

RAYs FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, San Diego Co., California.

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH WILDAR

The object of this Department is to correlate current events with the underlying laws and facts of occult philosophy; also to give some of the outstanding news of the world, with the moral lesson contained in each item but without the label of religion so obnoxious to most people, as Max Heindel in the "Echoes" of June, 1913, stated this to be his aim.

Mediumship and Modern Magic

HOUDINI, the greatest physical magician of the present age, has followed as a side line the investigation of spiritualistic phenomena. He claims to have exposed all the methods employed in seances by mediums. He states that there is not a single one of the demonstrations of mediums and psychics which cannot be made by purely natural means by the modern magician.

He has investigated spiritualistic seances where the voices of the dead were claimed to be brought back. In one case he proved that the medium was making use of trumpets in simulating the supposed voices of the dead. This was described in a recent issue of the *Literary Digest*. It was there stated that Houdini, accompanied by detectives and a reporter, exposed a medium in New York after she had recalled from the spirit world the spirit of Houdini's son—but the fact was that Houdini had no son. It was more than a coincidence, too, that the voices of the dead which were brought back made the same grammatical errors that the medium had made in a speech which she had delivered earlier in the evening.

Houdini's advice to seekers after truth is to leave spiritualism alone and take up some genuine religion, as his re-

searches have proved to him that communication with the dead is impossible through mediums.

The question is: How far can Houdini's conclusions be substantiated? Is mediumship pure trickery as he states, or is there a foundation of fact beneath it? There are in the United States and other countries at the present time thousands of spiritualistic churches, with tens of thousands, and probably hundreds of thousands, of members. Either they are doing good or they are doing harm. It is our duty to find out which, if possible.

The Rosicrucians emphatically state that mediumship is a reality in numberless instances, although of course in many others it is fraudulent. But they also state that mediumship is the greatest danger to any person who develops it that there is in existence today; that the medium is running a greater risk and subjecting herself to greater spiritual danger than anybody else except the black magician. The facts of the case are as follows:

Mediumship consists in hypnotism by a disembodied spirit. A medium is one whose finer vehicles are loosely connected with the physical body. The spirit control simply takes advantage of this condition of the medium, drives her, together with her mind and desire body, out of the physical body, and proceeds to take possession of the latter. The medium's development is of a negative sort, connected with the solar plexus and the involuntary nervous system. When the disembodied spirit has established a connection with the medium, it is able to communicate thoughts and ideas to her

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and give certain information in regard to conditions on the other side, provided it is intelligent enough to do so. But it has been found that spirit controls as a rule are of a very low grade of development and intelligence. Deceased American Indians are frequently found as spirit controls. A person after passing out knows little more than he did before; therefore it is easy to see that information obtained from an Indian guide could not possibly amount to much.

The danger to the medium lies in the fact that he or she comes gradually under the domination of the spirit control, and there are frequently cases where the latter gains complete mastery over its victim. Insanity sometimes results from this. But the greatest danger is that the control may be an elemental which may get such mastery over the medium's desire body that when she passes out in death, it may rob her of that body. The

THE DANGER desire body is the factor which gives incentive to action and which causes desire for rebirth; therefore

if it is taken possession of by an elemental, the ego loses all desire for rebirth, and the elemental may retain the desire body for millions of years. This means that the medium may be shut out of earth life for that length of time, and while her brothers and sisters are coming back to rebirth life after life and making rapid progress in evolution, she is doomed to a state of inertia and accomplishes nothing. This is an almost inconceivable loss to her because she is likely to get so far behind her class in evolution that she cannot catch up and will become a straggler.

Thus mediumship represents devolution instead of evolution, and constitutes one of the greatest menaces to the human race at the present time. Therefore it is the earnest advice of the Rosicru-

cians to leave mediumship and spiritualism very carefully and systematically alone, and not to encourage any form of negative development, even though signs of such development may appear. In other words, if a person begins to hear voices or to see sights of a supernormal character, he should instantly begin to cultivate all possible positiveness of thought and mind, and avoid all negative states in which the mind is not functioning actively under the control of the will. Then the negative phase of mediumship will not develop. If the person is ready for it, the positive phase of clairvoyance will appear, which is not subject to the dangers noted above.

Those, however, who have the ability to develop positive clairvoyance or clairaudience in the present age are exceedingly few in number. Therefore by the rank and file of humanity all hope of dabbling with spiritual communication of any sort should be definitely renounced, for nothing but disaster lies that way.

Bathing Beauty Parades

THE bathing beauty parade is one of the latest developments of American municipalities situated on the sea coast. Such seaside resorts as Venice, California, and Atlantic City, New Jersey, as well as a great many others are specializing in this form of attraction, and newspapers which exploit this sort of thing are devoting, during the summer months, quantities of space to photographs of these parades. The following is taken from a description in a Los Angeles newspaper of one of them:

“A parade of feminine pulchritude two miles long passed the reviewing stand at Venice yesterday afternoon, and

Current Topics

a crowd estimated at 200,000 witnessed what was perhaps the most pretentious display of bathing beauties ever seen on this or any other coast. The pageant was the first of a series of eliminations to choose the girl to be Miss Los Angeles at the Atlantic City pageant. Of the 300 appearing in the parade, 50 were given badges entitling them to appear tonight in the Venice ballroom for further elimination."

These parades represent a very undesirable form of entertainment, both for the spectators and those who take part in them. *The Christian Century* characterizes them as a form of viciousness, and we are quite inclined to agree with this classification. The following is a very graphic description of the facts relative to these bathing parades, taken from *The Christian Century*:

"As they are conducted, they pander to the prurient, and expose their participants to temptations which no community has a right to set in the way of its members. Careful investigations made by organizations such as the Y. W. C. A. and the women's clubs, have shown that from beginning to end these contests work to undermine the moral stamina of the girls who are in them. They begin with local competitions, fostered by sensational newspapers. In these, crowds are gathered to watch while 'judges' pass on the 'points' of empty-headed girls who pose in abbreviated bathing suits. From these local contests the winners pass to a week at a seaside resort, where in every possible way their physical attractions are exploited, and they are subjected to a sort of flattery which leads many of them into dangerous paths. The city which tries to advertise itself in such a way has a curious sense of civic pride and responsibility."

In short, the effect of such displays in

a majority of cases, so far as the girls taking part in them is concerned, is to stimulate vanity and a false sense of values, and subject them to temptations which tend to undermine their morals. So far as the audience is concerned, particularly the male part of it, these performances are likely to become pageants of lust and impure thought. They approach the sensuousness of ancient Rome. Due to the present undeveloped state of the desire body and the powerful nature of the creative sex force, indiscriminate displays of this sort are destroyers of moral character.

The Bible says to flee from temptation. The Rosicrucian philosophy says: Do not fight evil; leave it alone, and let it die for lack of food. We believe, therefore, that for many generations yet mankind must make use of the old adage that "discretion is the better part of valor," and realize that to flee from temptation is the part of discretion. It is the part of folly to invoke forces which cannot be controlled.

Alexander Pope says:
 "Vice is a monster of so frightful mien,
 As, to be hated, needs but to be seen;
 Yet seen too oft, familiar with her face,
 We first endure, then pity, then embrace."

It is true that virtue is not acquired through innocence. We must become able to look facts in the face, acquire a knowledge of good and evil, and eventually choose the good of our own free will on account of the superior benefits to be obtained from it. But it is our opinion that such things as bathing parades in the present undeveloped state of the race are promoters of sensuality and viciousness in general, and that any town or municipality that caters to this sort of thing is making itself exceedingly cheap—like-wise those who take part as spectators.

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.

Freemen

BY JOHN OXENHAM

Let no man stand between my God and me!	His ways are free. Let no man stand between Us and His liberty!
I claim a free man's right Of intercourse direct with Him, Who gave me freedom with the air and light.	Let no man strive to rob us of this right! For this, from age to age, Our fathers did a mighty warfare wage, And, by God's help, we'll keep our heritage!
God made me free— Let no man stand between Me and my liberty!	God says, "Be Free!" And we,— "No man shall stand between Our sons and liberty!"
We need no priest to point a way to heaven; God's heaven is here—is there, Man's birthright, with the light and air. "God is His own and best interpreter;"	(From "Bees in Amber.")

The Son of Man

BY MAX HEINDEL

(The following article was first published in the "Echoes" Sept. 1914. Ed.)

TO PROPERLY understand who the Son of Man was it is necessary to know the Masonic legend of the creation of the world and man as well as the Biblical story. The following is the Masonic legend, or rather the more salient features of it.

In the beginning the Elohim Jehovah created Eve. Then the Elohim Samael, who is the ambassador from Mars to the earth, united with her. Cain was the offspring of this union. Afterwards the Elohim Jehovah also created Adam. Adam united with Eve, with the result that Abel was born. Thus Abel was the son of human parents, both of them creatures of Jehovah. He was docile and

amenable to the commands of the god whom he regarded as his creator. Cain was the semi-divine offspring of a human mother and a divine father. On that account he had the inherent divine urge to create. But Abel was content to tend the flocks, also created by Jehovah. The flocks, like himself, fed upon the plant food which grew wild without effort on his part, a gift of the gods.

Cain was different. In him was the dominant desire to create something new, a divine urge to make two blades of grass grow where formerly there was but one. This was an impelling power, and he could not be satisfied until he had achieved something by his own initiative. So he planted the seeds which he found, he cultivated the grain, and he offered to Jehovah the work of his hands. But his offering was not pleasing to the God Jehovah, who saw in him a possible rival, one not to be entirely dominated. As a consequence there was war between Cain and Abel, and the blood of the latter was shed.

Then Adam again united with Eve, and from this union Seth was born. Since then there have always been in the world two classes of people: the sons of Cain and the sons of Seth. From the latter was born the long line of kings who held their office "by the grace of God." This line culminated in Solomon. It is the line of the sons of men; that is to say, they are born of a human father and a human mother, whose ancestors were Adam and Eve, both created by God, amenable to his dictates, and both thoroughly and entirely human.

In this respect the sons of Seth differ radically, very radically, from the sons of Cain. Cain was virtually the son of a widow because Eve had been left by her divine husband, Samael, at the moment when fertilization was accomplished. He had never taken the part of a husband or father, and therefore his offspring was virtually the son of a widow. From his semi-divine progeny,

Cain, a long line of sons has descended who have originated all the industries, as one will see by consulting the Bible. They have invented all the arts and developed all the sciences. To them all the material progress of the world has been due. Their line culminated at the time when Solomon, the son of man, sat upon the throne of Israel; it culminated in the birth of a "son of the widow" called Hiram Abiff, which will also be found chronicled in the Bible. I do not mean Hiram of Tyre, but I mean Hiram the master workman, who was sent by King Hiram of Tyre to build the temple of Solomon. He, then, was "the widow's son," and Solomon was the "son of man."

At a later time both of these characters in the world drama were reborn. Solomon became Jesus of Nazareth, the Son of Man. Hiram Abiff became Lazarus. He was also the widow's son of Nain. The two resurrections recorded, namely, of Lazarus and of the son of Nain, are one event referring to Initiation. Since then these two characters, the Son of Man and the son of the widow, have worked for the same ends but in different spheres. Jesus, the Son of Man, has worked among the churches and is doing so still. Christian Rosenkruz is the later name of Hiram and Lazarus, the son of the widow. Jesus, the Son of Man, stands as the genius and protector of all church craft, whereby religion is fostered and man is brought back to God along the heart's path of devotion. Christian Rosenkruz, the son of the widow, works with the world powers, the industries, and science in order to bring about the union of the temporal and the spiritual powers, the head and the heart, which must take place before Christ, the Son of God, can come again.

And by the way, about this union I said in the "Cosmo" that the second coming of Christ would take place at a time when the state and church had become united. But that was not exactly

a happy expression to use. You will remember that the teachings were given to me in German and in such volume that it was very difficult to find the proper English expression for everything immediately, so occasionally I translated too literally. The words "state" and "church" as used by the Teacher were meant to convey the idea that at some time the temporal and ecclesiastical powers must work hand in hand and become more and more united. But at the time toward which we are looking, name-

ly, that of the kingdom of Christ, there will only be one ruler, who will then be both king and priest. Therefore naturally the human race must be educated to a point where their human rulers approach the ideal of union more and more, being wise enough to guide a state and good enough to guide the hearts of men. Thus and thus alone can we approach the kingdom of God, and that, therefore, is the condition which Christian Rosenkreuz and Jesus are now endeavoring to bring about in church and state.

Evolution--True or False?

BY EMMA J. ALLEN

THE ANIMAL is frequently spoken of as being our brother, which is sometimes confusing, especially at a time like this when there is so much agitation about the Darwin theory.

A student made the remark to an acquaintance that the Rosierucians believe in evolution. The reply was: "Well, if they believe in evolution, that settles them for me, for I don't. I would not study anything that teaches that we evolved from the animal."

There is a movement now in progress to prohibit the teaching of evolution in our public schools. It seems to be the generally accepted belief that the term "evolution" means the Darwin theory, namely, that man has ascended from the lower species of life. We hear on every hand the discussion of evolution. The fundamentalists in the churches bitterly oppose it.

One of the foremost champions of fundamentalism while in our city (Seattle) recently gave some special lectures denouncing the doctrine of evolution as unchristian. After his departure a university professor gave a lecture advocating it. Thus the discussion goes on, for and against.

Darwin in his research work made the

discovery that man in long ages past was a very low order of creature, in fact as low as our present day animals. As Darwin could get no further in his analysis, he ran against a blank wall, as it were. Then he as well as Huxley and others began talking about the "missing link," the theory of which fitted in with the knowledge that there is always a general ascending movement in humanity and in all nature.

Now let us examine this subject from the occult side. The occult student knows there is a sixth sense, which can be developed by all and which all leaders in occult study have developed. By its aid one can see beyond the physical and solve these perplexing questions. He can penetrate beyond the point where science stops. To him there is no "missing link." Did you ever stop to think that if man was created in the image of his divine Creator, he is not necessarily limited to the five senses with which he is now endowed? We find creatures behind us in the scale of evolution which lack some of the senses with which we are blessed, and it would be only a reasonable inference that we must have within ourselves the ability to evolve other senses. It has been proven true that by

proper scientific exercise the sixth sense may be developed at the present time. This is only one of the many astounding things revealed to us in the wonderful age in which we now live.

In regard to the Darwin theory, it is *apparently* not in accord with the history of creation as recorded in the Bible, namely, that man was created in the image and likeness of God. But the Rosicrucian philosophy is in accord with the Bible teaching. However, the Rosicrucians also assuredly believe in evolution, but in a modification of the Darwin theory. Darwin's theory was primarily based upon the origin of species through "natural selection" and "survival of the fittest." Natural selection is spoken of by the Rosicrucians as "Epigenesis." Darwin was entitled to much credit for the discovery of this principle in nature, although the Rosicrucians have been in possession of this knowledge for ages. Darwin left out of account, however, the spiritual origin and nature of man, which is, of course, the most serious defect in his theory. Man is primarily a spark of God, a threefold spirit, making an evolutionary pilgrimage through matter for the purpose of obtaining added self-consciousness and new powers. Knowledge of this fact alone makes evolution rational and understandable.

