen patiently to those whose views are different from yours, and if unable to convince those who ask about your side of the question by logic alone, do not press the matter for it will be of no avail.

The three most important factors to consider are soul, mind, and body. Let us first consider the soul, which is of the most importance because it is the very essence of life itself. All normal men

(not considering the materialist, whose theory is so unsound as not to merit any recognition whatsoever) know or feel that there is a soul, spirit, or ego, call it what we may, within us. The theologian teaches us that our soul is created just prior to our physical birth, and after the state called death it returns to the invisible world, there being rewarded or condemned for eternity by its actions during its short physical life, a good part of which was beyond its control. No chance is then given for repentance or restitution.

While at this point it may not be amiss to say that there seems no justice in rewarding one who was so placed in life that he had no incentive to do anything else but right. On the other hand consider those whose environment is the opposite, who from childhood are taught to steal, lie, cheat, defraud, etc. Would it be justice to condemn the soul of the latter to everlasting punishment? The theologian may say that all are governed by the opportunities they had in this life. Even so, why should some souls have such hard lives to endure while others have comparative ease? Again,

if the theologian is correct and God is just and good (which without any doubt He is) why are so many born with inequalities both in mind and body? Why match the soul's short experience in this physical life, mostly under handicap, with all eternity? Why cause some to pass out in infancy or childhood when their conception of right and wrong is unformed while allowing others to stay in this life until close to the hundred year mark, thus giving the latter greater opportunity to learn and discriminate between good and evil?

Further, the theologian claims that recognition of Christ even at the last moment will save our souls. While admitting the greatness of God still how weak such a stand seems! Think of living the vilest of lives, glorying in the defeat and agony of one's victims, and then when staring at the veil of death throwing oneself down and gaining forgiveness. What of the victims? Why live a good and clean life if the sinner is to receive the same reward as we? Where is the law of balance which is seen in all other things upon earth? Is it operative in all these and not in man? It cannot be. The theologian states these things to be of God, who if He is good must maintain justice in His domain. But is it not possible that the theologian has misinterpreted God and limited Him with man-made impossibilities? The Bible was not written with the idea of being taken literally, nor is it an open book for all. It must be studied and its deeper and spiritual meaning understood. To those who seek, this understanding will be unfolded to them with the consequent knowledge of the workings of the laws of nature, which are the laws of God.

Considering the laws of nature is it too far-fetched an idea to consider our souls as an integral part of God? If an integral part of God the soul would unfold all divine possibilities, and by process of evolution through gradually improving bodies from life to life the po-

tential powers of the soul would slowly but surely be developed into dynamic power, passing from a negative state to a positive creative state. This brings in the doctrine of rebirth, which for many years past has been hid from the most advanced races to better enable man to forget his spiritual nature for the time being, giving him added incentive to conquer the physical world and his lower desires. In the present stage of man's development he must learn to conquer himself and to do right because it is right, not for his neighbor's sake nor because he has no alternative. He must do right consciously for the sake of right itself.

Man must go through the dense phase of living in a physical body for the following reason: At the time of the soul's start in evolution it was able to perceive its spiritual nature and home and did as it was directed. As might be expected man in the early stages made no effort to improve himself, knowing his true spiritual source and depending upon it for his supply and direction. Man in this stage was not fully conscious of himself. His mind was only in the process of being developed. His actions were controlled by higher beings, and his state of consciousness may be likened to "dream consciousness." Such was God's plan. As man became more enmeshed in denser bodies, he gradually lost his power to see his spiritual home, thus losing his negative vision. After losing this negative ability to perceive his spiritual nature man commenced to evolve a mind. When the Higher Beings thought he was sufficiently developed to take care of himself, he was given free will and from then on was left to his own resources. Then man became really conscious of himself and of his creative powers.

Man's work is to overcome the world and himself. He will again be able to perceive his spiritual nature and home when he has advanced sufficiently, but with this difference: this time he will

be able to do so in a positive way and at will, just the opposite to the conditions which obtained before gaining free will. Is it not, therefore, logical to believe that such a plan would give each and every soul ample opportunity for self-expression and that its mistakes in one life could be corrected in another? This brings us to the fact that God neither rewards nor condemns. His work is finished. What we now have or lack is the result of our own endeavors and past experiences. This is the result of the Law of Cause and Effect—as we sow, so shall we reap. What causes we set in motion today will have their effect later. This may sound harsh; but if it is spiritually discerned one will see that it is not harsh at all but quite fair, doing equal justice to all.

All are to be saved and none lost. There is no waste in nature. We may truly say "God is good," and have a tangible reason for our belief.

Trained seers have given ample testimony of their investigations of the super-physical, such as watching the life cycle of a child, tracing its journey from so-called death until it is reborn, which usually takes place within one to twenty years. If this is the case with children it must of necessity be so with men and women, the period of time between lives being greater in the latter case. Further, trained seers possess the ability to read the records in the Memory of Nature, that scroll which registers all our acts and thoughts. The real proof of the occult, however, is to see for oneself. You may study a religion all your life and you are still at the stage of taking it on faith—promises only, no concrete proofs. The occultist, however, sees for himself as he progresses. He does not have to "believe"—he knows. The satisfaction of knowing here and in this life is yours if you choose to lead the life necessary to acquire the ability.

Knowing the fundamental principle of our soul's true relationship with God,

the first thought that occurs to us is regarding what we must do to lead the life necessary to so purify our vehicles as to permit of spiritual advancement. This leads us then to consider the mind and physical body. Mind is the connecting link between our soul, or spirit, and our physical body; therefore its great importance to us in this life. It is a proven fact that thoughts are things. All things are first created in the Infinite before manifesting themselves in the physical. We must, speaking of seekers of truth, all make sure, therefore, that our mind is only manufacturing or entertaining thoughts of love, health, kindness, and unselfishness and not their opposites of hate, disease, malice, and selfishness. By watching ourselves in this way and throwing out all discordant thoughts we shall find a change coming over our bodies to say nothing of an altered mental attitude, and with that change we shall find a cessation of our lower and coarser desires. Not that we are leaving them; the reverse is the case—they are leaving us. We have no time for them, and where there is no interest there is no desire.

Such is always the way when one's thoughts become spiritually inclined. The more we lean toward our altruistic side and higher self and endeavor to give our soul all the expansion possible, the less we are hindered by our lower self. Be careful, however, that your desires for the higher life are not actuated by curiosity or selfish motives for such would impede any progress you may hope to make. It is only when your desires to lead the higher life are entirely devoid of selfishness that you can hope to grow in soul power; selfishness contracts, unselfishness and love expand. It is not merely the knowledge of God's laws (the letter of the law) that helps one in his climb through life but his use of the knowledge. Further, and this is very important, knowledge and the use of it alone will not suffice; the spiritual feeling must accompany it. The more

altruistic one becomes, the more unselfish and humble he becomes. He does not boast of his knowledge, takes life as it is, and gets the greatest amount of joy out of it; but that joy is not of the physical, which is fleeting, but of the spiritual, which is eternal. The seeker after truth loses his fear of God and instead learns to love Him because he rightly understands his relationship with God.

Before passing from the mind to the physical, it may be well to add that thoughts are mightier than deeds. In the physical world one's endurance is at least limited, while in the World of Thought it is not. Therefore the danger lies in one's so disrupting his vehicles mentally that when the physical breaking point is reached he is practically beyond help. A warning then: be careful of the thoughts your mind entertains.

Of all God's creations man's physical body is one of the most perfect. But how sad it is that so few of us recognize this and give the body the care it deserves. If a man goes into the livestock business what does he do? He obtains the best books on the subject and seeks the advice of experts in that field. He feeds his animals at given hours, each a given portion, and is careful of their housing, water, etc. Man should do likewise with himself. He should eat at regular times, choose the proper food, get plenty of fresh air, bathe regularly, and see that he gets the requisite amount of sleep and rest. To the aspirant for truth the care of the body is of the most vital importance, for unless one can take proper care of the vehicles now given him, what trust can be put in him to care for finer and more sensitized vehicles for superphysical work.

