

# RAYs FROM THE ROSE CROSS



## A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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**THE ROSICRUCIAN FELLOWSHIP**  
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## Another Session of Mt. Ecclesia College

A mid-year session of Mt. Ecclesia College will be conducted from Monday, Jan. 18th, 1926, until Friday, Feb. 26th, a total of six weeks. Instruction will be given in day classes, five days a week.

### *Teachers*

The teachers will be as announced in last month's issue, namely: Mrs. Max Heindel in Astro-Diagnosis and Healing; Dr. Franziska Lash in Anatomy and Physiology; and resident members of the Fellowship in the Rosierucian Philosophy, Astrology, and English.

### *Instructor in Public Speaking*

We have been fortunate in securing for our Public Speaking Department the services of Mr. W. H. Veatch, instructor in public speaking in the University of California. Mr. Veatch holds a Master's degree in Public Speaking from the University of Wisconsin. He was for five years head of the Public Speaking Department of Dakota Wesleyan University, and previous to that he was public speaking instructor in the Universities of Utah and Wisconsin. He is particularly well qualified to give our students entirely up-to-date instruction in all branches of this subject.

This school will be open to all who are interested in the subjects taught. It is particularly designed, however, to prepare lecturers and teachers to carry the Rosierucian message throughout the country. There is a great need of such lecturers and teachers at the present time.

Certificates of Credit will be issued to all those who take the courses in the school and pass the examinations. Those who wish to go outside of Local Centers to teach or lecture will be given Teachers' or Lecturers' Certificates when they have proved their qualifications and been accepted by the Board of Trustees.

### *Accommodations and Rates*

Students in the school may obtain accommodations at Mt. Ecclesia in small cottages at \$50.00 to \$55.00 per month, or in Rose Cross Lodge at \$65.00 per month, including board and heat in both cases.

Working for board and room will not be possible. A deposit of \$10 is required to secure accommodations; this will be applied on the first month's board. Students should bring all their Rosierucian books with them, as this will avoid the necessity of procuring new copies.

To either men or women who have qualifications for teaching or lecturing we offer as an inducement to do so a discount on the above rates of twenty per cent, provided they successfully complete the required work of the course and sign an agreement that when they return to their home towns they will start a class in the Rosierucian philosophy, or teach an existing class, or give a series of lectures on this subject.

### *Balmey Southern California*

This is the most ideal spot in the United States in which to spend the winter months. It may be quite feasible in many cases to combine a vacation with our course of study. This is an opportunity to prepare yourself to serve in the cause of human enlightenment. We hope that many will respond to the call. Write us for further particulars.

### *Schedule of Classes*

Hour	Mon.	Tues.	Wed.	Thurs.	Fri.
9- 9:50 A.M.	Philos. A	Philos. B	Philos. C	Philos. A	Philos. B.
10-10:50 A.M.	Jr. Astrol.	Sr. Astrol.	Keywords	Jr. Astrol.	Sr. Astrol.
11-11:50 A.M.		Physiol.	Physiol.	Physiol.	Astro-Diag.
2- 2:50 P.M.	English		Psychology		English
3- 4:30 P.M.		Pub. Spk.		Pub. Spk.	

*Mt. Ecclesia College,  
The Rosierucian Fellowship, Oceanside, California.*

# Current Topics

From the Rosicrucian Viewpoint

By JOSEPH DARROW

*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. Max Heindel, in the "Echoes" of June, 1913, stated that it was his aim to publish a periodical along these lines, and this department is devoted to carrying out this idea.*

## The World Court

THE matter of the World Court is now before the country in the present session of Congress. This is one of the most important matters which will be considered at this session. As to whether the United States becomes an adherent of the World Court or not will have no particular legal effect for the reason that at the present time we have the same access to this Court that we should have after becoming a member of it. In the latter case we should be under no greater obligation to bring matters before the Court than we are now. The principal effect which the action of the Senate will have in the matter will be

STANDING  
OF THE  
SENATE

to determine its own standing in the eyes of the American people. Since the United States for many years has been one of the foremost exponents of an international court of justice for the settlement of international disputes without recourse to war, it now remains to be seen whether the Senate will stand behind this well determined policy of the people, or whether it will repudiate it by refusing to become a member of the Court.

The United States has become a world power, and it is seeking world advantages. It must recognize the fact,

however, that being a world power and having world advantages carry world responsibilities. The attempt by some of our statesmen to corral all possible world advantages for the United States and at the same time side-step responsibilities represents a policy that will not work.

The World Court is independent of the League of Nations, although it was created by the League. It is a court to which matters between any two or more nations may be brought for settlement. Its judges constitute a tribunal of authority on international law. Those nations which adopt optional jurisdiction in the Court are not required to bring their difficulties with another nation before the Court unless they choose. The

OPTIONAL  
JURISDIC-  
TION

United States would be in this group. Therefore if the United States should join, it would be unhampered in any way from a legal standpoint.