God's plan of evolution is ever onward and upward on the path of the spiral, a process of continual unfoldment. A pushing out toward greater perfection is found in nature everywhere.

It is not a fact that man has been at any time an animal or a plant, although he has been through an animal-like and a plant-like stage. There was a time when he had only a dense body. This dense body was not solid like a mineral today, but in other respects it resembled it. It was motionless and had no vitality. Therefore we speak of man at that time as being in a mineral-like stage, but not a mineral.

Later on as he evolved, a vital body was added to his dense body, and he be-

came able to assimilate nourishment and grow, but yet he had no waking consciousness. He also had no desire. He merely lived and grew, while the higher Beings taught him how to build other vehicles. He then resembled our plants because he had neither desire nor will. He was in a plant-like stage, but he was not a plant.

Still later, when the desire body was added, he became able to move and to experience and satisfy his desire for various things. He had a threefold vehicle consisting of a dense, a vital, and a desire body. The threefold spirit within guided these vehicles of man-in-the-making from without. As man was then still clairvoyant, he was able to see those who had been put in charge of his evolution, and he unquestioningly obeyed their commands. He was then in an animal-like stage, but not an animal. But day by day he was evolving. Each life found him a little in advance of where he had been in the last life. His body developed from a baglike form from which projected an organ by which he could sense direction, and gradually grew eyes and ears, arms and legs, organs of assimilation, and a spine, a brain, and a larynx. The fluids which coursed through his body became red and warm. He was still animal-like, for the ego had not yet become entirely indwelling in the dense body.

At length a link of mind was provided for man by advanced hierarchies, the Lords of Mind. This was the bridge of the gods (the gods were the three aspects of the spirit or ego) over which they passed to dwell in earth, the living body of man. Thus man has finally attained to the image of God, his Father. The Divine spark of man contained within itself all the possibilities of the perfect man.

Further, we have not finished our evolution. In the periods that are still ahead of us we shall become successively supermen, demi-gods, and God-men. That being completed, we shall be free to go onward or return to help our brothers who

are slower in evolving. The outlook ahead is glorious, dazzling. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." (1st Cor. 2:9.)

God is spirit, declare the holy Scriptures, but in another aspect He is also matter. All is in God, and God is in all. The material universe is crystallized spirit. The personality of man or mask is formed of spirit substance of the lower vibrations. The evolution of form in its infinitude of grades, in substance from the grossest physical to radiant matter, is going on throughout the universe, building the higher from experience extracted from the lower. It is the effort of crystallized spirit, the God manifest in matter, to regain its original spirit state.

The problem that presents itself at the outset to the student who contemplates the nature of the universe is the constant conflict of two forces. The one is ever struggling to create, to attract, to blend, to amalgamate, to bring order and beauty out of chaos—the constructive force in nature. The other is breaking down, dissolving, and decomposing—the destructive force in nature. The incessant play of these forces forms the basis of consciousness, joy, and suffering. The thoughtful student is led seriously to inquire into the purpose of this expenditure of force, and the pain and joy involved in the making and remaking of organisms, planets, and solar systems.

We observe the nebulae in the heavens, apparently clouds of stardust hanging in ether. Science teaches, and our investigations verify the fact, that within this mass works a hidden force which in process of time will evolve the nebula into a mighty solar system. Think of the incalculable period occupied and the tremendous energy expended in this gigantic world forming. One may well ask to what purpose, to what end, this is done if some day the whole structure will be resolved back into its original dust.

Observe a planet, an empire, a civilization, or, coming nearer, an individual human being: the same law operates with unwavering persistence, with unmerciful exactitude.

The little protoplasm, protected in the womb of the mother, is nurtured from her own substance gradually into a replica of her own kind, and one day comes into life and sunshine a wonderfully perfect organism. Under the loving protection of its guardians it grows through the stages of childhood and youth to manhood. Its combination of strength and beauty, wisdom and love, the perfect health and brave spirit, are a living challenge to death and decay. But nature's law is no respecter of persons. The despoiler lays his hand upon the youth when least expected. In the bloom of vigorous manhood, in the full enjoyment of the pleasures of the world, at the height of social position the axe is laid at the root, and the form and its beauty are obliterated. Many a heart that revered and loved the youth is darkened with sorrow. For what end, what useful purpose?

The same may be said of all events in the phenomenal world. In this play of the constructive and destructive forces in nature is hidden a great secret. Close observation and sound logical reasoning reveal to us a subtle inner force, an imprisoned life struggling for expression, building form after form of gradually increasing efficiency; a mighty, hidden genius creating millions of loopholes in the matter that veils his countenance; a subjective, universal life principle striving by objective manifestation to gain universal self-consciousness. This ever struggling onward is called evolution.

Its pathway is strewn on the one side with used-up, discarded forms in the process of decay, and on the other hand are found the improved products gradually nearing perfection, the succeeding always embodying improvements suggested in the course of the life of the preceding. Nature patiently and persist-

ently by repeated efforts goes forward in the conquest of matter. This is the law of birth and rebirth, and it is a universal law, operating in all forms and in the expression of all grades of life.

Studying the law of form building in its various stages, we find wonderful wisdom displayed. If we consider various forms, from the microscopic germ to the gigantic sun, we find that in the initial stage the seeds of all are similar, and potentially contain similar powers. The difference between them, therefore, lies in the individual faculty of expression each has gained by experience in past existences. They differ, therefore, in degree but not in kind. The human seed atom produces a human body, and the plant seed atom produces a plant. This is not an arbitrary law laid down by the creator, but it is the fulfillment of a just and beneficent universal law.

The degree of unfoldment of the life within a form depends upon the peculiar characteristics imprinted on its seed atom. In each succeeding life the physical form is built on a slightly improved plan. Thus from unconscious mineral and plant to conscious animal and man, upward to angelic and divine heights of expression, the selfsame seed supplies by unfoldment the required organisms. The law of repetition or recapitulation of all the previous stages before arriving at the stage of the distinctive unfoldment in any particular life is universally operative in nature. That a child's body reaches the final stage in the mother's womb only after going through all the inferior stages represented by the mineral form, plant form, and fish, bird, and mammal types is a scientifically proven fact. This is a further confirmation of the fact of the unity of life though expressed in diverse forms.

Dr. Wm. H. P. Faunce of Brown University states that "evolution is the key to the universe." An earlier article in the "Rays" entitled, "Evolution versus Orthodoxy," puts the matter thus: "Evolution brings the divine into daily life. The doctrine of evolution is a tre-

mendous aid to religious faith for the reason that it proves that the scheme of the universe is not arbitrary, unreasonable, and impossible. It shows that the spirit is evolving its latent powers through the various processes of life, and that each species adds something to the sum total of progress. From the standpoint of occult philosophy we know that rebirth is an additional factor in the scheme of evolution. Rightly interpreted in the light of the facts of evolution and rebirth the Bible becomes a living, pulsating thing of hope instead of a series of formulas of dogmatism and despair. The young people of the present day are having a particularly hard time to keep their religious faith, but the doctrine of evolution comes to their aid in a most substantial manner, and the coming generation is perceiving that this aid is real and not a snare of the devil as the fundamentalists would have them believe."

Rebirth is one of the most beautiful truths taught by the Master. We find it manifest everywhere, both in man and in nature. We find it mentioned in the Bible, but often under a veiled reference. It was a subject that was frequently discussed by the Master and His disciples. This wonderful truth as well as many others could not be understood by the multitudes, so we find the Master teaching in parables. The hidden symbols were only revealed to those who had reached the higher understanding. Those in the lower grades of God's training school could no more understand these wonderful truths than could a child from the kindergarten understand the work of the higher grades. Jesus knew that he was planting a seed that would take root and flourish. He knew that the inner perception of the truth of rebirth was a light shining within man, but that man comprehended it not. He knew that the time would come when it would be understood by the masses, but that such understanding must come through sacrifice and service, and that it must be merited.

Some come to earth life in the slums and others in palaces. God's training school is graded similarly to our public schools. Therefore it could not be possible to work through all the grades in one earth life any more than for the child to work through all the grades in one school year. Most of us have heard the expression that we bring nothing with us at birth and that we can take nothing with us at our passing. But we surely do bring with us what we have learned in previous lives. Wonderful heritage, is it not? The law of rebirth generates love and takes away all fear. We do not fear God as we may have been taught to do in childhood and which is often the result of bitter experiences, for we have learned that God is love, and we have come to the place where we actually know it. We can now truly say, "Oh death, where is thy sting; oh grave, where is thy victory?"

Surely we must recognize the divine love and wisdom which provided the training school of earthly life for the advancement of man. God's love is great for his children, and He knew that experience was the only way by which we could reach perfection. All nature teaches us rebirth. There is a constant action in the universe whereby we see the old dropping off and the new coming forth at the same time. On the same tree we find green fruit, ripe fruit, perfect and imperfect fruit, which fact is symbolical of the progress of man. We are all a part of God just as much as the leaves, blossoms, and fruit are a part of the tree, all manifesting in different grades toward perfection.

Consider the lilies of the field, how they grow, each year coming forth in rebirth from the same root or bulb. We plant a seed, and there comes forth a plant of its kind. If we open a seed, we shall find an embryonic plant or tree sleeping within its matrix exactly as the child sleeps in the matrix of the mother, each waiting for the right conditions before coming forth, a beautiful living thing. We find this difference between

plant and man: The plant comes forth in its purity, reaching forth to the light, while man runs to and fro chasing happiness, when all the time it is within him just as the beauty of the flower lies latent within the plant.

Man has the key to the whole mighty plan of God within himself, and when he becomes conscious of the light within, he knows that he possesses that key. He can then see the law of rebirth made manifest in all the earth. He can then feel and hear the inner processes of rebirth taking place within the matrix of our vibrating, pulsating mother earth. He becomes so in tune with the Infinite that he feels and sees all the workings of God's mighty plan. He knows!

So with your life. What you are now experiencing you have created for yourself. What good you have sown is now coming to you, in measure pressed down and running over. What evil you have done is to be worked out, overcome, and destroyed by good thoughts and deeds. How important then that every one of your thoughts be harmonious in order that the future, as it unfolds, may be likewise. Your future is like the picture which unfolds upon the motion picture screen. Scene after scene is the depicting of those situations which you, yourself, have created. Are you thrown into association with people who are unkind and unloving, people who harass you or make life miserable for you? Then be sure that you, yourself, have been unloving to others, either in this life or in former lives; otherwise such a condition would never have come into your life.

Your future is like the picture which a master mind paints upon canvas or builds with mosaics. Did you ever look upon a wonderful piece of mosaic work and think of the thousands of tiny stones required for the picture? The master mind when creating that wonderful work did not cast aside any stone because it would not fit a particular place. He knew in time it would be required. So with you. Why not make sure that each

and every thought from now on is as beautiful, harmonious, and God-like as it is possible for you to make it in order that you may piece together a beautiful mosaic of that which is kind and loving and which will fit into the harmonious whole of human life? Each tiny thought (stone) is ready to fit somewhere into the picture which is to be your future.

Were one to pause and look into the past, perhaps he would recall words spoken to him when a child which he did not understand. They perhaps mystified him. But as the child gained in knowledge and understanding, he found these ideas very necessary to have in order to express himself. So it is with all the

human race. Sooner or later all will understand the mystery of life. One thing comforts us: it is this, that earnest striving for perfection will eventually bring forth perfection. It is simply a matter of evolution.

Have you ever stood upon the seashore and watched the incoming tide? As with the tide, so it is with the human race: at each flow of the tide humanity rises higher. What one terms perfection now, later he may regard as a very imperfect state of development. Who knows to what heights the soul may reach? The word "evolution" means *ever-up-ward*. And the doctrine of evolution is true—not false!

The Hermit's Golden Talisman

BY ANNA D. HOKE

ONCE UPON a time there was a man who became a hermit and a recluse. When, years before, he had walked within the world, his cold selfishness had won him no friends. Those whom he loved had betrayed his trust; therefore in bitterness of heart he had resolved that man no more should look upon his face.

He would live for himself and by himself. No one should say, "Come hither—go hence." He would ask nothing of the world, and naught to it would he give. In the ego of his heart he said: "I am sufficient unto myself."

Therefore by day he delved into the depths of the earth, and studied the alchemy of its metals. The secrets of rocks and stones he made his own. At night he turned the telescope upon the skies, and sought to read the mystery of the universe. At even, as one of old, he walked within his garden.

The years passed on. No one was the wiser for his wisdom, none the happier for his existence. Then came the time

when the silence about him was riven by a great cry. It followed him into the caverns of the earth where he spent his days in research. In the silent watches of the night and in the quiet of the evening its clamor assailed his ears. And he knew not what it was.

Strange and awful, it rushed through the air until his soul grew faint. Sad, heart-breaking, it never ceased to trouble him. No truisms of philosophy could shut it out. At last he took refuge in his garden. There, where all should have been peaceful and happy, it rose above the rustling of the leaves, the nodding of the flowers, the singing of the birds. Nowhere could he find peace.

"Come—come—come!" it seemed to say. When he failed to heed its summons, the sound grew more and more insistent, and the wailing never ceased.

He was glad when he saw an aged pilgrim, who was carrying a heavy burden, come the way which so long he had kept to himself alone.

"What are you doing here?" he

queried of the pilgrim. Strange indeed was the sound of his voice. "Why bear that heavy load upon your back? Lay it down, man, and find ease."

The pilgrim smiled, a smile sadder than tears.

"Dost thou think, oh recluse, that thus easily can we lay down our burdens and find rest? Thou perchance hast found an easy way in this thy hermitage. Like the lily of the field thou toilest not, neither dost thou spin—but hast thou found peace? Does not the Great Cry reach thy heart and fret thy soul even in this quiet vale?"

Eagerly the recluse knelt at his feet.

"Ay, but it has, oh pilgrim! Whence comes this terrible cry which is never stilled?"

The wanderer looked sadly at the kneeling figure. "And thou hast been given the call and heeded not! I may not tell thee what it is that thou hast heard which thou couldst not shut out in the fastnesses of the earth nor in the fairest glades of Eden. It is everywhere. Man must endure it, bear it as a cross while the undying note rings ever in his ears."

"But tell me," wailed the recluse, "how may I find rest and peace from this dreadful clamor?"

"There is only one way" said the pilgrim. "Gird up thy loins and go forth into the great world and search for the Golden Talisman, which will make it possible for thee to bear this awful note of woe in peace. With that in thy possession the Cry will turn into a sweet song of hope and redemption."