With continued study and growth in the higher consciousness one begins to feel a tranquility and peace of soul before undreamed of. In fact one seems in perfect harmony with all the world. Everything goes along smoothly. Where one may have formerly hesitated in help-

ing others, he is now only too glad to be of service. He considers it an honor to serve as he knows that his neighbors are also children of God and accordingly his brothers. He senses and feels that as he has received freely, so should he give. And the true seeker gives his services without charge. Knowing the law it is not necessary for him to set a price upon his services in imparting any knowledge or giving personal time; if the work is done thoroughly, to the best of one's ability, and with the right spirit (unselfish spirit) no thought need be given to remuneration. In fact the coupling of service and supply tends to dwarf the value of service rendered. Answer the call, and the supply will take care of itself.

The seeker's watchword, therefore, should be "activity and service"; for unless we keep active we shall soon lose what we possess, and unless we give and give unselfishly we can have no hope whatsoever of increasing our own capacity for knowledge and service. Further, we help ourselves by helping others. Knowledge unused passes from us; therefore keep it active by giving it whenever it is requested. One other thing: it is far better to help a person to help himself than for the seeker of truth to continually help him. The former method will make him positive and creative, the latter keeps him negative and possibly destructive. Growth and experience in any line of endeavor only come through the use of that which we now possess.

As one advances in this work he will find as he becomes worthy that the once so-called mysteries will be revealed unto him, and he finally comes to the stage where he no longer merely believes—he *knows*. All things cannot be proven now, as few of us are willing to live the life necessary to find out for ourselves, but this need not stop anyone in his search for truth. When the time comes you will see truth for yourself, and then

(Continued on page 471)

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.

Inharmony Among Occult Students

Question:

Why is there so much inharmony usually among students of the occult? One would naturally expect better results from the exponents of Higher Thought.

Answer:

In general, the reason for the inharmony among occult students is the fact that the spirit of Christ has not thoroughly permeated them, and they have not fully grasped the basic Christian principle of love, which fundamentally includes the principles of self-surrender and nonresistance. These principles are fully enunciated in the Sermon on the Mount, also in various other parts of the New Testament. There are but two basic vibrations in the universe, namely, love and hate. Love is the vibration of attraction and desires the welfare of others. Hate is the vibration of repulsion; self-love and self-assertion are among its chief manifestations. Self-love is incipient hate. Swedenborg tells us that to love is to desire to do the will of the person loved, and to hate is the determination to have one's own will. This is a criterion that can easily be applied to any thought, act, or speech. If these are actuated by self-will, then hate is their hidden mainspring; if they are actuated by the desire to do the will of others, love is their mainspring. Occult students as a rule have developed the head to a far greater extent than the heart. They occupy themselves with ascertaining and studying the laws and phenomena of the invisible planes, but they are not working sufficiently to-

wards the principle of unity and the love which makes unity possible. As a result they frequently indulge in personalities, and are often sadly lacking in charity. They can make little or no progress spiritually as long as this state of affairs continues for they are little more than "tinkling cymbals." This, however, will be gradually rectified as they gain greater experience and knowledge and proceed further in their evolution on the occult path.

Favoritism in Families

Question:

When one child in the family is favored to the exclusion of the others, does this not create bad destiny both for the child and for the parent who favors it?

Answer:

Yes; the child is usually made selfish and arrogant by having one of its parents discriminate in its favor, which in the process of time will create for it bad destiny. The parent also is setting into operation forces which will react upon him (or her) to his disadvantage, because of the fact that undue discrimination in favor of one child works an injustice upon the others, and when we fail to do justice to any person no matter what his relation to us, then we must come back and complete the work and discharge our obligations to him later under less favorable circumstances than those under which they might have been discharged in the first place.

Keeping the Sabbath

Question:

What is the Rosicrucian teaching in the matter of the Sabbath? Is it essential to keep one day more holy for spiritual

development than the others, and if so which day is preferable, the seventh day or Saturday as laid down in the Ten Commandments, or Sunday as observed by the Christian churches?

Answer:

The Ten Commandments are still binding upon humanity; the Christian Dispensation has not caused them to be superseded except so far as the law is superseded by love, and this by virtue of the fact that love is the fulfilling of the law. Therefore the necessity of a day of rest is just as great at the present time as it was in the days of Moses, and spiritual development can best be obtained by observing such a day once each week. Previous to the advent of Christ Saturday was the proper day to be observed as the day of rest because humanity was then under the reign of Jehovah and law, signified by Saturn, and Saturday was Saturn's day. Since the coming of Christ, however, we have come under the rulership of Christ, who is correlated to the Sun Period and the sun; therefore the sun's day or Sunday is now the proper day of rest.

Passing from Death unto Life

Question:

What does it mean when it says in the Bible that our sins shall be put away as far as the east is from the west, to be remembered no more? Does this mean the same as the passage which says that he that believeth on the Son hath everlasting life and has passed from death unto life?

Answer:

The first quotation refers to the reign of Jehovah when law was paramount, and means that if a man had then complied with the law and reformed his character in accordance with it, all his sins were wiped out because the object of the law had been accomplished. The second quotation refers to the conditions obtaining after the advent of Christ, when the separative regime of Jehovah has been superseded by the unifying re-

gime of Christ. Under the latter dispensation the object of evolution is to realize the fundamental unity of each with all and to make our prevailing vibration that of love, so that we may all work together in one great human family with all strife and discord eliminated. When this has been accomplished we have indeed passed from death unto life. To fail to develop the love vibration is death because it means that we are still vibrating in the counterclockwise direction, which is the vibration of repulsion and disintegration.

Return of the Dead

Question:

Do you believe that the dead are allowed to come to us in time of need?

Answer:

Yes, in certain exceptional circumstances. When a person is earthbound during the first period of existence after passing out of the physical body it is possible for him to come to those whom he left behind, and if they are sensitive to psychic vibrations, to communicate with them to a greater or lesser degree. After the ego has left the earthbound state, however, and passed into the heaven worlds it is very difficult for this to be brought about, although in very exceptional cases it may be done; but then it involves the agency of a second ego on the invisible planes who has not progressed so far away from the physical plane.

Nature of Experiences after Death

Question:

The occult teachings about life after death seem to be absolutely egoistic, telling about the ego itself and its experiences but not about its relations with its brothers. Is this not contrary to the Christian principles?

Answer:

The life of the ego on the invisible planes after death is principally that of assimilation of the experiences of the past life, learning what their spiritual

qualities were, either good or bad. At this stage the ego is not concerned with others except those with whom the acts of the preceding life established relations. The earth life is the principal field of operation for learning the correct relations to be maintained with others, because in the earth life the physical body acts as an insulator to separate one from the powerful vibrations of the desire world; it thereby enables one to exercise free will in one's acts toward others and to develop spiritual qualities as a result of that free will. After passing to the other side free will is nullified temporarily by the strong currents of the desire world, and the ego is incapable of concentrating its attention upon anything except its own experiences. In the latter stages, however, before returning to rebirth the ego rises to a certain extent above this condition, at which time it works upon the archetype of its future body and also upon the archetype of its future environment.

Human Progression to Other Planets

Question:

When humanity reaches the planet Mercury will the present animals, who will then have reached the human stage, be with us there as savages?

Answer:

The Rosicrucian philosophy does not teach that man will progress from the earth to Mercury or to any of the other planets, although we believe some other branches of occult philosophy do teach this. The Rosicrucian philosophy teaches that our life wave, which started in the Saturn Period, was differentiated in the Lemurian Epoch, parts of it going to each of the seven planets of our system. It also teaches that each of these planets is supervised by an independent planetary spirit and that the type of evolution developed on each of them is different from all the others. Our life wave will not be reunited until all planetary evolution as we now know it has been completed and we have left the

earth behind, having progressed to Globe E of the Earth Period. The present animals will not reach the human stage until we have progressed to the Jupiter Period.

Clairvoyance

Question:

Sometimes I close my eyes and pictures appear, sometimes sharply defined, at other times blurred. They may be scenes or persons or both. Sometimes their movement may be partially directed by the will. What are they and whence and how do they come?

Answer:

These pictures represent the preliminary stages of clairvoyance. They may be correlated to the etheric world, in which case they would represent the phase of clairvoyance known as etheric sight; or they may be correlated to the desire world or to the world of thought and would then represent the two higher phases of clairvoyance. So far as they are subject to the action of the will they represent positive clairvoyance, but in so far as they are not under the direction of the will they represent negative clairvoyance.