The objections of those who oppose the Court are based on the idea that the United States should avoid all entangling alliances with European nations and not be drawn into their squabbles. That is all very good. However, if one is surrounded by a lot of quarrelsome neighbors who are sure to involve him in their quarrels, if he can act as a peacemaker and prevent those quarrels from becoming serious, he will improve his own situation as well as theirs. Then it is worth while to mix in in that capacity.

Through the great inventions of the present age such as those of the telegraph, telephone, printing press, radio, transatlantic liners and many others

## Current Topics

which make rapid communication possible with all parts of the world, the unity of the human race is being realized at a great rate. A policy of isolation can no longer be consistently followed. We have got to learn to live with our national neighbors and find out how to get along with them on amicable terms. Spiritually the human race is one, and the quicker it finds this out and adjusts its policies accordingly, the quicker it will come into a state of peace and harmony and general well-being. The old dog-in-the-manger attitude based on national hates and jealousies has got to go sooner or later, preferably sooner.

The World Court is a powerful instrument for helping forward this state of affairs. It is one of the greatest steps towards universal peace that has ever been taken. Incidentally it was largely designed under the direction of Elihu Root, former Secretary of State under President Roosevelt, and one of the most able statesmen that America has ever produced.

Enlightened public opinion, we are confident, will grasp the facts in the case, and demand that the United States take this important step toward universal peace.

### Curious Facts about Thinking and Speaking

**W**HICH is the greater faculty, thinking or speaking? Bruno Lessing, a writer for the *San Francisco Examiner*, comments upon the confused ideas on this subject, and in so doing criticises the sermon that a certain minister delivered in which occurred the following statement: "The mind is master of human speech; therefore speech is the most wonderful faculty of man." Mr. Lessing states that in his opinion speech is not the most important faculty of man, but rather it is the power of

thought, incidentally criticising the clergyman for misleading his hearers. He says: "Above all, the mind is master of human thought. Speech is far from being the most wonderful faculty of man. The greatest faculty of the mind is its power to think."

We are quite agreed with the fundamentals of Mr. Lessing's article, but the matter goes somewhat deeper. Let us examine both thought and speech in the light of esoteric philosophy and see what we find.

First, the mind does not do the thinking; instead it is done by the ego, the spirit, the real "I," which is behind the scenes, working through its MIND DOES instrument, the mind or NOT THINK mental body. The mental body at the present time is in its mineral stage. Relatively speaking, it is dead. An idea is the foundation of a thought. The ego itself generates the idea. This is projected down into the mind, where it clothes itself in mind stuff, thereby becoming a thought form. This sinks a little lower and encases itself in desire stuff, which gives incentive to carry out the action suggested by the idea. Then this composite thought and desire form is projected against the etheric brain, thereby setting the physical brain into vibration, and we have the phenomenon of thought. But it may be clearly seen from the preceding that the mind is only a link in the chain. It does not do the thinking; it merely furnishes the substance, the mind stuff, from which thoughts may be constructed.

Nevertheless, thought is creative to a certain extent, due to the fact that mind stuff is living. It is not inert material like wood or stone. Moreover, when it has been molded into a thought form, it becomes an intelligent entity, possessing, however, but the one idea that has been impressed upon it. A thought form may act as the archetype of a material form in the physical world, molding it in the

————— Current Topics —————

likeness of itself. Therefore thoughts may materialize, and thus "thoughts are things." Moreover, thought forms gravitate about from one mind to another, ever seeking to find the conditions through which they may materialize. These facts are the basis of most of the teachings of the metaphysical schools.

The living, intelligent entity which a thought form is, influences the minds with which it comes into contact and which are susceptible to its central idea. It acts upon those minds as a mental suggestion, and if they are negative or not set in the opposite direction, they may be influenced to carry out the idea which has thus been brought to them. But we have no right to coerce others mentally into doing what we wish to have them do. This is what we are doing, however, when we accompany our mental creations by the *demand* that they materialize for us. This constitutes mental assault and battery.

If the thought form succeeds in influencing people to give us what we have not earned, then it becomes a form of black magic—perhaps grey magic would be a better term for it. This carries a severe penalty with it—the usual penalty that overtakes the criminal, only a more drastic one. However, if we leave the materialization of our thought creations to the Agents of Destiny, without demand, they will materialize at the proper time and bring us all the good to which we are entitled. It is perfectly proper to construct the mental archetype of desired conditions, but we must not meddle with its materialization.

Now as to the matter of speech. This is directed by the ego through the mind. It is a most valuable mode of communication in our present undeveloped state. Eventually it will be replaced by thought projection, whereby we shall perceive another's thought without having to

wait for the slow, cumbersome formation of syllables. Speech, the word, is creative as well as thought. Speech creates a vibration, and thereby it has the power of molding matter, more particularly the matter of the finer planes of nature, that is, the ether of the etheric world, the desire stuff of the desire world, and the mind stuff of the mental world. Language is the product of the Race Spirits. Some time we shall have a universal language, but that will not come until we have manifested universal brotherhood to a far greater degree than we do at present.