"I will go," answered the recluse. "Tell me where to search—in the palaces of the mighty or among the poor and lowly? Perchance I will find the Talisman on the heights of a rugged mountain or on a barren plane."

The pilgrim smiled. "'Tis anywhere and everywhere. Search thou among them all."

"And what shall I take with me?"

"Thyself is sufficient. When the

Great Cry speaks to a soul as it has spoken to thine, 'tis like an ancient altar reared to receive the sacrifice of a human heart; naught else may it accept."

"Take me with you, oh pilgrim! Teach me how to find the Golden Talisman, for the Great Cry is surging and roaring about me louder than the breakers of a mighty ocean."

Together they went forth. At last the pilgrim led him within the gates of a vast city.

"Toil here," he said, "for thy daily bread, searching for the Talisman as thou dost labor."

Within a dark and crowded sweatshop the wanderer was compelled to earn a scanty wage. The fetid odors, the stifling air nauseated him. Men and women upon whose faces were carved deep marks of sin and sorrow toiled at his side. Disease, suffering, and greed were in every foul breath they drew. When the long work hours were over, he shared the dark attics or filthy cellarways in which they slept.

"Why do you stay here?" he asked a woman who labored at his side. "Do you not know that somewhere there are gardens filled with trees and flowers, pure air and singing birds, and luscious fruits for food? Come! As I search for the Golden Talisman, I will lead you to better ways."

Dully the woman answered him. Her fingers dared not cease their toil as she spoke. "It would indeed be paradise. But I must stay here that I may be near my husband. I am glad to have even this to do."

"Take him with you," said the recluse.

Sorrowfully she answered: "I cannot; he is in prison. I love him, and the fairest spot on earth would be barren could I not from time to time look upon his face."

At last he left the sweatshop, and as a menial slaved within a palace. Heavy lay the crown upon the head of the ruler. Life for him was laid out in narrow,

rigid ways. He enjoyed less liberty than the meanest of his subjects.

"Why do you not throw the scepter aside," one asked him, "and live your life your own way?"

Eagerly the erstwhile recluse awaited the answer. "How can I?" said the king. "I love my people, and my life is theirs."

From the palace he went to the battle field, where he gave aid to the wounded and dying, never forgetting his search for the Golden Talisman, for the Great Cry sounded to his heart louder and louder with each passing scene.

A stalwart lad whose life blood was ebbing away, in whose eyes was the glaze of death, lay at his feet.

"Soldier," said the recluse, "you have youth and strength. The love of life is in your veins. Why have you sacrificed your all to be laid here by an unknown foe?"

A radiant look passed over the warrior's face. "I love my country and my flag," he said. Then he was dead.

The passing years found the searcher toiling in the deep mines beside men dull of understanding. He saw their souls and bodies dwarfed with ceaseless labor, endured since early childhood. They toiled in the breakers, to which they crept back old and feeble men, thankful indeed to have escaped a horrible death within the depths of the mine.

In the factories he worked by the side of children who toiled to keep starvation from those yet weaker than they—children who were born old, who never knew the joys of childhood, whose faces carried no more expression than the machinery which they guided with listless fingers. It was only when he touched the chords of their quivering hearts that he learned it was not for love of life or existence that they thus slaved, but for the love of some one else—a mother, brother, or sister whom they fed as it were with their life blood. This was a

passion he found in all places: love—love—love.

At last, an aged, trembling man, he wended his way back to his hermitage, there to await the last call. In his ears rang ever the Great Cry, yet to his awakened heart it no longer fretted with loud and fearful summons. He had given his all to lessen as best he could the pleading call. In those toil-worn, sacrificial years he had learned the secret which had baffled him in the dreadful past.

"'Twas the Great Call of human suffering and need," he said in reverent tones. "Love is the Golden Talisman which turns the note of grief and woe into a sweet song of hope and happiness. In service only is found the key which will unlock the door that opens into the House of Content."

To Thyself

A solemn proverb haunts my mind,
With meaning deep and vast:
The mill will never grind again
With waters that are past.

Take the lesson to thyself,
Loving heart and true;
Golden years are passing by,
Life is ebbing too.

Learn to make the most of life,
Lose no happy day;
Time can never bring thee back
Chances swept away.

Leave no tender word unsaid,
Love while life shall last;
The mill will never grind again
With waters that are past.

—Selected.

"He who envies another admits his own inferiority."

"Seldom was ever any knowledge given to keep, but to impart; the grace of this rich jewel is lost in concealment."

Habit and Custom Versus Experience

BY H.

(Continued from August)

HUR PERPLEXED student consulted his fellow church members; he laid his many perplexities before the pastor of the church of which he was a member. He sought instruction from several others who should have known something of this matter, being well advanced in years, but they knew nothing regarding it. He only made himself ridiculous according to their opinion, and what they were known to think had better remain unsaid.

He consulted two physicians, one of whom regarded him with observant watchfulness and said nothing. The other knew all of one side of it and nothing of the other; he knew insanity lay that way.

Many such experiences forced our friend to study the laws of nature, and he sought for some analogy which would assure him that the Path lay in the direction indicated, for he had already learned by experience the dangers of following the false lights of illusion. He also bought a few books which he had been taught to let severely alone by those who, he has now discovered, do not know a thing of what *lies beyond*. In this manner he eventually acquired an idea of rebirth, a word which he had never before heard of, representing a truth of which he had been utterly ignorant. This he considered a valuable find. It answered many very perplexing questions which the pastor could not answer. He carefully compared this new find with the "Straight Edge," his favorite book, the *New Testament*. From this time on his studies revealed many new and startling facts. But were they facts? This led to deeper study and to an intense degree of aspiration for realization.

Without recording many details which would be useless to others, we will pass

over several years of his experience in silence. He has gone about the matter methodically. He has taken the time necessary, for he happens to be a firm believer in eternal life instead of sempiternal existence. He is one of those who knows vaguely that he has been here before. He finds plenty of evidence that rebirth is a fact, and he finds no substantial evidence that it is otherwise. His decision was finally reached. Many worldly interests interfered, but all such things were made subordinate to the *One Thing*. He perfected all his arrangements relative to such affairs, and then he let go and took the plunge into an apparent void, a proceeding which his physician had informed him could but end in insanity. He found himself as substantial as before. He did have some experiences which left but a very narrow margin of safety — psychophysiological changes — but he found life more abundant. The whole world had changed, and it took him considerable time to become accustomed to this.

He had been undergoing the necessary preparation for crossing to the "other shore," but great perplexity was caused him by the "bridge" being missing by means of which crossing is made. He discovered later that the "bridge" was invisible only on account of ignorance regarding its properties and *use*, for *faith* is the bridge. And he also discovered that in some instances it had been intentionally obscured by those who knew its nature but who delighted in preventing others from crossing, being themselves unfit to cross.

After crossing he found himself living in two worlds, which seemed very strange to him for some time. Eventually he discovered several new phenomena and became accustomed to the new conditions, which included something of a third

world consciousness. He found himself hampered by several things which came across with him but things which were not deliberately brought with him, and he found that they did not belong in this new world he had entered; at least they were hampering and tended to hold him back. Now the question arose: How rid himself of them?

He had now progressed in his studies of the laws of nature to a point where certain matters regarding life in the plant, animal, and human kingdoms began to appear in logical sequence. He observed generation, birth, growth, death, and decay, and in all these he could perceive life and disintegration. And he perceived that while change is everywhere, life remains, is ever renewed, and in being renewed progresses.

He noticed certain correlations between the sun, the moon, and the seasons, and certain results produced by them in the various kingdoms. It occurred to him to study himself and observe things that he was experiencing in their relation to the sun and the moon, for he seemed to be carried hither and thither as by a tide whose laws or movement he in nowise understood.

This study and observation of nature, extending over a period of more than thirty years, more fruitful of wonders today than ever before, has revealed many things. This has been accompanied by a firm belief in the guiding influence of the Master, many times substantiated by peculiar manifestations.

Not only have new things been perceived, but the memory of things long past has been aroused by the same study and its various associations, because all the past is written in the Memory of Nature. She reveals these secrets to those who love her and who treat all her creatures with loving kindness. Nature has taught this man many of her secrets, but very few it seems when compared to what we may know.

Our friend was shown how the rising sun started the activity of certain forces

within himself which were dormant throughout the night. He discovered the periods of their greatest activity during the day, and observed their sinking into tranquility as that part of the surface of the earth where he was located rolled away from the sun. He learned much regarding the peculiar action of these forces within himself and of habits, thoughts, and emotions which seemed associated with the moon and which came forth from their lurking places as darkness approached. He observed their joining hands with the sun's array of forces at evening and at morning as if to toss him back and forth between them in cosmic sport. And he sought the reason for all this.

He observed the ebb and flow of differing forces within himself throughout the month. He learned from this the strength of the moon's influence upon him at different times during the month, and he learned something of the peculiar influence arising within himself when the moon was in conjunction with the sun. These were not tabulated, but they were used to some extent, a very limited extent, to cause a balanced effect. Slowly results became apparent, and the man began to know that he could rule his body.

But at a certain point in this experience when all seemed going well and he thought he had gained some mastery over the moon's influence, just as he began to feel certain that he had clearly in mind how to regard his body as subject to such influence, a most peculiar thing occurred. It is quite possible that you have discovered far more than this man found true, and that you will really be quite amused to observe that the writer seems to think he is recording something that is worth the reading. If such is the case, he will be in nowise disturbed, but will congratulate you on the progress you have made. If you have had more opportunities than he, resulting in greater understanding, more will be required of you.

To fully appreciate the facts, you must remember that to the man whose private affairs we are discussing all this was as some divine revelation; it was like being "God-taught."

What, then, was the "peculiar thing" which took place when the law of the moon's influence upon this man's body was in some degree mastered?

It is well illustrated by the parody on a poem which begins: "I stood on the bridge at midnight, as the clocks were striking the hour." The parody begins in this manner: "I stood on the bridge at midnight, and somebody moved the bridge." Something as startling happened, which had to be observed and studied out, and which, very briefly, is as follows:

The periods of the moon's influence shifted just when it was imagined by this friend of ours that he was getting the *moon under his feet*. Some one may ask: "What of it? The moon's influence is always shifting, and it shifts very rapidly." Those who jump at this conclusion will miss the point. We are speaking of a law of influence or a law of correspondence which had been constant for many years; a law which had been used by this man to some extent in overcoming habits, inclinations, traits of character, or whatever you may choose to term them, which had been brought over from the past. And this supposed law of constant influence, *the moon's influence*, shifted!

All those tendencies which had been rampant during the first half of the moon's period shifted to the last half, and all those which had seemed to be tranquil and beneficent during the last half correspondingly shifted to the first half. The explanation was, as it now appears, that the malefic influences had been subdued and brought under control, and that they were relegated to the old and dying phase of the moon.

The most surprising thing observed was as follows: Certain tranquil and pacific forces which had been associated

with the old moon appeared *to have become active powers*. They appeared to have joined hands with the Solar Powers in a work of regenerating the dense physical body of the man in question. That body was no longer tossed from one to the other as if in sport. Such was one result of studying the "Times and the Seasons."

However, nothing is stated as final nor as more than a part of the whole. It may be quite otherwise than what the writer assumes, but the following assumptions are set forth in concluding, and several deductions are obvious enough:

Study the influence of the moon and, with the solar influence in your favor, offset one phase of the moon against another within yourself and attain *balance*. When this is taking place, you may feel from month to month the regenerating forces reverse themselves within you, and it may be perceived that they pass from one vital center to another.

If during the years that are past one has sensed the awakening of some of these centers, one knows that the magnetic current passes *up* the back of the head and appears to stop at a point in the center of the forehead. When it reverses, it passes *down* the back side of the head. It will work in the throat, then down through the chest, and later may be felt changing things around in the digestive and assimilative tract, including the stomach. And it will make changes in the solar plexus, bringing it into harmony with the other centers. All this takes considerable time, and the end is not yet.

From this it may be perceived that this latter motion within a man is the reverse of the former motion, and that such reversal is closely associated with the reversal of the law of the moon's influence. A man then seems to stand in a new relation to the earth, the moon, and the sun. *Water has become the servant of fire*.

Most so-called evil tendencies in man follow the lunar changes in some regular order; which suggests many far-reaching questions regarding the nature of the moon, its strange influences, and the exact nature of its ruler.

The Christ, the highest Initiate of the Sun Period, therefore the First-born Son, is the spiritual ruler of this world and all therein, and He is also Regent of the sun. The moon's influence and its ruler also are earthy. They must be very wisely considered when "killing out" anything. In the case of the moon *Overcome* is the word to use; but of the Spiritual Son it is quite otherwise, for the magic word to be used is *Let*.

Man may rule all earthly influences, and he may rule the influence of the moon which operates against his spiritual welfare. But he will never rule the mystic solar influences. He may seek their assistance, and he is urged to do so, for in an occult sense they are God.

By searching out these things for yourself you will soon perceive that experience is for the express purpose of overcoming earthly things, which includes the moon influences. But you will discover that it cannot be done without the aid of the solar influences. And you will perceive that the solar influence, which is so closely identified with the Eternal Man, is the Christ which is within you; all of which is also cosmic. You will also discover the truth which is contained in these words: "*Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.*"

With all your getting, get understanding. You will then discover the inner teaching in the New Testament and in all other divine scriptures.

Habit and custom will then have been conquered.

And your experience will be: "Hid with Christ in God."

The Story of the Light

BY ETHNE RAYDEN

(Continued from August)

"**H**E LOOKS SAD and old," he thought. "I wonder why he is not happy. Little blind Marie is much happier than he is, and yet he can see all right, at least with his bodily eyes; and the colors that shine around him are quite lovely so that he ought to be able to see with his spirit eyes, but I don't believe he can."

The old father continued to study, turning over page after page of his book, and the little room was very still. After some time a servant entered, bringing the priest's supper on a tray. The candle was burning splendidly, tall and bright, with hardly a flicker, and he watched the old man munching his supper while continuing to read. It was growing late.

"I wonder if Marie is asleep yet," thought the candle.

At last the priest finished his supper and closed his book. He sighed deeply and took up the string of beads called a rosary, which he used to help him to pray. He walked over to the window and pulled back the curtain, letting a flood of moonlight into the room; then he evidently thought the light of the candle no longer necessary for he came over and put it out.

"Good! Now I'm off duty for a bit. I'll go and find Marie," thought the candle, and immediately found himself standing beside little Marie's bed. She was sound asleep, that is to say, her body lay curled up like a kitten into a most warm, comfortable little ball. The spirit

Marie was not there, as he could plainly see by the absence of her colors: there was hardly any light shining from her.

"Marie! Where are you? I want you!" cried the candle. No reply. He called again; then he thought hard to bring her to him, and was delighted when she at last appeared beside him.

"Where have you been, Marie?" he said. "I couldn't think myself to where you were, and it took quite a big, hard 'think' to bring you to me. Where have you been?"