Clairaudience

Question:

Will you please explain the "voices" that come from the Great Silence?

Answer:

In general, hearing voices that are not of physical origin is an indication of some degree of clairaudience, that is, the ability to receive vibrations from the desire world or the world of thought or from entities on those planes. Clairaudience may be either positive or negative, that is, it may come through the pineal gland and the pituitary body, in which case it is subject to the will of the person in question, or it may come through the solar plexus and involuntary nervous system, in which case it is not subject to his control. The majority of people who hear voices at present belong in the second class, and communications which

they receive in this way are of a negative, mediumistic character. Mediumship in all forms is dangerous to the welfare and progress of the ego; therefore a person who hears voices should endeavor to keep himself in a very positive mental condition at all times so that the mediumistic phase will not be developed and so that if possible positive clair-audience may be established.

Milk as an Aid to the Healer

Question:

It states in the *Cosmo-Conception* on page 447 that milk is an important food for the occult student, and that the use of milk has a tendency to put him in touch with the cosmic ethers and enables him to heal others. Will you please explain why this is so?

Answer:

Milk is a highly specialized product and is rich in the life ether, which is the ether that particularly promotes the life processes in the body. A person can ordinarily be a successful healer only when he is strongly magnetic and he himself possesses a great deal of the life force; or when his vital body is so attuned that it acts as a conductor for the life force to flow through him to the patient. This applies particularly in the type of healing which is done through the laying on of hands. Therefore if a person keeps his vital body replenished with life ether from milk he is likely to be a better conductor for the healing force than otherwise.

Danger to the Living from the Dead

Question:

Why is it that a dead person has power to kill the living? Of late there has been a plague in our town which it is believed was due to this cause. Will you please explain it?

Answer:

The dead are not able to kill the living. After a person has passed to the other side his connection with the physical plane is broken. However, there

are certain phases of black magic which are performed by living persons and which are capable of killing one. Such magic involves occult powers and in some cases the aid of disembodied entities. Injury from it can only come about through the agency of the living black magician. The dead in themselves are powerless to injure the living, although evil personalities and entities on the other side can incite negative people through suggestion to indulge in crime and sensuality, which may bring about their death.

Withdrawing from the World and the Church

Answer:

A certain band of Bible students with whom I have had some association construe the 18th chapter of Revelation, the 4th verse, as a command for all followers of the truth to withdraw themselves from active participation in the present government and the orthodox churches. Do you believe that this is right? This passage reads as follows:

“And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Answer:

This passage refers to the Jehovistic dispensation of law, which must be superseded by the dispensation of love under the reign of Christ. Practically speaking, it means that we must give up hate for love and must cease to identify ourselves with societies which preach hate. It does not mean at all that we must necessarily withdraw ourselves from active participation in the world of affairs, but rather that we should apply the law of love to those affairs, including the government and all its activities. Neither does it mean that we should withdraw from the church, because the church is one of the organs of the new dispensation, and so far as it has not been paralyzed by creeds and dogmas it is still doing useful work.

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.

Controlling Our Stars

BY LIZZIE GRAHAM

(In reading the following article we should understand that the stars impel but do not compel. The planetary aspects merely release certain tendencies, impulses, or forces within us, they do not create them. The stars only act as agents to bring to us our own self-created destiny. EDITOR.)

BY CONTROLLING our stars we mean, of course, controlling the impulses which we feel within and around us and which seem to impel us this way or that at their pleasure.

Without doubt from the heavenly bodies comes all the energy which develops the latent possibilities of our earth and our smaller world, our body. Neither the earth nor ourselves respond to all the planetary impulses, but one who is qualified to read the message of the stars can surmise very closely what the result will be when the ray or force from a certain planet meets that from another planet in either an adverse or a good aspect and when the wandering moon enlivens such latent forces by her ray. Even the most benefic planets at

times cut strange capers when roused by the capricious moon.

It appears that all wish to control the stars so that only good may come to them from their influence. Well, you can do it. Begin right now to practice the spell. As in every other art and craft you must start at the beginning. You must begin in a small way. You would not attempt to build a house before you had learned how to measure and cut your lumber or knew how to drive a nail; but this is what many would-be craftsmen do, and when the house proves to be defective they blame the nails, the hammer, the saw, the lumber—not recognizing that the fault was all their own because they had not patiently and painstakingly learned all the easy steps that should go first.

The first step in star control is to get control of yourself—your thoughts, your emotions, your words, your actions, your expression through your features, your movements. Little things perhaps you think them, but all great things are made up of little things. You do already control your stars in innumerable ways, but

you have advanced but a short way toward their mastery. Every day things come up that tempt you to give an impatient shrug, a critical glance, a quick retort, a sharp word; or your star aspects urge you to criticise some one, to repeat an unkind tale, or even to slightly falsify a fact. Whenever we control such an impulse we control the star force that incited it, and if we can go a step further and transmute all impulses into loving thoughts and words we are storing up much power for greater victories.

Progress may be slow, but do not be discouraged by frequent failures. Keep on trying; keep ever watchful. During a lifetime of effort we advance seemingly but little. But we cannot tell how much or how little we have accomplished till we have passed beyond the veil; then we will gain knowledge regarding our successes and failures to guide us in our experiences in succeeding lives on earth. Remember, every little victory over the adverse forces is part of our lesson here, part of the "good fight" that we are urged to engage in. It is written, "Whoso keepeth his tongue keepeth his soul"; a great victory, a wonderful reward results from so doing. In one of the Psalms David prays, "Lord, keep the door of my lips." He recognized how difficult were these first steps in "controlling."

The many temptations that come to us every day are star forces that we should control. All our delinquencies can be traced to not controlling them. Are we dilatory, unpunctual, careless in dress, thoughtless in word, abrupt in speech, too fond of gratifying our desires? These and many other defects give us the opportunity to control our stars. Sigh not for great conquests till you have disposed of all the little things. Man having been endowed with free will can combat the designs of God and at times prevail through ignorance of the divine plan, through intense desire for self-advancement, or other selfish reasons.

Each thought or desire of which we are conscious is the outcome of stellar influence and should be nurtured or controlled according to its nature. Thus we strengthen our character — and "Character is destiny."

When we are overtaken by a so-called calamity we are apt to overestimate the blow and refuse to see the blessing that always accompanies it. You remember the story of Job: cattle, sheep, children were all swept away, friends turned against him. "In all this Job sinned not nor charged God foolishly." Then came a plague of boils, but Job held to his trust in God. He kept his faith, and God rewarded him, returning to him all he had lost and much besides.

It is hard to be thankful for losses, sickness, suffering, and sorrow when the stars carry to us the will of God in an oppressive form. But "God moves in a mysterious way His wonders to perform," and we may feel sure He leads us in the shortest and easiest way possible to obtain the necessary results. When our wealth has all been taken from us suddenly, be it much or little, we stop to remember that "the round world and all that in it is" belongs to the Father, and He gives His good gifts to those who merit them or withholds the gifts as the case may be. We never blame the stars or the Father when through their beneficent aid fortune smiles on us or health returns; and perhaps rarely do we give thanks that through His ministers, the Star Angels, we are allowed to share His bounty.

Health and fortune however are not a special mark of God's favor. "Whom the Lord loveth He chasteneth and scourges every son whom He receiveth." The lot of Christ on earth was no bed of roses, and if we are eager to follow in His footsteps why burden ourselves with material things. "How hardly shall a rich man enter the kingdom of heaven!" It is soul growth we should desire, that which is brought about by a life such as Christ led here on earth—always help-

ing, always living a life of love and service.

We should try to control the stars in all the events of life, not only in the discords that arise within us. "I have only one person to make good if I may, and that is myself." It is my duty to improve myself spiritually and to control my own universe. It is a task for a strong man. Consider your thoughts; if unchecked they may one day manifest as actions. Do all you can to strengthen and bring to maturity those that are good and helpful, but crush out in the beginning the discordant thoughts that bring inharmony; thus control your stars. Then when a certain star again makes that same aspect or the moon enlivens it nothing will be found to build upon. A bad thought, however, if not crushed will be strengthened each time that aspect returns, and it may thus soon mature into action.

What of pain and sickness? The stars foretell such events, but by careful living and simple diet we may save ourselves much trouble. However, accidents do occur, and weary days and nights follow in their train, but the hand of the Father will be laid upon us as lightly as possible to obtain the necessary result.

"Put pain from out the world, what room were left

For thanks to God, for love to man?

But in pain—see God's
Wisdom at work!"

—*Browning.*

We who wish to advance on the Path and learn life's lessons quickly should not always be seeking smooth places and easy ways; we should try rather to make ourselves adaptable and find pleasure even in the pains that come to us. We are not promised an easy way, but we are promised victory if we endure.

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand
but go!

Be our joys three-parts pain,
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never
grudge the throe!"

—*Rabbi Ben Ezra.*

Remember that when the Master came to the hardest part of His earthly career He prayed, "Not my will but Thine be done."

Endeavor to control your stars in every little meanness—the sort which you see so clearly in others. "First pull the beam out of thine own eye, and then thou shalt see clearly to pull the mote out of thy brother's eye." Your brother may be trying even harder than you to control all those faults which you see so clearly in him. Do not make it more difficult for him by your criticism, but lend a helping hand and you yourself will profit by the effort.

"Poor vaunt of life indeed
Were man but formed to feed
On joy, to solely seek and find and
feast!"

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.*

The Children of Aquarius, 1925

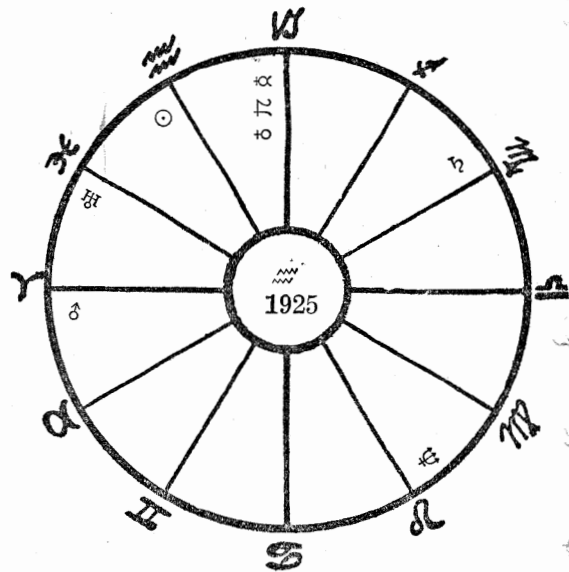


A Character Delineation of the Children Born between January 21st and February 18th, 1925, inclusive.

The children of Aquarius are of a fixed, serious, and meditative nature and of a scientific trend of mind, inclined to choose a vocation where they may use their mental and artistic faculties. They have good executive ability and are often chosen to lead and manage others. Aquarius is the most humane sign of the twelve. The Aquarians are usually good judges of character, and therefore they make good executives and statesmen. The Aquarian, however, shrinks from publicity; he prefers to be unknown and is very conservative. His will is strong, but when crossed he may become very sullen and stubborn.

This sign has two rulers, the sullen, gloomy, and stubborn Saturn and the impulsive, humane, and advanced Uranus. The Aquarian is often torn between the two natures given by these rulers, often misunderstood, and he sometimes brings discredit upon himself for his blunt expressions. In fact, the Aquarian is most apt to put his worse foot to the front, hiding his sterling qualities under a cold reserve.

This year the children born during the time that the sun is passing through Aquarius will have the artistic tendencies strongly developed. With Venus conjunction Mercury and Jupiter in Capricorn these tendencies will not lead toward the usual lines of art but toward expression in beauty of scenery and



plant life, such as is developed in landscape gardening. These children will want to love the plant into being and improve it in its evolution. If the parents will begin early to develop this faculty in them by giving them if possible a little plot of ground and encouraging them to bring into existence flowers,

(Continued on page 469)

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.

JAMES F. S.

Born May 23, 1924. 1:18 P. M.

Lat. 33 N., Long. 117 W.

Cusps of the Houses:

10th house, Gemini 24; 11th house, Cancer 26; 12th house, Leo 27; Ascendant, Virgo 24-27; 2nd house, Libra 21; 3rd house, Scorpio 22.

Positions of the Planets:

Saturn 26-40 Libra, retrograde; Jupiter 16-43 Sagittarius, retrograde; Moon 11-8 Aquarius; Mars 16-12 Aquarius; Uranus 21-4 Pisces; Mercury 12-25 Taurus; Sun 2-26 Gemini; Venus 12-34 Cancer; Neptune 17-45 Leo.

This boy has the mercurial and common sign of Virgo on the ascendant, with common signs on the four angles, and the sun in the mercurial sign of Gemini. Mercury is the ruler of the ascendant and midheaven, and being the life ruler and in the eighth house in Taurus, sextile to the artistic Venus, it will incline the mind towards art and science. But Mercury is square to the aggressive Mars, which has a tendency to cause the speech to be cruel on account of unrestrained impulse, and

which will tend to get the boy into disfavor with his superiors. Mercury is also square to the moon, the ruler of the 11th house, which may bring him into disfavor with friends. Mercury is likewise square to Neptune, the ruler of the seventh house, representing the public and partnership, and Neptune is placed in the house of friends. This is rather unfortunate as regards friends, showing that James will be apt to use his friends for his own purposes and to speak unkindly to them, thereby getting their ill will.

Saturn is in the sign of its exaltation, Libra, in the second house, ruling finances, but unfortunately Saturn is retrograde and unsuspected. This will not give this boy much freedom in the earning of money. He will be prone to neglect his opportunities and to waste his energies in telling how he is going to do things, but he may fail in carrying out his ideals or plans.

The moon conjunction Mars and opposition to Neptune from the fifth house, the house of speculation, may lead this boy into hazardous speculations. There are indications that he may, unless guided aright, place his money on such things as horse races and betting.

The field in which he may express the very best in his horoscope is that of mechanical art, building, and contract-

ing; also the beautifying of the home, for Venus in Cancer sextile to Mercury in Venus' sign of Taurus, Mars in Aquarius in conjunction with the moon, and the moon and Mars sextile to Jupiter will give love of and talent for developing beauty in landscape and home.

VERA C. C.

Born November 6th, 1911. 10:45 P. M.

Lat. 52 N., Long. 0.

Cusps of the Houses:

10th house, Aries 28, Taurus intercepted; 11th house, Gemini 8; 12th house, Cancer 16; Ascendant, Leo 15-25; 2nd house, Virgo 3; 3rd house, Virgo 27.

Positions of the Planets:

Venus 28-16 Virgo; Sun 13-24 Scorpio; Mercury 21-56 Scorpio; Jupiter 22-30 Scorpio; Uranus 25-49 Capricorn; Saturn 17-2 Taurus, retrograde; Moon 17-22 Taurus; Mars 8-9 Gemini, retrograde; Neptune 23-47 Cancer, retrograde.

We have here the horoscope of a young girl whose life will be full of experiences—a soul which has come into this embodiment to learn many lessons, with many debts of destiny which are ripe. The fruit of past lives is ready to be plucked. Some will be pleasant, but some will be bitter. The life, however, will be full, and much soul growth will be gained in this day of life's school. The writer has not had a horoscope to read for a number of years with as many aspects as are found in this one, so we may expect the life to be full of usefulness.

We find the fixed sign of Leo on the ascendant, with fixed and cardinal signs on the four angles. The ruler of the ascendant, the sun, is in the fourth house in the fixed and martial sign of Scorpio, conjunction Mercury and opposition to Saturn and the moon. These aspects of the major planets will cause much affliction in the home. Also there may be opposition from the parents to the vocation which is chosen by the daughter, for we find Saturn, the ruler of the sixth

house which governs labor and positions of employment, in conjunction with the moon, the moon being ruler of the twelfth house. With the moon as the ruler of the twelfth and Saturn the ruler of the sixth in conjunction with each other and opposed by the sun, Jupiter, and Mercury it will be very difficult for this girl to choose her vocation. With Jupiter, Mercury, and the sun in the sign of Scorpio, the sign of the healer, and the doctor; with Jupiter and Mercury sextile to Uranus in the sixth house and trine to Neptune in the twelfth house, which has rule over hospitals; and with Venus in Virgo, the sign ruling the house of sickness, the sixth, sextile to Jupiter, Mercury, and Neptune and trine to Uranus, there should be most excellent opportunities for success in applying new methods of healing and nursing.