"Do you know, light, I don't understand it at all," said little Marie wonderingly. "I opened my spirit eyes and saw such a glorious, shining road leading up and up. Sweet faces smiled at me, and I just ran up the road as fast as possible. Then—I don't remember anything about it except that I was never so happy in my life and I didn't really want to come back, little light, though I heard you call."

"Ah! I know how that feels," said the candle. "I feel that way myself when I am in the sun, and yet I don't know exactly what happens to me when I am there, either. It is quite a long time since I saw you: we only come back once a year, you know. What have you been doing in the past year?"

"Oh, I've seen wonderful things! I've been in the woods where the bluebells are like a lovely carpet, and I've seen the river flowing! I found a little boy whose spirit eyes are open, too, light. He is a cripple, and lies all day long on his bed, and can't run about at all; but he is so sweet and bright. I was talking to him one day, and he said that at night when he goes to sleep he has such beautiful dreams, and can walk and run, and sees lovely places. So I told him I did too. We often meet and go together, and it's so nice!"

"Well, can't you come with me tonight, Marie? I shall have to go back to my duties soon—I feel it in my light; but won't you come too? I'm the candle that burns on Father Anthony's table, and I must be ready in case he wants me again."

"Yes, I'll come with you, light," said Marie. "Dear old Father Anthony! I've never seen him, but I would just love to!"

"Come, then," said the candle; "think hard!" and the two stood side by side, close to the old priest's chair. He was leaning forward, gazing not out into the moonlit garden but into the dim room, his rosary between his fingers. He was not praying; he was just thinking deeply, his thin hands clasped, and his fine head silvery white in the moonbeams. As his unseen visitors followed the direction of his gaze, a faint light which was not moonlight seemed to grow in the room, and out of it, as though unfolded to their view, a picture came in faint, sweet colors: a dainty room filled with roses and sunshine and a fair young mother with her sturdy small son on her knee, both laughing and full of fun and joy.

"The eyes of his memory are open," whispered a moonbeam tenderly. "He is a little child once more, playing with his mother."

Slowly the picture faded, giving place to a crowded school playground and two strong, vigorous boys in terrific combat, while a ring of excited spectators urged them on. The old priest in the chair drew in his breath sharply, remembering the joy of that first fight. His blue eyes shone.

This picture in turn faded, and a snowy winter landscape took its place, with two tall lads (the boys who had fought so fiercely in the playground, several years older now, and evidently sworn friends) tramping along, skates in hand, in deep argument or conversation. The dark, strong face of the boy friend was a striking contrast to the fair, oversensitive, blue-eyed boy who now in his old age gazed back into the years.

The next picture was that of a laboratory, where many strange-shaped bottles and tubes stood upon the table, learned medical books outlined the walls, and these two inseparable companions studied together the great science of healing.

Earnest young men they looked, deep in their work, the dark face keen and stern, the fair one eager, flushed, and full of vitality, showing even then the power to feel too deeply all the joys and sorrows of life.

The next picture, evidently some years later, showed that one special Christmas lingered in the old man's memory, for a huge tree covered with lighted candles stood in a large room in which a merry party was gathering. The beloved friend of boyhood stood beside his wife, who held in her arms an infant daughter. His own mother, grown matronly with the years and wearing the white cap of widowhood, sat and knitted near the stove, while several young people laughed and chatted around her. Then in the picture the door opened, and there entered, clothed in white, a slim young girl. She stood for a second framed in the dark doorway, with the light of the many candles shining on her dress and hair. The old man leaned forward, his gleaming eyes fixed on that slender figure. She shut the door, lovingly and familiarly greeted those she knew, and was then led by her host to where he stood. The usual formal introduction took place; she raised her head and smiled and spoke to him. Hers was a lovely face. Many years had passed since he saw it that first time, but the heart of old Father Anthony must have thrilled once more at the memory of its strange beauty, for he stretched out his arms towards the picture. A low cry came from his lips: "Marie! oh, Marie!" and the tears were running down his face.

"Her name was the same as mine," whispered little Marie. "And, oh, light, hers was one of the sweet faces that smiled at me when I saw the shining road up which I went. She smiled and beckoned and called me so softly, and ran with me up the golden road tonight. She lives up there, somewhere that I can't seem to remember."

"Look! there is another picture," said the light: An old orchard filled with

bloom and sunshine; a young man whose face was full of joy and wonder; a young maid in whose beauty was surely too much of heaven, too little of earth, and on whose finger gleamed a flashing diamond ring. All the earth seemed to be rejoicing with spring and love and youth—truly a picture to linger a lifetime in one's memory. It faded slowly, and a strange hush seemed to fill the place where it had been. Then out of the dimness appeared a little white bed on which the girl lay sleeping, her hands filled with flowers, and a smile of heaven on her lips.

"Her light on earth went out," whispered the moonbeam. "It shines always in the heaven country, and she is very happy."

But for him who so greatly loved her the light of life seemed to go out, too. Father Anthony's face was hidden in his hands, and when he looked up again, the sweet, peaceful sleeper had vanished.

The next picture was that of the high altar of a church and a grief-stricken man kneeling quietly in prayer before it. On his face a great resolve was visible.

"He gave himself to God and became a priest," said the moonbeam. "He had no heart left for anything else after his promised wife had gone from him. For years we have watched him in his work, and the sunshine knows as well as we do how good and noble his life has been. His knowledge of medicine has helped many a sufferer, and his life as a priest has been truly unselfish and pure. But he has always mourned and suffered in secret, and that is why his spirit eyes have remained closed. Eyes that are veiled with tears of grief cannot open to the spirit world of joy and life.

"Couldn't somebody tell him how near she is and how easily he could be with her if only he would give up his sorrow?" asked little Marie.

"So few people understand these things, you see. *You* could try to tell him, child, for it is clear enough to you," said the moonbeam.

"Oh! I am only a little girl that is blind in the daytime. Would it do him any good if I tried to make him understand, do you think?"

"Why not?" said the light. "There, he's going to light my candle, so good-bye, Marie. Go back to bed now. I'll see you again soon." Then he floated up to do his duty, while the moonbeam went behind a cloud. Little Marie returned to her sleeping self in bed, and remembered nothing more till morning.

The following afternoon as Father Anthony was busy in his little garden, his old servant came out of the house leading a little blind girl by the hand.

"Here is Marie Klein to see you, Father. There, my dear, there is the garden seat; sit down." Having seen her safely seated, the old woman returned to the house, shaking her head and muttering, "Dear, dear, how sad to be blind! Thank the holy ones for sight!"

Father Anthony rose from the border he was weeding and drew off his gardening gloves, wondering what had brought this fair little girl to his garden. Children never feared him, for his extreme gentleness made fear or even shyness impossible, but they felt his hidden sorrow, and seldom came to him in their happy moments. Yet the little face under the sunbonnet looked very calm and happy. He was puzzled.

"You wanted to see me, my child?" he said, seating himself beside her. "Is there anything I can do for you?" Little Marie smiled and turned her face in the direction of the sad, kind voice.

"Dear Father Anthony, I'm little blind Marie, you know, at least that is what everybody calls me. And that is just what I came to tell you about. I can see when I'm asleep, *really* see, with my spirit eyes, Father, and I see such strange things!"

"They are dreams, little one, just dreams," said the old man, and he stroked her soft cheek with his finger.

"But the things I see are *real*," persisted the child. "I came to see you be-

cause I wanted to tell you about the other Marie, *your* Marie, Father."

She felt the old man start, and his voice sounded very deep and queer when he spoke again.

"What do you know of her? No one here knows anything of her. Who can have told a child like you?"

Very gently, realizing that in some way it hurt the old priest to speak of his life sorrow, Marie told him what she had seen the night before. With both her little hands holding one of his she described the sweet, joyous face of the girl who ran with her up the golden road.

"If you will only be *happy* and *know* that she is near and that you can see her for yourself, I am sure your eyes would open too, and you would know that it is just as I say, dear Father."

The old man sat silent for a long time, so long that Marie began to wonder if she should speak to him again to see if he were asleep. Presently, however, he sighed deeply and took her on his knee. He held her close to him, and she heard him saying to himself: "Truly, he hath hid these things from the wise and prudent and hath revealed them unto babes." Then he spoke to her very lovingly, words which Marie never forgot:

"Little one," he said, "it is quite true that I have grieved always and nursed my sorrow, and it has been a great sin, for what the good God does He does wisely and well. My sweet Marie had brought joy to many hearts, most of all to mine, and her work was done, her little span of time on earth was ended, so God took her to her own true home up the golden road. But I was rebellious, wicked, and have spent my life in regret and sorrow. May God forgive me! I will try to think of her as you have said, and perhaps, who knows, my eyes may yet be opened to see her as you have done."

He kissed the child's forehead and led her to the street.

"I know the way home Father. I know the village so well, you see. I never get lost," she said, so he let her go

and watched her walking slowly with outstretched hand towards her home. He was thinking deeply, and long after the child's little figure had disappeared he stood leaning over his garden gate with a tender light shining in his eyes.

The light, who during the day had been very busy with some other friends of his, returned to his place on Father Anthony's table in the evening. There was only a small piece of candle left for him to burn, but he made up for its shortness by the length of his flame, for he loved and pitied the old priest and rejoiced to be of service to him.

Father Anthony was writing a very long letter, and from where he stood the candle could easily read some of the sentences. Being only a light he saw no harm in taking a peep. The first part of the letter was hidden by the blotting paper, but what he read interested him greatly:

"—this extraordinary occurrence has naturally caused me considerable thought and earnest prayer. You, my dearest friend, who know all my life's history from our boyhood days could not have given a truer or more minute description of events long past. It is a miracle! With regard to the sweet child herself she is the unconscious means of revealing to me a great truth, namely, that life is truly deathless and that love and joy in the heart make earth and heaven one. From birth this little one has been blind, and my own skill and knowledge are far too rusty for me to attempt to decide if her blindness is curable or not. But you, who make a specialty of the eye, would you be willing, if it could be arranged, to make a thorough examination of this case and see if anything can be done to give her sight? Of course, I will —." The light, in his eagerness to read more, overbalanced, his tiny end of wick dipped down into the remains of his grease, and he went out suddenly.

In the darkness he watched the good Father groping for matches and another candle; but there came a call from the center of the light's being which every

light knows must be obeyed, so with a last look around the little room he floated up and entered his own place in the sun once more. What happens to lights up there belongs to those things we know very little about, because if we remembered all that went on in the sun or at the top of the golden road, we certainly shouldn't much want to come back and do our work in the world; or we might get discontented and less full of love and joy, so it is better as it is. Some day, when our lights go out, we shall certainly know and remember what is at the end of the golden road.

But the light did not forget Marie, and about a year later he paid her a visit, sitting on the pillow beside her as she lay sleeping one night. He called to her to wake up and talk to him. The spirit Marie woke up at once and greeted him with joy.

"I've come back again, you see," remarked the light. "I'm the flame that shines in the lamp on your table, and I am to be here for a week, seven nights, so we shall have plenty of chances to talk. But, now, tell me how you are getting on and what has been happening since I left."

"Oh, light, ever so many things have been happening, and I've been longing to tell you about it! cried Marie. "Dear old Father Anthony came one day and talked for a long time with Father and Mother, and then he asked me if I would go with him to a great city and let a very kind and clever man see if he could open my eyes so that I could see like other little girls. He said he would take great care of me and stay with me all the time, and if my eyes couldn't be made to see, he would just bring me safely home again to Mother. I really wanted Mother to go too, but she couldn't leave Father and Baby Brother, so Granny came with Father Anthony and me. Oh! it was all so strange! We went in a train, light, and I tried not to be frightened at the noise of it. Then we came to a great, strange place, and it was nearly as noisy as the train. But Granny and Father Anthony

took care of me and always let me hold on to one of them, so I didn't mind much.

I don't remember just all that happened to me, but a nice man with a very kind voice gave me some scent to smell, and it made me feel so funny, and I went to sleep for a *long* time, light. I don't know *how* long, because I went straight up the golden road and didn't know what went on. When I woke up, I was in bed, and my eyes were bandaged up very tightly. They felt rather sore and funny, and I had to keep very still. Father Anthony was so nice then. He told me all sorts of lovely stories and read to me out of books. Every night I went right up the golden road except one night, when I saw myself lying in a pretty bed in such a large room, with a big bandage on my eyes, and Father Anthony sitting talking with a tall old man with bright, dark eyes and a very merry face. And then one day they began to take off the bandages, and at last I found that I could really see, light, not only with my spirit eyes but *really*. So I'm not blind any more, and I'm having a lovely time now—games with all the other children and all sorts of fun!"

"And how is Father Anthony?" asked the light.

"Well," said Marie, "his voice isn't sad any more, and his eyes have a kind of shine in them as if he knew something very nice indeed, and I hear him singing often in his garden. He asked me a few days ago how I was enjoying life now, so I told him how happy I was in being able to see. He said: "So am I, little one, so am I. For me the sun is shining too, and I have dreams—dreams."

As surely as the pre-existing light created the eye whereby the light is seen; as surely as the primordial desire for growth created the digestive and assimilative system for the attainment of that end; as surely as thought existed before the brain was built, and still is building the brain for its expression; as surely as the mind is now forging ahead

and wresting the secrets from nature by the very force of its audacity; just so surely will the heart find a way to burst its bonds and gratify its longings. At present it is shackled by the dominant brain. Some day it will gather strength to burst its prison bars, and it will become a power greater than the mind.

—Max Heindel.

Just an Idea

BY HARRIET B. JONES

It was just an "idea," that was all that he had,

Columbus, those ages ago.

It was just an "idea," but we ought to be glad,

For it gave us our country, you know.

It was just an "idea" in George Stephenson's mind

When he saw the steam jostle the kettle,

But the railroad's made brothers of all humankind,

With its wonderful horses of metal.

It was just an "idea" Thomas Edison caught,

But the light without flame we got from it.

With another "idea" was the phonograph bought,

And the "movies" that came like a comet.

So next time you hear some one say with a sneer,

"I'll not pay for what's just an idea!"
Remind him there isn't a thing that he uses

That doesn't date back to this source he abuses.

And tell him there isn't a tool or machine That he handles, or works with, or ever has seen

But he'll find, if he troubles to trace it, began

As "just an idea" in the brain of a man.

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.

BY JOSEPH WILDAR

Einstein's "Relativity" and the Electronic Theory

Question:

From the standpoint of the Rosierucians do such scientific theories as that of Einstein and the Electronic Theory of the constitution of matter represent the facts? What is the Rosierucian attitude toward the scientists?

Answer:

The Rosierucians firmly believe in working with the scientists because the latter have a very definite and important work to do. Upon the scientists devolves the work of discovering the laws of nature as exemplified in chemistry, physics, etc. Upon the occult scientist devolves the duty of ascertaining the spiritual facts and forces which operate behind the scenes and so far as possible correlating occult science with material science. The occult scientist knows that matter is only spirit in a crystallized form, and that all the properties of matter are the result of the life and power in that crystallized spirit. The hierarchs of the Rosierucian Order, that is, the Elder Brothers, also many of the Lay Brothers, who have taken one or more of the Lesser Initiations, have progressed far in material science as well as spiritual science. At the present time, however, occult knowledge as publicly given out is in its most rudimentary stage. Those in charge of the Rosierucian Order have confined themselves to giving the spiritual facts regarding the higher planes and cosmology in general, and have not yet given out a detailed description of the con-

stitution of matter. The Rosierucian philosophy states, however, that electricity is a form or manifestation of spirit. Therefore it is easy to see that the material scientist is very near the truth in his theory that a material atom consists of a number of charges of negative electrical energy revolving about a nucleus of positive electricity, and that matter is merely a form of electrical energy. Einstein's basic theory that all manifestation, so far as it relates to the human mind, is dependent upon relativity is correct. (Actually the relativity of spirit and matter.) But his theory that the fourth dimension consists in time is not correct, although there is no time in the four-dimensional world.

The Occult Reason for the World War Question:

The late war cost about sixteen million lives, the great majority of them being those of the best kind and in early manhood. What is the occult explanation of this slaughter?

Answer:

The World War was due to the precipitation of the accumulated forces of hate and evil which had been generated during many past centuries. These forces had arrived at the point where ripe destiny required them to expend themselves. Inasmuch as humanity had not transmuted them, they had to find an outlet through the destructive agency of war. These evil forces were those of race hatred, individual selfishness, sensuality, vanity, fear, and misuse of the creative force. They were exactly analogous to the steam in a boiler. When the steam pressure rises above a certain

point, it must be either transmuted, that is, used up in running machinery, or it must escape through the safety valve, or it must blow up the boiler. Humanity had arrived at the blowing-up stage at the time of the Great War; in other words, the boiler burst. It could no longer contain these forces. But like the steam which has escaped through the blowing up of the boiler and which has been dissipated and become no longer capable of doing damage, so have these evil forces dissipated themselves. Therefore humanity may look forward to a more joyful period after the readjustment has been completed. However, it is extremely unfortunate that the method of transmutation was not employed in the matter of these forces instead of the destructive method of war.

The Etheric Breath Record

Question:

We are told that the reflecting ether contains a complete record of our environment, and that this record is transferred by means of the breath to the seed atom in the heart and to the vital body. Is not this record made by the ether itself independently of breathing it into the lungs? How about those pictures in our environment which may occur during the time that we are expiring air instead of breathing it in? Are they lost to us?

Answer:

The pictures of our environment are all around us in the ether continually and remain there indefinitely, but they can only be impressed upon the seed atom in the heart and the reflecting ether of the vital body by breathing in the ether containing them at the same time that we breathe in air. These pictures do not fade away between breaths, and when we take in a breath, that breath carries with it the picture of everything which has happened while we were expiring the preceding breath. Thus nothing is lost.

The Difference between Epochs and Revolutions

Question:

Is there any difference between the various Epochs (Polarian, Hyperborean, Lemurian, Atlantean, Aryan, etc.) and the revolutions of the Earth Period? For instance, is the Polarian Epoch the same thing as the first revolution?

Answer:

No, the Epochs are entirely distinct from the revolutions. Since we entered the Earth Period there have been three and one-half revolutions of our life wave around the seven globes of this Period. The Epochs are subdivisions of the lowest arc of the fourth revolution, that is, subdivisions of that portion of the fourth revolution which passes through Globe D. These Epochs all occur on Globe D in the diagram on page 197 of the "Cosmo-Conception." There is a correspondence, however, between the various Epochs and revolutions: the Polarian Epoch corresponds to the first or Saturn revolution, the Hyperborean Epoch to the second or Sun revolution, etc.

Bad Planetary Influences

Question:

Why is it that the planets should have a bad influence upon us? Where do these bad influences come from, and why are we handicapped by them?

Answer:

The planetary influences come from the Planetary Spirits of the various planets. When we do right and work forward in our evolution as it was designed that we should, we set constructive forces into operation and build thought forms of a constructive character. These forces and these thought forms then work in harmony with the vibrations from the Planetary Spirits, and the result is success and happiness. But when we do wrong and build thought forms of a destructive character and yield to emotions of a destructive

nature, then there is conflict between these thought forms and the vibrations of the Planetary Spirits. The result is that things go wrong and we get into trouble and make a failure of our lives apparently. But this is not the fault of the planetary vibrations; it is solely our own fault.

Evolution

Question:

It states in the Rosicrucian Philosophy that all beings, from the clod to man, will eventually reach God. Regarding the consciousness of mineral, plant, animal, and man, does each one stay on its own plane on its way to God or does the mineral evolve to plant, the plant to animal, and the animal to man? Will each of them develop a human consciousness?

Answer:

Each life wave, after completing its own individual work, graduates into the class next above. For instance, the virgin spirits ensouling the mineral will eventually graduate into the plant kingdom, those ensouling the plants will graduate into the animal kingdom, and those ensouling the animals will become human. Also, man will in process of time become superman.

Coue's System of Healing

Question:

Can you reconcile Coue's method of healing with the Rosicrucian teachings? He does not work with the will but solely with the imagination. Why does not the ego accomplish the healing itself instead of waiting until recovery is forced through the power of imagination?

Answer:

Coue's system consists in impressing the idea of health upon the subconscious mind by means of repeated oral affirmations. The subconscious mind directs the bodily processes, and when it is given a strong suggestion to do a certain thing, it proceeds to carry it out. The imagination is brought into play through the mental pictures created by the affirma-

tions. The ego, the higher self or three-fold spirit, depends upon the co-operation of the lower self, that is, the mind, desire body, vital body, and physical body in order to bring about healing, for each has a consciousness of its own. The lower self is a separate entity which is connected with the ego by the link of mind. The lower self can defy the higher if it chooses and thus frustrate healing, and it may do this unconsciously.

At this stage of evolution the ego does not have complete control of its vehicles; in fact, its control is far from perfect. It is the object of evolution to make the connection between the ego and the lower self closer and more complete, and to make the lower self accept the domination and direction of the higher self. Coue's system tends to establish a closer connection between them and greater co-operation so that the power of the ego may be brought to bear upon the lower vehicles and establish a condition of health in them.

The Ascension of Christ

Question:

Is the ascension of Christ recorded in the Memory of Nature? None of the Apostles makes any mention of the event, whereas one would suppose that if it had actually occurred, it would have been a great and outstanding event and would have been fully described.

Answer:

There was no ascension in the exoteric orthodox sense of the term. At the crucifixion the Christ Spirit gained access to the earth and became its indwelling spirit through the medium of the flowing blood. When the body of Jesus was placed in the sepulcher, the great spiritual force which had been imparted to its atoms by Christ caused it to disintegrate into the primordial elements in the course of a few hours. Therefore the body was not there when Mary came to the tomb. The ascension is merely a symbolical method of presenting these facts to the child mind of humanity.

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.

When May We Rule Our Stars?

BY MABEL C. TROTT

DURING THE few years in which I have studied astrology I have noted the lives lived by the natives of the horoscopical charts that have come under my inspection, to see just how far they were able to exercise their own free will and to just what extent "fate" seemed to take a hand. Fate, I could imagine, might be the work of one or more of the great Masters of Destiny, whose work it is to see that all obligations are met, that all past debts of whatsoever nature are paid. Every sowing calls for a reaping. Nature gives—and takes; promises—and demands. This is the law, and it must be fulfilled that the universe may maintain a balance. If this law were not enforced, there would be no order, and chaos would prevail.

While one is fulfilling his obligations, while he is paying that which he owes and that which is demanded by nature or fate, another, having met the demands of nature, having faithfully fulfilled the law, may be obtaining the reward promised and claiming the privilege, though maybe unconsciously, of exercising his

own free will. Of course, in the great cosmic plan there are those occupying every variety and combination, every grade and degree, of existence between these two extreme positions. The horoscopical chart is for the most part the correct record of the position occupied by the native thereof.

The signs on the angles register the extent of the freedom to act. The planetary aspects name the action and tell when and how it will be accomplished. The adverse aspects note the demands and payments to be made of whatsoever nature, and the beneficent aspects indicate the rewards earned and the privileges bestowed. The advantage taken of the privileges granted, especially in later life, may not be registered in the present nativity, but will be marked in the debit or credit column of the next or some following life. The closeness of the aspect marks the degree of either demand or privilege.

Fixed signs on the angles, and the planets exerting the most influence on

the life also in fixed signs, give the least latitude for the exercise of free will. If the aspects are good, life will be successful and happy apparently regardless of effort put forth by the native. He will be one of those people called "just naturally lucky, no matter what he does," by that portion of the world that is able to watch his progress through life. He must accept payment for services rendered in some past life, and he will do so joyfully and with a glad heart even though he may show a face of seemingly proud indifference to his success; and he may really be indifferent in some cases. There are souls far enough advanced so that they do not lay great stress on material successes granted in this one day of life. They have "learned to meet with Triumph and Disaster, and treat those two impostors just the same." Still to a certain extent most people must *feel* success. If a person did not feel it, the aspect would not be good.

One's success and happiness will be greater or less according to the closeness of the aspect which indicates it. If the planets are within one degree or less of a conjunction, sextile, or trine, the good denoted thereby will be very pronounced indeed; but if five or six degrees apart, or just applying to or separating from an aspect, it will be only moderate, or the capacity for the enjoyment of it will not be so great.

If the planetary aspects are squares and oppositions between planets in fixed signs and are exact or within a degree of being so, life will probably be very strenuous. But be assured also that the spirit who is living that life will be strong enough to bear that which is required of it, whether it be payment for past privileges claimed or only tests to try the strength of soul and body. The weaker spirit or he who does not owe a great debt will have his due measured out by planetary positions not so close.

If cardinal or common signs are on the angles, and the ruling planets are there-

in or in fixed signs and well aspected, there will be more freedom granted as to the exercise of individual will power. If the aspects are not so good or so close, and especially if Mercury is more or less afflicted, as is the case in most horoscopical charts in this present stage of evolution, the individual, while having the liberty to exercise his free will, will probably not have the ability to do so to any great extent, and will, therefore, be shoved along the path of life like a man on a chessboard. But even at that he will doubtless have many beneficial experiences.

Without doubt every close aspect will have its effect on some plane of his being, but it may not succeed in reaching down to the material plane. A thought, idea, or desire may come to him in accordance with the aspect; if it is something that *could* materialize but is not permitted to do so, there is an exercise of free will. Christ said, "If a man look upon a woman to lust after her, he hath committed adultery with her already in his heart." The horoscopical chart may record a tendency to licentiousness, though the material world may see no such tendency; and the fight may be fought and the victory won on the plane of desire. If that is accomplished, the horoscopical record has ceased to be correct: the native has ruled his stars.

I have seen one who had lived over his three score and ten years making ready for his departure. He was born with fixed signs on the angles and with the ruling planets in close squares and oppositions; yet at the close of life he went out satisfied that in many ways he had ruled his stars. I think, as I review his life by means of his horoscopical chart, that he was right; in many, many ways he did rule his stars. He probably entered this life with a great desire to accomplish certain things in a certain way, and the accomplishment of those things not being inimical to his soul development, he was permitted or aided, how-

ever we choose to look at it, to select the time for birth when the position of the heavenly bodies favored the fulfillment of his plans along these lines. At the same time there was an opportunity for side issues, as it were, to be thrust in. Holding tenaciously before his mind the idea that he wanted to be a material pioneer and travel always westward, always live on the frontier; carve out a place in the wilderness; clear land, improve, plant, and harvest; live close to the heart of nature and out of doors; and leave the surface of that part of the earth which he had occupied cultivated and refined and easier for the next occupant to wrest a living therefrom, he forgot to calculate as carefully for his family life. Through the planetary configurations affecting the family life of this man came the opportunity of the Masters of Destiny to allow the Law of Consequence to do its work. So while he worked out his soul's ambition through the squares and oppositions in his horoscope, he also reaped in family trouble a part at least of what he had sown in some previous existence.

Thus I have found it in the majority of charts, though perhaps in not so pronounced a manner as in this one. Nearly all middle class souls, those not far advanced along the path of evolution and yet not the most primitive nor the youngest, are given an opportunity to exercise almost absolute free will along certain lines in life, and along other certain lines they are apparently always bound down or hampered by "fate."

The youngest or most undeveloped souls as a rule will live along the lines indicated by their horoscopes, almost exactly. They are mere pieces on the chessboard of life, shoved about by circumstances or by some higher intelligence working for their ultimate development and advancement.

There is one chart with which I am acquainted that shows great latitude for the exercise of free will after middle life,

and it is marked out thus: The ascendant lies on the border line between a common and a cardinal sign. The sun is in a fixed sign and well fortified. The moon is in a fixed sign and afflicted. The characteristics of the cardinal, fixed, and common signs are all possessed by this soul. The obstacles to overcome, making for strength and soul growth, are shown by the moon. Mercury, afflicted, retrograde, and intercepted in Capricorn in the fourth house shows that home conditions are holding back opportunities till after middle life. Jupiter, who does not show his effects till late in life, is on the cusp of the fourth house but extremely well fortified. How has this worked out? As follows:

The knowledge of astrology was withheld from this individual till well on toward middle life. Then there was for a time the opportunity to study it but not the opportunity to practice it until some short paths marked out had been traversed and some obligations and duties taken up had been fulfilled. Had a knowledge of astrology been obtained in earlier life, a different path could have been followed, but in that case certain effects from a previous existence would have been held over to another life. But with the knowledge of astrology withheld till middle life things were shaped for the native to work out a lot of ripe destiny. Then when the opportunity came to study astrology and the choice of paths was clearly shown, the part of wisdom was simply to finish paying off the debts of destiny, then go on with a clean slate, and begin the full exercise of free will after life had been over half lived.

Of course there is a pessimistic way of looking at the question of the exercise of free will in connection with the horoscope. One might sarcastically remark that the native could always *want* to do what his chart said that he *would* do. An example follows:

"I am going to prove that there is noth-

ing much to astrology," said a friend of mine one day when I was asking her to postpone or entirely give up a certain journey. "Or, if there is anything to it," she continued, "I'll rule my stars by doing just what I choose, and show you that it will come out all right." "Yes," I replied, "you will be like the engineer that maintained that *he* would run his engine, and put on full steam instead of the brakes when going down a dangerous grade. Do you know what happened?"

"Oh, yes!" she said, "but can you deny that he *did* run the engine?"

"So will you," I maintained.

"So I *will*!" she said. "My money is in the bank, and I will be back here next fall."

"You will not be back for three years any way, and no one knows what is going to happen to the money. I am not wise enough to read that yet."