With the moon conjunction Saturn in Taurus, which rules the throat, and afflicted by the opposition of the sun, Jupiter, and Mercury in Scorpio, which has rule over the generative organs, this girl may have some trouble with swollen tonsils and adenoids, but we would caution the parents against operations. A carefully chosen diet will do wonders in a case of this kind.

There may be some trouble during the menstrual periods, for with Jupiter in Scorpio, opposition the moon and Saturn, the arterial circulation will be sluggish.

VOCATIONAL

SANCHEN A. L.

Born April 30, 1909. 5:30 A. M.

Lat. 43 N., Long. 74 W.

Cusps of the Houses:

10th house, Capricorn 29; 11th house, Aquarius 25, Pisces intercepted; 12th house, Aries 2; Ascendant, Taurus 21-19; 2nd house, Gemini 18; 3rd house, Cancer 8.

Positions of the Planets:

Sun 9-25 Taurus; Venus 9-53 Taurus; Mercury 19-11 Taurus; Neptune 14-39

Cancer; Jupiter 4-32 Virgo, retrograde; Moon 13-20 Virgo; Uranus 21-4 Capricorn, retrograde; Mars 13-40 Aquarius; Saturn 16-25 Aries.

The horoscope which we have for our vocational reading this month has the fixed sign of Taurus on the ascendant, with fixed and cardinal signs on all the four angles, indicating that this young woman will have the persistence to carry out whatever she sets herself to do.

We find Venus, the life ruler, strong in its own sign, Taurus, in conjunction with the sun, sextile to Neptune, and trine to Jupiter and the moon. This is a favorable indication of latent talent for music. This young woman should, if she lives up to the possibilities shown in her horoscope, accomplish some excellent things in music or art. With Venus at home, conjunction the sun, and sextile to Neptune, Neptune being exalted in Cancer and also sextile to the ruler of the sign in which it is placed, the moon, this young woman should be able to compose music. (Neptunian talents incline towards the harp and stringed instruments.) At some time in her life she is apt to come before the public, which is indicated by Uranus conjunction the midheaven and trine to Mercury and the moon, Mercury being on the ascendant and the moon situated in the fifth house, which has rule over theatres and places of amusement.

Should this girl choose a public career she will be subject to criticism, for with Mars in the tenth house square to Venus, the sun, and Mercury she is prone to act indiscreetly. With Mercury square Mars she will be likely by her own severe and critical method of speech to gain the ill will of her co-workers, who will be very ready to point the finger of scorn at her.

With Saturn in Aries in the twelfth house, which is the house of self-undoing, square to Uranus in the midheaven, she may by her own acts interfere with her success before the public. It may well be said that this young woman has

the making or marring of her life in her own hands. Therefore we would caution her to use discretion both in speech and act.

THE CHILDREN OF AQUARIUS

(Continued from page 466)

fruit, and vegetables they will later be successful in horticulture and landscape gardening.

With Mars in the fiery sign of Aries in mundane square to Mercury in Capricorn these children may develop a tendency to speak cruelly and unkindly, also to domineer over others. It would be well for the parents to begin early to develop love in these children, and nothing will develop this more quickly than being taught to work with nature.

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.

ROSICRUCIAN CHRISTIANITY LECTURES FOR THE BLIND

We have "The Riddle of Life and Death" and "Where Are the Dead?" done in Revised Braille, Grade One and a Half, by one of our members. If you know of a blind person who would like to read one of these books, we will loan it to you for one month.

The rest of the series will be transcribed and made available later.

Increase in Price of Foreign Subscriptions to the "Rays"

After February 1, 1925, subscriptions to "Rays from the Rose Cross" from all countries except the United States and Canada will be \$2.25 in U. S. money or its equivalent at the prevailing rate of exchange. Extra foreign postage and expense in connection with exchange make this increase necessary.

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

INFLUENCE OF MARS

(Continued from January)

- Q. When the earth was set free from the central sun, what happened?
- A. The orbits of the planets were changed, and thus the influence of Mars over the iron in the earth was minimized.
- Q. What did the Planetary Spirit of Mars finally do?
- A. It withdrew the remainder of its influence, and although the desire bodies of the earth and Mars still interpenetrated, the dynamic power of Mars over the iron has ceased, and iron has become available for use on our planet.
- Q. What further is related regarding iron?
- A. Iron is in reality the basis of separate existence. Without iron the red, heat-giving blood would be an impossibility, and the ego could have no hold in the body.
- Q. What occurred when red blood developed in the latter part of the Lemurian Epoch?
- A. The body became upright, and the ego began to dwell within it and control it.
- Q. What had to be done, to make this possible?
- A. The sense organs, the larynx, and above all, a brain had to be built and perfected.
- Q. What was the condition during the early part of the Hyperborean Epoch, while the earth was still united with the sun?
- A. The solar forces supplied man with all the sustenance he needed, and he unconsciously radiated the surplus for the purpose of propagation.
- Q. What was necessary when the ego entered into possession of its vehicles?
- A. It became necessary to use part of this creative force for the building of the brain and the larynx, which latter was originally a part of the creative organ.
- Q. When was the larynx built?
- A. While the dense body was yet bent together in a baglike shape, which is still the form of the human embryo. As the dense body straightened and became upright, part of the creative organ remained with the upper part of it and later became the larynx.
- Q. What further developed along this line?
- A. The dual creative force, which had hitherto worked in only one direction, became divided. One part was directed upward to build the brain and larynx by means of which the ego was to become capable of thinking and communicating thoughts to other beings.

(To be continued)

Children's Department

"The Boy Is Father to the Man"

BY MARY-ABBY PROCTOR

UNCLE TED sat watching Horace, who instead of studying the book in his hand stared into the fire in a puzzled sort of way. "Well, my boy, what is it? Is it history or football that troubles you?"

Horace looked up with a smile as he answered, "Something Father said this morning made me think of the men I am studying about in history."

"What did your father say?" Uncle Ted and Horace were such good friends they often helped each other in many ways.

"Father was talking about Mr. Black, who wants to be our next mayor, you know." Uncle Ted nodded understandingly.

"Father said he should not vote for Mr. Black as he knew him very well when a boy, and then said something about *'the boy being father to the man.'* What did he mean by that?"

"It's an old saying, Horace. It means that a brave, honest boy usually grows into a brave, honest man. On the other hand a lazy, disobedient, untruthful child will probably make an undesirable person, for these bad qualities if not checked will increase and crowd out right thoughts and good actions as he grows older."

For some time Horace was quiet. He seemed to be thinking over what his uncle had told him. Then he said, "These men who did the wonderful things which my history records of them must have been pretty smart when they were boys. Is that true, Uncle Ted?"

"Why, yes," answered his uncle, "in many cases they were more than ordinary boys. About whom are you

studying that makes you ask the question?"

"My lesson yesterday and today is about a lawyer, a great statesman, Daniel Webster. This book tells of his love for his country, his opposition to slavery and to war, and says that no matter how great he was in law and politics he will be remembered best for his patriotism and oratory; that sometimes his pleas made even the judge and jury cry. So I have been wondering what sort of a boy he was. Can you tell me, Uncle Ted?"

"I think so, Horace. I know an old story about Daniel Webster which has been told many times which shows that he had the same power when a lad of moving people with his pleas." Then Uncle Ted related the story as follows:

Daniel's father, Captain Ebenezer, was a very fine man. He had done good service during the French and Indian war and had settled in a New Hampshire town, where Daniel was born in 1782.

Daniel's chief companion was a battered old English soldier who had deserted the king's colors at the battle of Bunker Hill, gone home with a New Hampshire regiment, and settled down in a little cabin on the Webster farm. From this old soldier Daniel learned geography and history. From him also he learned woodcraft and the wondrous ways of the wild folk of the forest. Old Robert carried little Daniel upon his back for many a mile and paddled him up and down stream, giving the lad a love for the great out-of-doors as well as an understanding of and remarkable tenderness for dumb animals.

Like his father, Daniel had very black

hair, soft dark eyes, and a gentle, pleasant expression. Like his father, too, he was brave and noble; often he was called "Lion-hearted Daniel." One day in summer when Daniel and his brother Ezekiel, two years older, were helping with the farm work their father said, "I'm all out of patience! Can't you boys do something to keep the crows from the cornfields? They pull up the corn faster than the man can plant it!"

Ezekiel spoke up quickly: "If Dan will look out for the crows, I'll get the woodchuck that eats all the peas and beans as soon as they show a sprout of green."

It was only a short time before the great, fat woodchuck walked into Ezekiel's cunningly baited trap. Very much excited, Ezekiel shouted, "I've got you at last, old thief! Now *we'll* have some peas, beans, and cabbage for *our* dinner!" Wildly waving his arms he yelled to Daniel, "Come on, let's kill the old rascal at once!"

Daniel peeked into the trap. Crowded into one corner was the little shivering animal. As it looked up to the boy with pleading eyes, he felt he could never see it killed. "No, Zeke, don't kill him. Let's take him with us when we go to the village this afternoon and let him out. It'll be so far from home he will never find his way back again."

Ezekiel hooted and shouted with laughter. "Let that old thief go free after all the damage he's done? I guess not! Why, he'd find his way back and be here long before we got home. No sir-ee! Not a bit of it!"

"Oh let's not kill him! I can't, anyway," pleaded Daniel.

"Oh well, if *you* are so chicken-hearted that you can't kill an old thieving woodchuck, *I'm* not, now I can tell you!"

Daniel would not consent to the killing. Instead he said, "Let's ask Father about it." So the boys tugged the trap, heavy with the fat woodchuck, to their father.

"I know what Father will say. He'll be mighty glad that the rascal is caught. You're just making a lot of trouble, Dan," grumbled the impatient Ezekiel.

Captain Webster looked pleased as the boys dragged up the heavy trap. "Ho, ho, my boys, what ye got there?" When the father heard the story, in which he was much interested, he said, "I want to be fair to each of you boys, so we will settle it this way: I will be judge and hold court. You bring the prisoner before me and plead your case. I will make decision as to his punishment according to your pleas."

Ezekiel was eager to make the first plea. He could see no reason why the destructive animal should be free just to please his "chicken-hearted" brother, as he called Daniel. He began by saying that animals like woodchucks did much damage, making it almost impossible for farmers to raise vegetables, as "the pests ate them off as soon as they appeared above ground." He told of the time and labor necessary to plant and replant gardens as well as the trouble of trapping the animals. He shouted, "To let such a good-for-nothin' thief go free is all silly nonsense!"

"A woodchuck's flesh is good for food, and his skin can be used for certain things," the youth argued. Even at that "his whole value is nothing compared to the value of the cabbages he ate this morning!"

Ezekiel's plea was a good one. He gave many sensible, practical reasons why the woodchuck should be killed. Judge Webster felt pleased with him. He was proud of him. Truly, he was a smart boy.

He then turned to his other son with a feeling that he really could have no plea to make—there was nothing to say. What argument for defense could be made after the remarkably sensible one of Ezekiel. Indeed, Judge Webster pitied his youngest son, for he felt he

was beaten before he had even stated his side of the case.

Daniel went over to the box. He gave a long look at the prisoner. Then looking up into his father's face, his voice trembling with emotion, he said: "The same God made the woodchuck that made men. He gave the animal a love for the bright, warm sunshine and the fresh air. He taught him how to build his home and care for his young. He gave him a fondness for green food and taught him how to get it with his little sharp teeth. Animals have no sense of right and wrong as have human beings; they simply follow the instinct God gave them.

"This little prisoner does not know that the peas, beans, and cabbages are ours. He only knows they are good food and takes them as nature intended. God gave man a mind by which he could get food in abundance as well as in many different ways. Man knows right and wrong, the difference between your things and my things, but to animals everything is free to be taken."

The lad went on: "The sun shines, the rain falls, and vegetation grows for animals as much as for man. Are not both God's creatures? What right has man to say that this poor, dumb little creature shall not have a share in the Heavenly Father's goodness? Woodchucks are not harmful like bears, wolves, and foxes. A hole in the ground and a little green food is all they want. They do no harm except to eat a few plants to keep themselves alive. This little fellow here in the box has a right to food, to life, to liberty."

Daniel's soft, rich voice took on a deep, pathetic tone as he took another look at the prisoner.

"Look at his soft, pleading eyes! See him tremble with fear! He cannot speak for himself. The least I can do is to plead for the life that is so dear to all of God's creatures."

Looking up into his father's eyes, a wistful expression on his beautiful face,

Daniel slowly shook his head as he earnestly continued: "Can we be so cruel as to kill? Shall we selfishly take away a life that God gave?"

As Daniel's plea went on, the Judge's eyes filled with tears. The pathos of his little son's words, the music of his beautiful voice, stirred the father's heart to its very depths. He was so moved that he could not wait for Daniel to close his defense. Springing to his feet, tears streaming down his cheeks, Judge Webster roared in his deep bass voice, "Zeke! Zeke! you let that woodchuck go!"

TRUTH

(Continued from page 458)

you will really know that "the temple of God is within you." Thus life is not a mystery, only appearing as such to those who do not care to make the effort to find the truth for themselves. Most people seem content to be led around and accept without any hesitation whatever is told them, thereby limiting their chances for growth. Such cannot hope to advance except through the slower processes of evolution.

We must, each and every one of us, find spiritual truth for ourselves. No one can in the ultimate give it to us. By seeking truth direct we are enabled to walk in the straight and narrow path, the path of Initiation, and return direct to our Source without the need of following the longer spiral path of evolution.

Therefore we see that we must always progress for nature never stands still. And while experience is man's real purpose in life, still the seeker will find that the increasing knowledge of his relationship with God will bring to him the greatest of all treasures, happiness. This is the ambition of all humanity, but unless it is obtained from the spiritual side of the nature its stay with man is short. To those who are willing to pay the price, the treasure is theirs. Earnest endeavor will always be rewarded.

Nutrition and Health

Rosicrucian Ideals

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

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

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

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

Hints for Health

BY AUGUSTA FOSS HEINDEL

The Oil Cups of the Body

MUCH IGNORANCE is exhibited today regarding the true value of certain small appendages of the body which are at present causing man much suffering and which the doctor is removing by wholesale, claiming that they are a menace to health and not necessary; he forthwith orders the removal of the culprits. His claim is, remove the cause and the cure will follow. But will the removal of the lymph glands and the oil cups of the body give permanent relief?

The tiny appendix, which is the oil cup of the large intestines, a wormlike little eminence attached to the lower end of the large intestine, has been claimed by some to be an atrophied part of the caecum. Medical science now claims the appendix to be an unnecessary and dangerous member. Imagine mere man questioning the work of the Supreme Architect! The appendix is being removed from scores of people. Suppose we were to go to the automobile of these same surgeons and remove the oil cups which lubricate the hubs of the wheels; what would be the result? After

a few miles' driving the machine would suffer from burned-out bearings, and there would be a disagreeable noise in the machine.

But the doctor who would suffer from the effect of these oil cups being removed from his machine does not feel the discomfort and ill health which his removal of the oil cups from the human machine causes. It is the poor soul who has entrusted his human machine to this doctor's keeping who suffers, due to his having had faith in the doctor's skill. He is the one to suffer from constipation, diarrhoea, and other physical conditions which may develop as a result of lack of the lubricating fluid of which his body has been robbed. In the case of the automobile the burned-out bearings may be renewed, but what of the human machine? Who is to renew and replace the parts of which it has been robbed?

Perhaps in one case in a hundred it may be necessary that this tiny appendage be removed, but in most cases any inflammation of this sac may be removed by natural means. The first is to clear the colon of all fecal matter by flushing with an enema of warm water in which has been placed the juice of

half a lemon. Then abstain from food until the inflammation subsides. The inflammation may also be reduced by outward means such as poultices and compresses.

Another set of tiny organs which have been designated by the doctors as superfluous and dangerous to the health of man are the tonsils, two small lobes situated one on each side of the back part of the mouth near the upper end of the windpipe. These lobes are full of crypts or lymph follicles which act as a protection against bacteria that enter the mouth. The tonsils are truly the guardians of the throat. They are also excretory glands, through which poisons are eliminated from the throat.