She went on the journey. She did not come back. The State Bank failed inside of two years, and she lost the savings of a lifetime. In her case she had arrived at a choice of paths. Had her knowledge of astrology and her faith in it as a science been great enough, she could easily have chosen the right and more profitable way. Yet even as it was perhaps there was some destiny being worked out which the amateur astrologer could not see and which will be of ultimate benefit in her case.

Another thing: I do not think that all of our exercise of free will is necessarily exerted on the material plane. That is, one person may use all of his active thought in regard to material things alone and let the things concerning character and the spirit go as they may; while another person may pay small heed as to how material things go, but exercise much forceful, creative thought and free will in regard to life on the higher planes or the spiritual life, which after all is very closely interwoven with life on the material plane. If an ego has

lived in the flesh before and will doubtless do so again, there may be a creative thought sent out, an exercise of free will, before the new embodiment is taken that will reach forward into the future and make its imprint upon the horoscopical chart that is to be. Often we see those about us who seem to have been forced into their present environment and probably were, while there are also those who are seemingly perfectly satisfied with their surroundings and the life they are living. It is not only possible but very likely probable that they chose their environment and the life that they knew would be lived therein.

The writer feels that she did so; and life has been a sorrowful and strenuous one so far. Yet as the years go on and lesson after lesson is learned, she feels more and more that this is the path she chose of her own free will while still on some other plane. There comes at times a feeling of exultant joy over a life being well lived—though looking at the life as it has been lived up to date, just from the material side, the world, I think, would judge it quite a failure. Often, I believe, the will is most exercised relative to life in the flesh before the horoscope is written in the heavens at birth.

Let me say that these are only hints regarding extreme tendencies and that there exists between these extremes any number of different combinations and degrees that must and will manifest on various planes. After studying one horoscope we should not be surprised nor disappointed on looking at another that we think might prove similar, to find it along most lines altogether different. I think herein often lies our failure in judgment. We study one chart, and feeling that we have learned that one, we strive to make the next one measure up to it. We forget that if we were to find two charts almost exactly alike, still if there were two or three degrees difference in the closeness of the aspects, the pathways of the two lives might be very far apart.

The Children of Virgo, 1925



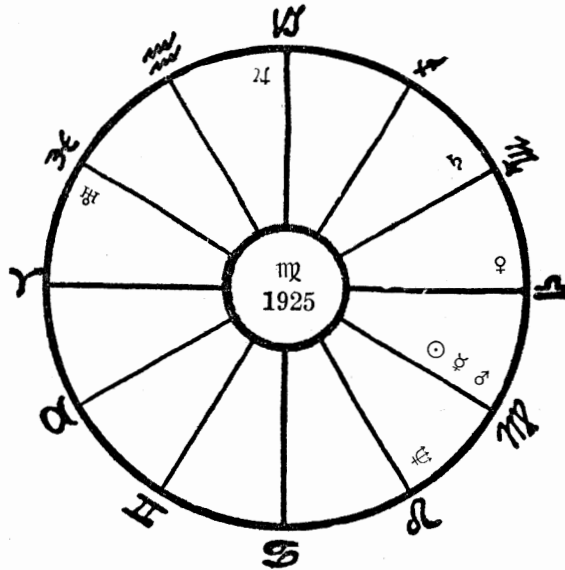
A Character Delineation of the Children Born between August 24th and September 23rd, inclusive, 1925.

The children born this year while the sun is passing through the sign of Virgo will not have the usual timidity of Virgo because Mars, the planet of aggression, is in conjunction with the sun in Virgo throughout the entire month. They will also largely come out victorious in their ambitions and desires, for the great giver of gifts, Jupiter, is in the persistent sign of Capricorn, making a sextile to the persevering Saturn in the determined sign of Scorpio.

Bible students are aware of the fact that the tribe of Zebulon was marshaled under the sign of Virgo, which is known as the "Haven of Ships." This tribe was renowned for its great fishing industry, and through this and commerce it amassed riches. Therefore it is not surprising to learn that the ruler of this sign, Mercury, stands for trade and that the children of Virgo are frequently merchants.

There is a higher side to these children, however, for Mercury, the ruler of this sign of the "Haven of Ships," is the messenger of the gods, and as such steers the storm-tossed soul into the haven of peace and happiness. Thus we find children under this sign becoming poets and priests, laboring to assist humanity in their evolution.

The Virgo person is essentially of a scientific and intellectual nature, very dextrous, shrewd, and practical. He is



slow to indulge spite, but once aroused it takes him a long time to get over his grievance. Negative aspects to planets in Virgo produce shiftlessness, which should be checked at an early age when it is easy to suppress the evil and bring out the good.

From the 5th to the 15th of September 1925, Venus, the planet of love, is sextile to Neptune in the sign of the heart, which

(Continued on page 227)

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.

ANABEL FLORENCE A.

Born Oct. 6, 1914. 11:45 P. M.

Lat. 48 N., Long. 123 W.

Cusps of the Houses:

10th house, Aries 9; 11th house, Taurus 17; 12th house, Gemini 28, Cancer intercepted; Ascendant Leo 0-7; 2nd house, Leo 19; 3rd house, Virgo 10.

Positions of the Planets:

Neptune 0-15 Leo; Sun 13-12 Libra; Mars 5-22 Scorpio; Mercury 6-41 Scorpio; Venus 27-52 Scorpio; Uranus 7-44 Aquarius, retrograde; Jupiter 12-27 Aquarius, retrograde; Moon 16-41 Taurus; Saturn 2-17 Cancer.

When viewing this chart the outstanding factors are seen to be seven planets in fixed signs and a fixed sign rising, which give a very determined nature and a strong will. With Mars, Mercury, and Venus in Scorpio we have positiveness, love of dominion, and a tendency towards pride.

Another striking feature is that all the aspects with the exception of two conjunctions are either trines or squares, which denotes power. Anabel will indeed be a very forceful little miss. She will have a mind endowed with much strength, which may be used either con-

structively or destructively. There will be no halfway measures with her. Her planets, being mainly in fixed and watery signs, show that passions and feelings are mixed for good or ill, with the result that moods may easily harden into virtues or their opposites.

Neptune in Leo on the ascendant will make the body very sensitive to the higher forces, and its trine to Venus will give a love of music. The planet of divinity, Neptune, is square to Mars and Mercury in the sign of Scorpio, which foreshadows psychic trouble if the creative force is misused. Very serious results would also follow should the native take up any negative spiritual development such as mediumship.

Due to the conjunction of Mars with Mercury Anabel will have a bright and forceful mind, but it may at times become bitter and sarcastic, especially in regard to religious matters, this being the result of the squares to Uranus and Neptune. This can be largely overcome by making use of Mercury's trine to Saturn in Cancer, which will make her stop and think before she speaks. The sun and Saturn are the best aspected planets, and their good gifts should be used to offset the possible inharmony indicated by the planets in Scorpio.

Anabel's health will largely depend upon her correct understanding of the

sacredness and beauty of the creative force. This should be taught to her now before the desire body is born. Then possible sorrows indicated by Mars and Mercury in Scorpio may be avoided. The ray of Venus may be blended with that of the planet of divinity, Neptune, by means of their trine, and by appealing to the higher self the heart will thus in time transmute the lower nature.

ROBERT W. E.

Born February 24, 1923, 9:28 A. M.,
Daylight Saving Time.

Lat. 40 N., Long. 84 W.

Cusps of the Houses:

10th house, Cancer 16; 11th house, Leo 19; 12th house, Virgo 19; Ascendant, Libra 13-51; 2nd house, Scorpio 11; 3rd house, Sagittarius 12.

Positions of the Planets:

Saturn 19-31 Libra, retrograde; Jupiter 18-59 Scorpio; Venus 19-47 Capricorn; Mercury 8-52 Aquarius; Sun 5-28 Pisces; Uranus 13-05 Pisces; Mars 25-06 Aries; Moon 18-4 Gemini; Neptune 16-17 Leo, retrograde.

In this chart the planets are well distributed, three of them being in cardinal signs, three in fixed, and three in common. The basic nature is "cardinal-air," due to cardinal signs being on the angles, the strong position of Saturn on the ascendant in the cardinal, airy sign of Libra, and the moon being in the airy sign of Gemini. "Cardinal-air" signifies initiative and intellectuality.

The sun and Mercury are unaspected, showing that the more pronounced characteristics will come from the moon, which as a result should receive considerable attention. Mercury, being unaspected, limits the reasoning power and expression, but this is compensated for, to a certain extent, by the aspects of its higher octave, Neptune.

Through the trine of Saturn to the moon in Gemini the mind is stabilized and there is some ability to write. The square of Saturn to Venus shows a tend-

ency to jealousy, which should be uprooted. Mars opposing Saturn from the 7th house indicates loss of public favor should Robert allow his temper to dominate him.

The moon in Gemini in the 9th house, sextile Mars in Aries, gives ability for successful public work in connection with philosophy or religion. The moon, being square to Uranus and ruler of the 10th house, shows social discredit should Robert indulge in unconventional conduct with the opposite sex. There being considerable literary ability, we advocate acquiring a good knowledge of science, religion, and philosophy so that Robert may express his ideas through the pen. Jupiter in the 2nd house and ruler of the third is trine to Uranus in the 5th house, that of publications, also sextile to Venus. This speaks very well for success in getting his manuscripts published, and indicates satisfactory compensation therefor.

VOCATIONAL

HENRY S.

Born August 23, 1910. 5:40 A. M.

Lat. 42 N., Long. 72 W.

Cusps of the Houses:

10th house, Gemini 1; 11th house, Cancer 6; 12th house, Leo 8; Ascendant, Virgo 5-40; 2nd house, Virgo 29; 3rd house, Libra 28, Scorpio intercepted.

Positions of the Planets:

Mars 11-02 Virgo; Mercury 25-32 Virgo; Jupiter 13-16 Libra; Uranus 21-52 Capricorn, retrograde; Moon 4-08 Aries; Saturn 6-36 Taurus, retrograde; Neptune 20-32 Cancer; Venus 5-07 Leo; Sun 29-24 Leo.

In examining this horoscope the first thing of importance that appears is the scarcity of aspects, for in the whole chart there are only six, Jupiter and the sun being unaspected. This shows that the activity given by the forces from the planets will be confined to a few channels of expression.

Four planets being in cardinal signs

and four in earthy signs we have a basic nature that gives a strong desire for material advancement. The ruler of the ascendant and midheaven, Mercury, being in the 1st house, essentially dignified, exalted, and making aspects to Uranus and Neptune, will have a marked influence in Henry's life. With the sun about to enter the sign of Virgo, and with Mars and Mercury, the latter being the ruler of Virgo, both in this sign, the central interest of this boy will be directed toward things ruled by the sign of Virgo. Virgo is an analytical, scientific, and literary sign, therefore Henry's education should be one of a scientific nature with a view to becoming a writer, possibly along scientific lines. With four planets in earthy signs he will be drawn particularly to the earthy element. He might become a prospector, surveyor, naturalist, mineralogist, or chemist. He has possibilities of becoming an assayer due to Mercury in Virgo, trine to the scientific Uranus in the sign of Capricorn, that of mines. Mars in Virgo also makes a trine to Saturn in Taurus. These aspects will give a keen, shrewd, deep, and penetrating mind, specially adapted for investigating the things of earth. They also give ability to organize companies and the faculty of handling men. These capacities are added to by the fact that Mercury is the ruler of the 10th house, that of the profession, and Uranus is in the 6th house, that of employers and employees. We would caution Henry to be careful in dealing with large corporations on account of the opposition of Uranus to Neptune. In such matters he should always trust more to his logic than to his intuition for Mercury makes a sextile to Neptune and a trine to Uranus, enabling him to arrive at correct conclusions by reasoning.

THE CHILDREN OF VIRGO, 1925.
(Continued from page 224)

will give children born at this period a deeply inspirational nature that will bal-

ance their intellectual side.

Children born from the 10th to the 22nd of September will have a severe lesson to learn, shown by the opposition of Uranus to both the sun and Mars. Due to these aspects they will tend to be very outspoken, quick of temper, and quick to give offense. There is also a tendency to disobedience. These inclinations should be carefully watched and mastered or they will cause serious trouble.

Having Mars in conjunction with the sun in Virgo these children will be of a very nervous nature, due to the quick action of their mentality. In order to maintain good health they should be brought as much as possible into contact with Mother Nature and not allowed to start their studies too young.

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Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

THE LEMURIAN RACE

(Continued from August)

- Q. How could the Lemurian do such work if he could not see the world about him?
- A. While it is true that man then could not see as we understand the term and as he now sees objects outside in space with his physical eyes, still, as the purest of our children are clairvoyant to this day while they remain in a state of sinless innocence, so the Lemurians, who were yet pure and innocent, possessed an internal perception which gave them a dim idea of the outward shape of an object. Moreover, this perception illumined the inner nature or soul quality of the object observed.
- Q. Why is innocence not synonymous with virtue?
- A. Innocence is the child of ignorance and cannot be maintained in a universe where the purpose of evolution is the acquisition of wisdom. To attain that end, a knowledge of good and evil, right and wrong, is essential, also choice of action.
- Q. What does man do when he ranges himself on the side of good and right?
- A. Having knowledge and choice he cultivates virtue and wisdom. If he succumbs to temptation and does wrong knowingly, he fosters vice.
- Q. Why is God's plan not to be brought to naught?
- A. Every act is a seed for the operation of the Law of Consequence. We reap what we sow. The weeds of wrong action bear flowers of sorrow and suffering, but when the seeds from them have fallen into a chastened heart, when they have been watered by the tears of repentance, virtue will eventually blossom forth. What blessed assurance that out of every evil thing we do good will eventually accrue! for in our Father's kingdom naught but good can endure.

THE FALL OF MAN

Q. What is meant by the "Fall" of man?

A. This is cabalistically described as the experience of one pair, but they of course represent humanity. The key is given in the verse where the messenger of the gods says to the woman: "In sorrow shalt thou bring forth children." The clue is also found in the sentence of death which was pronounced at that same time.

Q. What is said regarding the Fall?

A. The Fall with its consequent pain and suffering created a temporary state in which we see through a glass darkly, but we shall behold again face to face the God within and without, who is ever perceived by the pure in heart.

Q. Previous to the Fall what is observed?

A. The consciousness was not focused in the physical world. Man was un-

conscious of propagation, birth, and death.

Q. How was propagation regulated?

A. The angels (who have charge of and work in the vital body, the medium of propagation) regulated the propagative function and brought the sexes together at certain seasons of the year, using the solar and lunar forces at times when they produced conditions most propitious for fecundation. The union was achieved unconsciously by the participants at first, but later it produced a momentary physical cognition.

Q. What is related regarding gestation?

A. It caused no inconvenience and parturition was painless, the parents being plunged into deep sleep. Birth and death involved no break in the consciousness, and were therefore nonexistent to the Lemurian.

Q. What is said of the consciousness of the Lemurians?

A. Their consciousness was directed inward. They perceived physical things in a spiritual way as we perceive them in a dream, at which time all that we see is within ourselves.