From an astrological point of view the tonsils and adenoids are closely linked with the heart, generative organs, and the rectum. The glands of the throat are under the rule of Taurus, the heart is ruled by Leo, and the generative organs and rectum are under the rule of Scorpio. These three fixed signs are anatomically closely linked together. What affects the part of the body ruled by one of these signs also affects the parts ruled by the other two. Especially do the signs in opposition, Taurus and Scorpio, have a strong influence upon each other.

The greater number of cases of swollen tonsils and adenoids develop in boys and girls who are nearing the age of puberty when the thymus gland begins to atrophy. This gland takes care of the blood and the growth of the body during childhood, but at puberty it atrophies. The period between its atrophying and the development and activity of the thyroid gland, which takes care of the blood and the development of blood after puberty, is the period of a child's life when it is most prone to suffer from swollen tonsils.

The change which is slowly taking place at this time in the flow of the blood in a natural, healthy child should not cause trouble. But how many children are really healthy under the pres-

ent method of living, which includes the feeding of denatured food that caters to the appetite but starves the cells, denying them the minerals which are so necessary for body building? In many cases of swollen tonsils the excessive use of starches, sugar, and proteins, which make up the diet in the average home today, is the cause. This ill-balanced diet frequently generates poisons in the blood which must be eliminated in some way but which in the meantime settle in the tonsils.

It is wonderful how the horoscope of a child will show tendencies even at birth and point to the peculiar places in the body where poisons may find an outlet. Mark you, the body must protect itself; it must have a means of elimination for all that which it cannot utilize for body building. The most common methods of elimination are those of catarrhal affections of the nose, ear, or stomach, also boils or ulcers, adenoids, and swollen tonsils. These are all an indication of congestion due to a surplus of food which has turned into poisons and which the body is making an effort to eliminate through the negative sections of the body or parts afflicted by planetary aspects.

When people who have an affliction in Taurus, which represents the throat, in Scorpio, the generative organs and rectum, in Leo, the heart, or in Aquarius, the legs, have an ill-balanced diet they are prone to suffer with swollen tonsils or throat affections, for the circulation of the blood in the thymus and thyroid glands is sluggish. When the tonsils are mutilated or parts of them removed the boy or girl will suffer in later years through the organs of generation or from impaired heart action. Young girls suffer especially from painful menstruation when the tonsils and adenoids are removed and later have great difficulty in childbirth. Only in very rare cases is the removal of these organs necessary, and even then it relieves only temporarily but does not cure, for the poisons are left in the blood and must then seek

another outlet for elimination. The diet should be regulated in case of swollen tonsils. A few days' use of fruit juice, especially that of the orange or pineapple, will often cure the severest case of tonsillitis.

As far back as 1896 operations on the tonsils were rare and were considered dangerous. Now the doctors remove these organs as readily as the old school dentist used to pull a tooth. What effect will the removal of these guardians of the throat have upon the voice of our coming generation? If the removal of the ovaries of the woman causes the voice to become deep and masculine and

the removal of the testes of man changes his voice to a feminine pitch, the throat being closely allied with the generative organs, will this wholesale mutilation of the sanctuary of the human voice not have its evil effect? Will medical science ever understand that God's works are good and that man's ignorance is at fault?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

—1st Corinthians, 3: 16,17.

The Means for Health

BY G. F. SARGEANT

DO YOU live to eat, or eat to live? Modern discoveries relating to food have opened our eyes to the fact that a great deal depends on what we eat and how we eat. To suppose that any kind of food nourishes the body and supplies all its needs is foolish. However it is a mistake made by many.

Many diseases can be traced directly to the eating of improper food; wrong food the cause, disease the effect.

To properly nourish the system the food must contain certain elements. If it lacks these elements various complaints gradually arise from malnutrition. The body contains various chemical or mineral substances as follows: potassium, sodium, calcium, magnesium, iron, phosphorus, sulphur, silicon, chlorine, iodine, etc.

Grain, vegetables, and fruits supply us with vitamins. Nature has provided in them perfect nutriment and the elements which our bodies need to give us the power of resistance to disease. If we ate as nature intended we should, not rejecting any part of the grain or fruit which is proper to eat, most of us would

have perfect health all through life and enjoy old age. Primitive man ate the bran of grain and the skin of fruits with good results. He knew nothing of the complaints which affect modern men.

The parts of the grain that are rejected by us for food contain the phosphates and other mineral salts and the vitamins, which are absolutely necessary for health but which are largely absent from modern milled flour. Our white bread, rice, corn meal, farina and many other so-called foods are lacking in the elements most necessary for human nutrition and resistance to disease.

There is ordinarily no excuse for disease, for nature has provided us with all the necessary safeguards. It has placed a nose over the mouth, a guard against deadly or putrid food. If the nose is in working order it will warn us. But the nose is not infallible. Man has discovered a way to cheat nature. He puts rotten eggs in cake and doses putrid meat with sauces; this leaves no hint of danger for the nose to detect. Therefore behind the nose nature has placed the safeguard of intelligence. The senses are faulty, so

we must not always trust them. It behooves us to use our other faculties.

Meat is objectionable for the human being. Dead flesh is ready for the grave. If the foods one eats are refined or processed, resulting in loss of mineral salts, there is danger of a diseased condition due to an insufficient quantity of phosphorus, potassium, calcium, iron, etc.

“Our whole physical being is largely concerned with vibration, if indeed it is not merely a vast bundle of vibrations. Physical health is largely dependent upon one’s vibratory rate. Control your vibratory rate, therefore, and you have the key to perfect health.”

Each morsel of food taken into the system has a certain rate of vibration. Foods of the fruit and nut varieties are best. Vegetables that grow above the ground where the sun strikes them are superior to those that grow beneath the sod. Potatoes, carrots, etc. have a slow rate of vibration. With meat, dead flesh, the vibratory rate is exceedingly low.

Our health depends a whole lot on our thoughts also. While eating try to keep in a positive state of mind. We frequently meet persons who have an inherited tendency to some vice or who have some mental or moral deformity, and also a desire to overcome such defect and rise to higher and more satisfactory conditions of life. The remedy suggested is to cultivate the thought of the opposite condition. This thought kept in mind while eating and for one hour afterward will have a more potent effect than at any other time.

Disease can often be overcome by fasting. One cannot shake it off in a day, however. There is no jumping process in nature. What it took years to bring about cannot be gotten rid of suddenly. If you wish to fast do so scientifically. It is by fasting that one throws off the old body in order to create a new one whose nature will be wholly that of the mental conditions that are active during the process. Abstain from all food and drink except water for forty-

eight hours, after which resume eating for a week or ten days. Then begin again and fast for four days. In breaking this latter fast begin by eating sparingly of coarse corn bread or of corn roasted or parched. It may be ground fine in an ordinary coffee mill and eaten with a little sugar. This cleanses the alimentary canal and gives one a fresh start in life. There is nothing difficult about it; try it.

Uncle Sam and the New Year

BY WAYNE B. WHEELER

Uncle Sam starts on his fifth year water-wagon journey, happy, prosperous and hopeful. Each month he earns seven billions, saves a billion, pays premiums on a billion dollars’ worth of new insurance, gives in charity \$25,000,000 at home and \$4,000,000 in philanthropic gifts to wet Europe, and carries in his pocketbook, unbanked, over \$400,000,000. Meanwhile three million dollars of the public debt are paid each working day.

Uncle Sam’s garage stores 15,552,077 automobiles, seven-eighths of the world’s total. He daily spends over a million dollars on the movies, another million on the radio, another million on outdoor sports. He has cut over half a million from the yearly arrests for drunkenness, reduced his penitentiary population by 5,000 in the last year, closed the doors of many jails once crowded, decreased alcoholic insanity by two-thirds, and lowered his almshouse ratio from 91 per 100,000 to 71, the smallest in our history. Only one drink cure survives for each ten that prospered under license. He has increased longevity three years per person. He erected homes for 205,193 families during the first six months of the past year. His industrial accidents are 250,000 fewer per year than when beer made men clumsy.

Uncle Sam has 14,346,701 telephones.