Q. What happened when their consciousness was directed outward?

A. When "their eyes were opened" and their consciousness was directed outward toward the facts of the physical world, conditions were altered. Propagation was directed, not by the angels, but by man, who was ignorant of the operation of the sun and moon forces.

Q. How did man then use the sex function?

A. He abused it, using it for sense gratification, with the result that pain attended the process of child-bearing.

Q. What further happened to him?

A. His consciousness became focused in the physical world, although all

things did not appear to his vision with clearly defined outlines until the latter part of the Atlantean Epoch. He came by degrees to know death because of the break made in his consciousness when it was shifted to the higher worlds at death and back to the physical world at rebirth.

(To be continued)

New Double Index Edition of the Cosmo-Conception

The ninth edition of the *Rosicrucian Cosmo-Conception* will be off the press and ready for delivery about Sept. 15th. A very valuable feature of this edition will be the inclusion of TWO indexes. One of these is Mr. Heindel's original Topical Index, arranged by topics for class study. The other is a revised and enlarged Alphabetical Index, which includes about 25 pages more than the last edition, and which is now so complete that practically any item in the whole book can be located at a minute's notice.

Give your old edition away—put it in a library or hospital—and obtain a copy of the new one. You will find it well worth while.

The price of the new edition is \$2.00 postpaid, the same as the old one.

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

A CORRECTION

In October, 1924, we published in the "Rays" a poem sent in by one of our students, entitled, "Teach Me to Love," with the term "Selected" appended to indicate that the name of the author was unknown to us. We have recently learned that the poem was written by Louise Knight Wheatley and that it is the property of the Christian Science Publishing Society, by whom it was first published in 1908. We regret that due credit was not given at the time of our publication of the poem.

Children's Department

The Magic Glasses

BY KATE WIGGINS

TWO LITTLE girls were playing in the shade of a big horse chestnut tree in a pleasant garden. They were Dorothy and Mary, and each was an only child. They lived in neighboring houses, and each day Mary came to her friend's house to have lessons from Dorothy's governess. When lessons were done for the day, the two little girls often had games together before Mary left for her own home. This sunny summer morning they were acting, together with several dolls, a fairy story in a new book they had been reading. Now Dorothy always liked to arrange the playing of the games, to choose the parts and say how they should be acted; and gentle little Mary was generally quite willing to follow the lead of her friend, and play second part every time. But today when Dorothy said, "Now Mary, I am the Queen, and you must be the disobedient fairy," she was very surprised that Mary pouted and objected to the arrangement. "Oh, Dorothy!" she said, "do let me be Queen this time; you always choose the best part." But Dorothy, looking quite disagreeable, answered: "Well, I *do* think you are selfish! I thought of the game, and the story is out of *my* book." And so there they were, two cross looking little girls, neither willing to give in to the other.

Just then the sound of approaching footsteps made them look up, and there, coming towards them, was a sweet-faced, frail old lady followed by a maid carrying a garden chair and cushions. It was Dorothy's grandmother. At sight of her all trace of her disagreement with

Mary left the little girl. Jumping up eagerly from the grass she ran forward, and taking her grandmother's hand she led her toward the chestnut tree, saying: "Oh, I am so glad to see you, grandma! Come and rest in the shade." And she helped to arrange the cushions and settle the old lady comfortably.

Grandmamma lived with Dorothy and her parents, but the little girl did not see much of her, for she stayed in her own rooms, and was not often well enough to get out. But Dorothy loved to visit her as often as she was allowed; for the little girl always declared that she felt "good" when she was with Grandma. And Grandma could tell such pretty stories, and she had so many interesting tales to relate of other days!

Turning to her friend, Dorothy said: "We'll have Grandma for Queen, and we will be her subjects." Then looking fixedly at Grandma's face, Dorothy exclaimed: "Why, what queer glasses you are wearing today, Grandma! Are they magic ones?" with a merry laugh. Then she went on: "Please tell us a story, one about magic glasses. I'm sure there must be one."

"Little chatterbox!" said Grandma, smiling lovingly at the two bright faces looking up at her as the children knelt on the grass at her feet. "No, these are not magic glasses. The light today is too bright for my poor old eyes, and so I wear these tinted glasses to make the world a little dull, so that it doesn't hurt."

Dorothy looked round her thoughtfully at the gay flowers, the green grass,

the blue sky, and the bright sunshine that was making all the colors so vivid, and she said softly: "Poor Grandma, I am sorry!"

"But," said Grandma, "there *are* such things as magic spectacles, and you and I and all people wear them all the time."

"Is it just 'pretend,' or is it a 'really and truly' story?" said Dorothy, and she put her hand up to her face as though to see whether somehow or other glasses had suddenly appeared there.

"It is quite true," said Grandma smilingly, "though they are not glasses like these I wear, and though they cannot be seen by many people. But everyone can *feel* them."

"It sounds like a puzzle," said Mary; and Dorothy said: "Oh, do tell us, Grandma!"

"Suppose," went on Grandma, "that you were to look at everything and everybody through a veil of colored light, say, a rosy red one or a golden one. What difference would it make with what you saw?"

"Everything would be tinted with the color of the veil we looked through," said Mary; while Dorothy still wondered whether this was a story, after all.

"Though we may not see it, still many people *do* see it, and describe it to those who have not grown the right kind of sight," said Grandma. "Each one of us has a glowing veil of color spreading all round the body, and whatever the chief color of the veil, everything is tinted with that color when we look out through the veil."

"Does the world look different to different people then because of the different colors they look through?" asked Dorothy. And Mary said: "Please tell us how the veil is made. And why should each one be different from the rest?"

"It is made by our feelings, and that is why yours cannot be just like anyone else's," said Grandma. "When we have angry feelings, our veil shows flashes of bright red. Then looking out, we see

everything bathed in this fiery glow, and think the world a passionate, wrathful place. Besides, our red veil of anger reaches out to people whom we come near, and they are likely to feel it through their own veil and so become angry too. A person thinking selfish thoughts changes his veil to a muddy brown color, so that it is as though he saw the world through magic glasses which make everything very disagreeable indeed."

"And what about the good feelings?" said Dorothy. "They can change the colors too, can they not?"

"Ah, yes!" said Grandma, "loving, helpful thoughts are like spectacles of good magic. You have heard of people who wear rose colored spectacles? They are those who love so much that they make a beautiful rose colored veil of light all round themselves. Looking through it they see a beautiful world and beautiful people in their world, for everyone near them is wrapped around in a warm glow, and all are made to feel happy and loving because of it. The people who wear rose colored spectacles never see anything ugly or harmful anywhere. They see only the good and true. There is a story that tells how Jesus and His disciples once passed by the decaying body of a dead dog, and while the disciples showed their disgust at the sight of it, Jesus said, 'Pearls are not whiter than its teeth.'"

After a minute's silence Dorothy rose from the grass and, kissing her Grand-mamma, said: "Thank you, dear Grandma. Now I know why you always make me feel good."

And Grandma kissed both children, and left them to their play.

"There is no passion which steals into the heart more imperceptibly and covers itself under more disguises than pride."

"He who knows only his own side of the case knows little of that."

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and 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.

Some Principles of Healing

BY HENRIETTA BELDEN

THE PRINCIPAL object in writing this article lies in the hope that it may reach many who suffer with little hope of recovery.

It is encouraging to note how many doctors and scientists are beginning to acknowledge that right living and right eating play an important part in the prevention of disease. The noted surgeon, Dr. Charles H. Mayo of Rochester, Minnesota, in a recent address before a group of medical men made this statement:

“We have come to the conclusion that cancer has to do with the soil of the individual—the way he lives; and that it is not the germ of the disease itself but the poison produced by it that causes the cancer growth.” He further stated that the theory that cancer comes from overeating of certain kinds of food is incorrect, but that it is probably traceable to overeating in general and to the resulting poisons in the body system.

Thus far scientists have not succeeded in finding a cure for cancer nor for a multitude of other well known diseases that afflict mankind. But we must admire the strenuous efforts some of them are making to find a remedy for hu-

man ills even though they may not be using the best methods always.

Another encouraging sign is the awakening of the indifferent masses to a realization of their wrong methods of living and eating. Every disease, no matter with what name medical men may adorn it, is due to impurities in the body. The name merely indicates that in some place impurities are accumulating and forming an obstruction. The result may be ulcers, boils, tumors, or cancer. The clogged condition is the result of undigested or uneliminated unnatural food substances accumulated from the beginning of our lives.

Everyone knows that if a furnace is not cleaned regularly it soon becomes filled with clinkers which interfere with its efficiency. Now, the human body works on exactly the same principle. Undigested food accumulates and forms obstructions wherever it can find a lodging place. Overeating and wrong eating habits cripple the eliminative system so that it fails to carry off all waste matter, which then decays in the system.

The blood must convey all the necessary elements of nutrition to repair the

daily wear and tear of our system. The blood in turn is made from our food and drink, and it is therefore by no means a matter of indifference as to what we eat, how we eat, and how much we eat. The human body is composed of various elements, all of which are important in the growth and perpetuation of human life and in the performance of the various physiological functions of the organism. To enjoy perfect health and immunity from disease, our bodies must contain all these elements in their right proportions. A wrong proportion simply means sickness, a lack of balance. "Order is heaven's first law," and the Master said, "The kingdom of heaven is within you." Perfect health then simply means an orderly and harmonious kingdom.

The human body is an organism, and its efficiency is determined by the harmonious action of all its parts. When any part is out of balance, all the other parts are affected more or less. The one thing that destroys harmonious action more quickly than anything else is wrong eating. In the beginning man lived on fruit and herbs as nature intended that he should, and all went well with him until he ate "forbidden fruit." The people of today boast of their advancement and progress, but alas! when it comes to matters of health and right living we seem to be the worst of prodigals. We scorn the food that would keep us well and clean, and gluttonize on the husks that are wholly unfit for a human being. We toss away one of the greatest blessings of nature—good health, just for the sake of gratifying an ill trained palate. We deliberately go against reason, the greatest gift man can obtain in this life, and then wonder why our organism fails to function properly. The greater wonder is that it does not fail sooner.

The root of the trouble lies in the fact that the general masses do not know the true meaning of life and therefore do not know how to value it. The multitude

live to eat. Meat and drink are the chief aim and end of their existence. They have moved just one step above the lower kingdom and have learned to walk in an upright position, but the exercise of reason and self-control is still an unknown quantity. Gluttony is a continual diversion; intemperance a frequent delight. The cause of their ailments then is ignorance.

Shakespeare has truly said, "Ignorance is the curse of God, knowledge the wing wherewith we fly to heaven." Knowledge and understanding are the remedy for human ills. But knowledge comes only with effort, and it never applies itself.

One of the most common habits is inertia—resisting effort; dodging work. Many people will take infinite pains to dodge the truth when it would require only a little earnest effort to gain a bit of wisdom that might revolutionize their whole lives. There is only one thing that can move them to action, and that is pain. Most people like to avoid it, but it really is a friend in disguise. The glutton stops only when pain compels him and thus saves him from an untimely death. Pain tells us where the trouble lies and warns us of approaching danger. But how is this kind friend of nature treated? He is promptly stupefied with drugs—but the trouble increases. Pain is a virtue; but the cause of it most often is a vice, and most pain-killers are the curse of man because they do not cure.

Disease always indicates that we have, ignorantly or wilfully, acted contrary to nature's laws, which are the handiwork of the Creator. We shall continue to suffer until we learn to work in harmony with nature; to play in tune with the Infinite. The average person of today has yet to learn the sanctity of the human body. He seems to think that it is merely a machine to be driven at top speed. No one can be truly civilized and indulge in such physical desecration

as bolting his food, gluttonizing, sleeping in foul air, neglecting to exercise, or wearing unclean or unsuitable clothing.

All pain is the result of disobedience, and we shall continue to suffer until we learn to identify natural instinct with its divine Source. If we are honest with ourselves, we shall be grateful for the lessons which pain teaches us. After we have suffered pain, we learn how to stay well. Most people wear out their bodies with excesses while their brains decay because of stagnation. Severe illness holds the body still, after which the intellect becomes more active and often brings us to a realization of our lack of common sense. Pain is an eye-opener. Most people won't see until they suffer. They refuse to believe until they have tasted of the bitterness of pain.

Some one has wisely said, "Experience is a dear school, but fools will learn in no other." Conscience is the fruit of pain. It is stored up from life to life, and is our best friend and guide. A slack conscience simply indicates that the higher self is being thwarted. Disobedience is the keynote of pain, but pain is the guide post to better living and higher thinking.

The key to true brotherhood is sympathetic understanding. Before we can soothe the pain of another, we must have felt such pain ourselves. Fair weather brings many fair friends, but suffering binds them to us.

"Cleanliness is next to godliness" is an old proverb, and it would be equally true to say that cleanliness is the first step to healthfulness. A perfectly clean body tends to be perfectly balanced and all its parts tend to function properly.

Psychologists tell us that we are creatures of habit. Custom in time becomes second nature, and habit, in many things, gets the better of reason. The habits which cling to us longest are those formed in early life while we were in the most plastic stage of our development. Could every parent be made to realize

this important fact, the next generation might make greater progress in self-mastery. It is comparatively easy to cultivate good habits. Occasionally one meets one of those far-sighted mothers who realizes the sanctity and responsibility of motherhood, and it is a joy to behold her children, for no plant responds more quickly to proper cultivation than the human plant. No investment pays better returns than time and effort spent on the proper cultivation of a child. On the other hand, nowhere do trouble and sorrow thrive more readily than in the mind of a neglected child.

Many parents have an idea that if they furnish a sufficient quantity of food to feed the child, together with clothing and shelter, they have done their full duty. The truth of it is they have but scratched the surface. A generous quantity of the wrong food may at times be worse than none at all, and bolting it down post-haste or washing it down without mastication is equally bad. These things are the forerunners of disease and suffering in later life. This is gross wastefulness, both from the moral and the economical standpoint.

Our educational institutions are equally neglectful. Diet is scarcely thought of as a school subject. Most people think there is time enough to consider that subject when they have lost their health. We often hear it said, "An ounce of prevention is worth a pound of cure"; but most people prefer to pay for the cure even though they frequently fail to get cured. Such is the perversity of mankind. The ignorance among otherwise intelligent people regarding the preparation of foods and proper eating habits is simply appalling. Many teachers do not know proteins from carbohydrates, and of food combinations they are equally ignorant. The blind are leading the blind, and the result is disease.

Ruskin has truly said, "There is no wealth but life." The real wealth of a country consists in healthy men and

women and, not least, healthy children. The children of today are the men and women of tomorrow, and they will be no better than we teach them to be by example and precept.

Disease still exacts an enormous toll in shortened lives and diminished human efficiency, due largely to indifference and ignorance. It is the duty of those who know better to eliminate their part of this human waste. The well informed person knows that all that the doctors can do is to make it possible for the forces of nature to work unobstructed. The healing forces are within the body. But prevention of disease through intelligent and harmonious living is a far better way and costs much less.