(Continued on page 478)

Vegetarian Menus

—BREAKFAST—	—DINNER—	—SUPPER—
Apple Sauce	Cabbage Soup	Apple and Celery Salad
Oat Flakes	Potato Cups with Peas	Cookies
Corn Muffins	Baked Carrots	Drop Biscuits
Cereal Coffee or Milk	Entire Wheat Bread	Milk

Recipes

Corn Muffins

Sift together one-half cup of cornmeal, one cup of flour, two tablespoons of sugar, one-half teaspoon of salt, and three teaspoons of baking powder; add one well beaten egg to three-quarters cup of milk and one tablespoon of butter. Mix and bake in oiled gem pan.

Cabbage Soup

Slice one-half head of cabbage very fine and cook it in one quart of water until tender. Tie one teaspoon of celery seed in a thin cloth and boil with the cabbage. Remove seeds when done. Season with salt to taste. Add two tablespoons of butter, one cup of cream or rich milk, and one tablespoon of flour stirred in and cooked three or four minutes. Add water or milk if too thick.

Potato Cups with Peas

Boil white, mealy potatoes and mash them, seasoning with salt, one tablespoon of butter, one-half cup of cream, and one beaten egg. Form cups by shaping about one-half teacup of potato into a ball, flouring the hands first. Hold a band of stiff paper around it while pressing a small cup or glass in the center to cup it. Place potato cups in an oiled pan, brushing them with melted butter, and bake till brown; then fill with hot peas from which the juice has all been drained and which have been seasoned with a little salt and butter. Garnish with tender, green leaves of lettuce, celery, or endive.

Apple and Celery Salad

Three cups mellow apples peeled and diced in about one-half inch pieces, one cup of celery cut very fine, one cup seedless raisins, one cup of walnut meats ground fine. Moisten with mayonnaise

or cooked salad dressing. Stir all together and serve on crisp lettuce leaves.

Drop Biscuits

One quart of white flour, three teaspoons of baking powder, one teaspoon of salt, sifted together. Mix in butter the size of an egg and add two cups of milk. Beat and drop by spoonfuls on an oiled pan, then bake.

UNCLE SAM AND THE NEW YEAR

(Continued from page 477)

Few of his children are poor. He saves \$74,000,000 per year, once spent to relieve drink-caused poverty. Instead of beer, he buys bonds until one in five are security holders. Private buyers alone hold over \$4,000,000,000 in foreign bonds, besides the enormous issues of industrial and public securities.

Over 25,000,000 of his boys and girls are in school. Daily over 3,000 new members join his churches, which spent \$250,000,000 in the past year for new buildings.

Uncle Sam, in renewing his pledge to the Eighteenth Amendment for 1925, wishes all a Happy New Year.

(From "The American Issue.")

Mt. Ecclesia Postcard Views

We have 25 attractive views of Mt. Ecclesia—the grounds and buildings. Among the latter are the Healing Temple, Pro-Ecclesia, Administration Building, Library, Dining Hall, and Ecclesia Cottage. Our students will be able to get a better conception of Headquarters by means of them.

Price 5 cents each.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Woodland, Calif., December 11, 1924.
The Rosicrucian Fellowship,
Dear Friends:

May I tell you how happy I am at the great help I have received from your kindly ministrations? Continuing with the method of treatment chosen and endeavoring earnestly to prove worthy of your help, two days found me utterly relieved of even any soreness in the glands! Such a load of care and anxiety slipped from my shoulders, and I felt as a person freed from bondage!

Thanking you and wishing you could know the happiness and gratitude I experienced,

I am sincerely,

—L. D. H.

Seattle, Wash., Dec. 16, 1924.
Rosicrucian Fellowship,
Dear Friends:

Your most welcome letter of Dec. 11th received. It is a great comfort to know that I am getting such wonderful help through you, and the result is most gratifying. Doctor says the lung is nearly all cleared, and the cough is nearly stopped. The stomach is improving, and I certainly can be of good cheer. Wishing you all a joyful Christmas, I am,

Sincerely yours,

—E. B.

Long Beach, Calif., Jan. 1st, 1925.
The Rosicrucian Fellowship,
Dearest Friends:

Rejoice with us at the arrival of a 7½ lb. baby boy. We came home from making a call Monday night a little after 11 o'clock and we had quite a rushing time from then until 12:15. The baby arrived five minutes before the doctor did. I only had eight delivery pains. I hardly realized that such an easy time was possible. God is indeed a great deliverer. It was one of the most wonderful experiences I have ever had. We are so completely happy; our hearts are

overflowing with gladness. I wish that all expectant mothers could be given the blessed help which it has been my privilege to receive through you dear ones.

Most sincerely yours,

—Mrs. C. E. C.

HEALING DATES

January 1— 8—16—22—28

February 5—12—19—25

March 4—11—18—24—31

Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in your place of residence points to 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 healing of all who suffer, particularly those who have applied to us for help.

Visitors Cared for at Headquarters

Comfortable rooms and vegetarian meals may be had by guests at Mt. Ecclesia. Evening classes in the Rosicrucian philosophy, astrology, anatomy, and expression are being conducted and are open to guests.

For rates and particulars, address,

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

All Who Are Sick

Are invited to avail themselves of the ministrations of our Healing Department and the band of Invisible Helpers who operate in connection with it. The connection with them is made by means of a weekly letter to Headquarters. In addition general advice as to health measures and diet is given to each patient, based on his or her horoscope. This department is conducted on the freewill offering plan. For further information and application blank address,

*Healing Department,
The Rosicrucian Fellowship,
Oceanside, San Diego Co., California.*

Echoes From Mt. Ecclesia

Chats With the Editor

“OH, MAMMA, I am tired,” remarked the little girl to her mother after the departure of her little friends whom she had entertained at a birthday party, “but didn’t we have a good time!” This is what the workers on Mt. Ecclesia feel like saying at the close of the holiday season. Headquarters had on her very best Christmas dress, with the beautiful, bright red poinsettias and the holly. Many visitors spent the holidays with us, but one most unwelcome visitor preceded Santa Claus, mischievous Jack Frost, and what damage he did! Many flowers were black with frost; much other damage was done such as frosting the leaves of the stately banana and spoiling a patch of winter potatoes and tomatoes.

This did not interfere with the festivities, however. On Christmas eve between 8 and 10 P. M. we had a most interesting musical program. At midnight in the Pro-Ecclesia we had a musical program including the singing of our Christmas hymns, followed by an address by the writer. After this service the probationers held another meeting in the Temple, and we all finally retired at 2 A. M.

On Christmas morning after the usual chapel service we met in the dining room at 9:30 for breakfast. A special table and a Christmas tree were prepared for our children, of whom there were eleven present. With workers and guests there were about one hundred in the dining room, exchanging greetings and gifts, while the joy that was expressed would have broken up the saturnine gloom in even the darkest prison. At 11 A. M. Dr. Franziska Lash gave us an inspirational and very interesting talk on the significance of Christmas. In the eve-

ning we had our usual community singing.

The most interesting gift which was received at Headquarters was a beautiful, four-page Christmas card, 9x12 inches, with an inlaid gold leaf emblem and other decorations on the front page, bearing Christmas greetings from our students in San Quentin prison. We have a goodly number of students among these shut-in souls; a gift from them at Christmas is doubly welcome.

On New Year’s night the workers and guests had a musical entertainment with refreshments. Mt. Ecclesia is pleased with its new orchestra, and we also have a number of trained voices. This talent will furnish the music on the evening of Fellowship Day, January 6th, at the San Diego Fellowship Center, and a talk will be given by the writer.

On Sunday evening, January 4th, Mr. Philip Grell, Sr., of Sacramento gave a lecture in the Pro-Ecclesia on the holy mountains of the world. Mr. Grell, accompanied by Manly P. Hall, pastor of the Church of the People in Los Angeles, encircled the globe a year ago on a special tour to places of interest in connection with the religions of the world. Mr. Grell’s lecture was descriptive of the holy mountains and compared them with Mt. Ecclesia, the mountain of the Church of the New Order. Mr. Grell has promised to write us an article on this subject for the magazine in the near future.

The workers as well as the writer wish to express their hearty thanks for the many beautiful Christmas and New Year cards and gifts that were sent to us. It is impossible to acknowledge each separately.