One of the favorite games in America, one that has many players, is self-delusion. Many people take the ostrich for their model, bury their heads beneath a heap of favorite vices, and fondly hope that nature will look the other way when she passes by. But nature is never deceived. She is just and true in all her dealings, and since she gives her gifts justly, she has a right to expect us to use them rightly.

If a man should go to great trouble and expense to clean a well and then deliberately pour into it a bucketful of foul and polluted water, we should think him unbalanced. But thousands of people do something very similar day after day. They take purgatives of various kinds to cleanse the system, and at the very next meal pour down a mess of tea or coffee, dead animal flesh, white sugar, pastries, dressings, and spices. There isn't another animal in the whole kingdom so utterly irrational in habits of eating as the human animal.

We see sick and decrepit people all about us, but some people take it for granted that they themselves are never going to come to that. They blindly ignore the truth that "What a man soweth, that shall he also reap." The sowing and the reaping are some time apart, but

a harvest is always gathered sooner or later, and it is exactly in accordance with what we have sowed.

There are bad habits other than those of wrong eating which are equally injurious to health. Some of these are: depleting vitality through lack of proper rest; overworking mind or body, and thus overdrawing on strength; worrying, anxiety over imaginary troubles, and fretting over trifles; laziness; mental stagnation. All these things injure the body and cause it to deteriorate.

Still another cause of ill health is mental and emotional abuse. The healthy mind is calm at all times. It is kindly disposed toward all mankind and looks cheerfully and hopefully toward the future. Trials and difficulties come to all. They are the polishing substances provided by nature, but they disturb but little the mental peace of the person who lives harmoniously. Depressing thoughts, often induced by gases rising from fermenting food in the stomach, cause a gloomy state of mind and a sullen countenance.

Many people have an idea that right living is a painful affair, a sort of joy killer. Nothing can be farther from the truth. The person who lives the harmonious life finds true joy and happiness wherever he is. The outward life is always a reflection of the inner life. Harmony within means harmony without, and chaos within means misery without. That which most people regard as happiness is merely diversion or excitement—flying from one extreme to another. Such activity never satisfies, and in the end brings dissatisfaction and despair. Right living is much easier than wrong living, for all it costs is a little will power and a little transmuting of habits. Nothing will kill a bad habit more quickly than cultivating a good one right beside it. Selecting the worst habit first to begin operations upon is a good plan, for mastering the rest will then be easier.

The first essential toward right living is to face the facts. Let us look at ourselves just as we are at the core, where only the All-Seeing Eye can see. We may conceal some things from the world, but we can never conceal them from ourselves. Truth is a wonderful friend, but only the few care to cultivate that friend. Shakespeare has wisely said: Above all else to thine own self be true, for then thou canst not be false to any man. Until we admit our own mistakes and bad habits, we will not correct them, and no one else can correct them for us. Every one must work out his own salvation. That is one of the great privileges of life, for it means freedom. We may act any way we please, but every action brings its own reaction. We may build our house any way we please, but as we build it so will be our satisfaction or dissatisfaction from living in it. Building the house of health is simply following nature's plan, and that plan is always along the lines of simplicity, moderation, and common sense: the quality to be always the best; the quantity to be always enough, but never too much; the trimmings to be simple but satisfying; the lines to be straight and harmonious, not bulging in spots.

It has been said that architecture is frozen music. All of us are architects and builders. Just as some music is more pleasing than other music, so some buildings are more attractive than others. It all depends upon the builder and the material he puts into his building. We cannot convert pine into mahogany, but we can polish the pine so attractively that the beauty of it will adorn the name it bears. One common characteristic of all greatness is that it is true, free from all deception. That is the key to success in life. We must be noble and true within before we can act nobly without. Success in living comes from using oneself as nature intended. The measure of success is one's expansion of individuality. Only he is truly happy who is consciously

growing stronger, nobler, and wiser day by day.

The first step toward achievement in right living is to become educated from within outward. The inscription on a famous temple reads, "Man, Know Thyself." We might add today, Man, help thyself. If we really knew ourselves as we are, we could help ourselves more successfully. Could we but see ourselves as others see us, how quickly we would eradicate some of our cherished vices. Many people actually avoid getting acquainted with themselves. They dread solitude more than physical pain, and flee from a new idea as if it were a scorpion. Isolation is the birthplace of great ideas, great ideas are the forerunners of great achievements. To attain success we must first learn to stand alone, on our own feet, think for ourselves, cultivate insight and foresight, look into the future, commune with the Infinite, and find a reason for living. A definite purpose is the backbone of spirituality. Let us establish connection with the All-One. Then we shall carve our destiny as we wish it to be. When we are in contact with the higher forces, the Divine Purpose, we can move mountains.

When we build a house we see to it that we have a true foundation, straight walls, and a balanced roof. The same plan applies to the human house. We want a true heart, a sound body, a balanced mind. All these come to us when we live in harmony with nature's laws.

Rose Cross Lodge

Our new 20-room Lodge provides very comfortable accommodations for guests. It is fully equipped with shower and tub baths and electric light and heat. The food served in the cafeteria is entirely vegetarian. The Summer School is now being conducted and is open to all. Those interested in any of our work are invited to pay us a visit.

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

Vegetarian Menus

—BREAKFAST—

Stewed Apples
Fried Mush
Cereal Coffee or
Milk

—DINNER—

Cream of Cheese Soup
Baked Summer Squash
Rice
Brown Bread
Milk

—SUPPER—

Nut Salad
Whole Wheat Bread
Grape Layer Cake
Chocolate

Recipes

Fried Mush

Cut cold cornmeal mush in slices. Dip in egg beaten with two tablespoons of milk and a little salt. Roll in cracker crumbs, and fry in deep, hot oil. Serve with honey or syrup.

Baked Summer Squash

Cut out the stems from young summer squash. Place in a bake pan, and pour over them a small amount of hot water. Then transfer to the oven, and bake about one-half hour. When ready to serve, dress with a sauce of melted butter and a little salt and cream.

Cream of Cheese Soup

Boil together one quart of milk, one slice each of carrot and onion, and one blade or pinch of mace. Rub together two tablespoons each of butter and flour, add to the milk, and cook until smooth. Strain in the milk and juice of the vegetables. Add one heaping tablespoon of grated cheese, and stir three minutes. Take from the fire, add the yolks of two eggs well beaten, also salt and a little paprika, and serve at once. (It cannot be reheated).

Brown Bread

Two cups sweet milk, one cup of sour milk, one teaspoon salt, one small cup molasses, two and one-half cups graham flour, one cup white flour, two small teaspoons of soda sifted with the flour. Steam two and one-half hours, and bake one-half hour.

Nut Salad

One pound of assorted nuts chopped,

one cup of celery cut fine, one can of peas. Mix and add dressing made as follows: One teaspoon mustard, one teaspoon sugar, one-fourth teaspoon salt, boiling water to moisten; one-fourth cup melted butter, three lightly beaten eggs, three-fourths cup sweet milk, one-half cup lemon juice. Let come to a boil, beating all the time. Cool before using.

Grape Layer Cake

One egg, butter the size of an egg, one-half cup sweet milk, three-fourths cup sugar, two teaspoons baking powder sifted with one and one-half cups of flour, salt. Spread one-half the batter in an oiled tin, and cover thickly with grapes and sugar sufficient to sweeten them. Cover the grapes with the remainder of the batter. Bake till thoroughly done.

1926 Ephemeris Just Off the Press

Our Ephemeris for 1926 is now completed and ready for delivery. The latitudes of the planets are included as well as the longitudes and declinations. A superior ephemeris at the low price of 25 cents. Place your order now, and see what next year will have to offer you in the way of transiting planetary aids. Your copy will be mailed you immediately upon receipt of order.

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

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Denver, Colo., July 13, 1925.

Dear Friends:

I am happy to report that there is a great improvement in the condition of my lungs. It is simply marvelous the quick results obtained.

I am very grateful and send my blessing to the Invisible Ones and all those engaged in the good work.

Sincerely,

—B. C. V.

Wellington, N. Z., May 5th, 1925.

Dear Friends:

I am pleased to say that almost immediately upon writing you last week I was cured of the sharp, cutting pain in my chest. I may say that I had this cutting pain for over twelve months. I am now able to move my back more freely, and there is much less pain in my knees.

I am deeply grateful for the help you are giving me through the Invisible Helpers.

With many thanks for your loving help,

I am,

Yours gratefully,

—E. B.

Sierra Madre, Calif., Aug. 3, 1925.

Department of Healing,

Rosicrucian Fellowship,

Dear Friends:

I enclose herewith some handwriting from my mother. I believe you will find a very great improvement in her case. This is due almost entirely to your kindly help. The doctors said that she had demoniacal insanity. We have done nothing save to give her loving care, a little food, and plenty of rest and quietness.

As far as we can judge, mother is now fully normal except for a haziness in her mind over the events of the past two

weeks. She is quite weak physically, but can smile and talk with much of her accustomed vigor and animation.

It is impossible to put into words our gratitude for your loving service rendered to a family in deep distress. We will do everything in our power to carry this message to all who are ill and suffering, and may your great work be prospered and extended by the Infinite Father and all His loving ministers.

I salute you all affectionately and wish each one of you the greatest measure of true happiness and success.

Sincerely,

—W. W. A.

HEALING DATES

August 2— 8—15—22—29

September 4—11—19—25

October 2— 8—16—23—29

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.

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. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. 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

THE Summer School of Mt. Ecclesia College is at present the most prominent feature on Mt. Ecclesia. The interest of the students, who have been here six weeks, has not waned; in fact their enthusiasm has grown. Altogether forty-eight students have registered. The resident workers, of course, are not counted in this group. The workers have their evening classes during ten months of the year.

We have recently had a number of interesting visitors. Edward McManus, with his brother Joseph and Mrs. Garnett McManus, entertained us with a musical which was of an unusual nature and which was greatly enjoyed. We hope these friends will visit us again and give us the rare treat of hearing them. Mr. Philip Grell Sr. entertained us with two illustrated lectures, one on the Holy Mountains of the world and the other on the Orient and the Holy Land. Mr. Grell, accompanied by Mr. Manly P. Hall, encircled the globe in 1923, and brought back with him many pictures from the Holy Land and the Orient. He ended his talk by describing the latest of the holy mountains, Mt. Ecclesia. On August 1st Madame Louise D'Artell entertained us with one of her interesting healing concerts, which was accompanied by a talk on the healing power of music.

Mt. Ecclesia College will have its first Commencement exercises on the evening of August 21st. On the evening following we shall celebrate with a moonlight picnic and appropriate exercises in our eucalyptus grove. An open term of the Summer School of two weeks' length will be held after Commencement.

The writer will leave Headquarters on the morning of September 4th for a lecture tour of the East. The first stop will

be at Denver, where she expects to deliver three lectures, probably on the 9th, 10th, and 11th of September. She expects to arrive in Chicago about the 12th or 13th. We are unable to announce the exact dates on account of the uncertainty in railroad schedules. From Chicago she will proceed to St. Paul and Minneapolis. Time will not permit her to stop in all the cities where we have students, but only in those where there is an active Fellowship Center and where the members are able and willing to take charge of renting the halls and doing the advertising. It will not be possible for her to accept invitations to be entertained in homes or at luncheons, for in the twelve weeks to be devoted to the tour there will be much strenuous work. She expects to visit and lecture in fifteen cities in that short time. In order, however, to meet as many members personally as possible, it will be arranged to have one evening at each Center for a general reception and social. The lectures will be illustrated.

Before closing the writer would like to assure our friends that the earthquake in California which has been so advertised in the newspapers, did not touch San Diego County.

As the "Echoes" was ready to go to press, a most exciting thing occurred. Mt. Ecclesia will be in the movies! While the students and instructors were having their pictures taken for the School Annual, a car drove into the grounds with a moving picture camera and operator. My! you should have seen how anxious our students were to be movie actors! The beauty spots of Mt. Ecclesia will be shown in the film entitled "The Painted Trail," which will be shown in the Pantages theatre in Los Angeles in

a few weeks. The Pickwick stage line has also chosen our Temple and its beautiful surroundings as a setting for their stages, pictures of which are to be shown in this film.

Why We Are at Mt. Ecclesia

BY MARGARET D. THAXTON

I WONDER what it is that has brought each one of us to the Summer School at Mt. Ecclesia—what is back of it all. From what source did we obtain the information that we desired to come?

Let us analyze a bit. I can go back step by step in my life and recognize in each a reaching out for something, most of the time I knew not what. Sometimes I thought it was pleasure. As a child I thought it was toys, picnics, not to go to school, to do just as I pleased all the day long. As I grew into girlhood, I longed for pretty clothes and parties, and later on lots of attention from the boys. Then when womanhood came, I thought it was marriage. All of this time I was not deeply religious, but attended Sunday school and church regularly. But the church did not give me anything satisfactory. Then I entered something analogous to a cosmic night. I no longer did any of these things. Work was the only thing. I did not go out, I did very little reading, and I visited the theatre but seldom. Then I began to wonder what it was all about and why. I was just standing still, I could not go on.

Then, little by little, step by step, the unseen world was brought to my attention. I became aware that there was something to be learned which was very important to me, and slowly, oh! so slowly, the time approached when I was led to the place where the Rosicrucian teachings were being given out.

The all-wise Father knows that we are not ready to accept the Truth until the things of the world have ceased to attract us. When we are ready and truly longing for spiritual truth, then does He hear our cry, and then does the Teacher come. When we have humbled ourselves, when we have cast off every proud garment, when the ego within cries out against the flesh and yearns for spiritual light, then have we approached the footstool of the Almighty. But before we actually kneel there, we are shown the straight, narrow, and often perilous path which the neophyte must follow. Many of us have looked and trembled, for we have remembered: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Therefore when we examine ourselves to find out the real reason for our presence here at Mt. Ecclesia, let us be sure that at heart it is not a selfish purpose. Let us cultivate within ourselves a fervent desire to be of service to humanity, and not only to humanity but to our younger brothers, the lower life waves, also. May our work here at Mt. Ecclesia unite us in bonds of sympathy with every creature, human and animal.

The reason why we have come to Mt. Ecclesia is that we have been selected by the various Fellowship Centers to do a definite work. Therefore let us qualify. Everything is being done here to make it as easy as possible. We have an ideal place in which to work, and everyone, beginning with Mrs. Heindel, is putting forth an earnest effort to make it as pleasant for us as possible. I want to say that it is just about as near heaven here as it is possible to get on the physical plane. We are instruments to be used in spreading this wonderful Rosicrucian teaching. Let us become "self-conscious channels," and let us give out this teaching when we have the opportunity with all the fervor with which it is being given to us. Then our visit here this summer will indeed be fruitful.