We hear much about the sin against the Holy Ghost. The Holy Ghost is Jehovah, and the authors of the race languages, the Race Spirits, are under His jurisdiction. Thus speech is peculiarly a product of Jehovah. Therefore the misuse of language is a sin against the Holy Ghost. The other sin against the Holy Spirit is the misuse of the creative sex force. Language is constructed according to exact mathematical principles based on the laws of vibration. Although language is subject to growth, yet growth must always be along lines which harmonize with the laws of vibration. Any form of speech which does not follow these lines will not be permanent. Therefore we may see the necessity of using correct language.

The larynx, which is the principal organ of speech, is a creative organ. In later stages of evolution when man has become truly creative, we shall create living beings directly with the mind, and through the larynx, or the equivalent of it, we shall speak forms into existence.

The foregoing gives the foundation of both thought and speech. By knowing the relative positions of the two in the plan of evolution we may use them to much better advantage than the man who is not so informed.

# The Mystic Light

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all the mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

## The Failure

BY GLADYS RIVINGTON

By scoffs and taunts of foes beset,  
By questionings of friends assailed,  
The strong soul hurt and quivering,  
We find him—one who failed!

Then over weary senses falls  
The shadow of a Presence nigh.  
It seems as though the Master speaks:  
"The world may scoff—not I.

Bewildered, weary, sick of self,  
The proud heart humbled to the dust,  
He cries, "The task was hard, I failed;  
Lord, I betrayed the trust."

"I watch the strivings of your heart,  
I know the bitterness and pain,  
And from the soil of grief and hurt  
Success will bloom again.

The years of labor, love, and toil  
Through weakness made of no avail.  
"So much I hoped for—this the end;  
Oh, God, that I should fail!"

"I trod the way that you must go,  
I labored, strove, I died—and then  
My crowning sacrifice of love  
A failure seemed to men."

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## Forgotten by Death

### The Fate of the Black Magician

BY MAX HEINDEL

*(This article is taken from old stenographic notes and has never before been published. Editor.)*

**A**MONG ALL the facts of life there is one which cannot escape the notice of anyone. Among all the inequalities of life that we see around us there is one event which comes to

every one and from which none can escape, namely, death; for it comes to the rich and the poor, the young and the old. One of the first questions we ask ourselves when we begin to take life seriously is: Why must everyone die? Why this seeming curse to humanity? The Bible gives the story of how the Lucifer spirit tempted Eve, how through

the fall of mankind death came into the world as a curse, and how all humanity has been cursed since.

From the esoteric point of view death is not a curse. Indeed, it is quite the contrary; it is the greatest blessing. If there were no death and we were compelled to remain in these imperfect bodies, that would indeed be a curse, for we should be unable to make farther progress. When we look at it from the higher standpoint, we learn that each death gives us a chance to take up a new life, to take up the lessons unlearned. The going out into the higher worlds is the greatest possible blessing.

The curse that followed the transgression of Eve was pain in childbirth. Adam "knew" Eve, and Cain was born; Adam "knew" Eve, and Abel was born. We find the same expression when Mary said, "How can this be, seeing I know not a man?" Adam and Eve had eaten of the Tree of Knowledge, and thereby came to know good and evil. Had they eaten of the Tree of Life, they would have learned how to vitalize their etheric bodies, and thus would have become immortal at that time. Then there would have been no evolution, no rest between lives and the privilege of taking up life anew in a changed environment. We know how imperfect we are, and we can realize what a great blessing it is to lay aside the worn-out physical garment and later to be clothed with a newer, better vehicle.

The spirit is like the power driller: when it has all the steam behind it, it loses momentum and at times appears to stand still in order to gain new impetus. When the spirit comes down into this body, it gradually loses momentum. Through childhood, youth, and manhood it loses speed, and at last there comes a time when it loses its power over the body altogether. And so it was a blessing that humanity was driven out of the Garden, where otherwise they would have crystallized their imperfect vehicles, preventing further evolution.

Later there was "confusion of

tongues," and man forgot himself and thought only of the work of the world. In the confusion that followed he learned to take care of himself by degrees, learned to go out into the "wilderness" of the world. This is the pilgrimage of the soul into matter, where it wanders until it comes to the Temple of Solomon, the Temple of Wisdom. During his progress through the wilderness of the world man learns to take care of himself, to stand alone. It is through the knowledge thus attained that he gradually develops wisdom, that he becomes the one of whom it is said, "Him that overcometh will I make a pillar in the Temple of my God." It was impurity that drove man out of the Garden of Eden, and only when he learns to live a life of purity will he be restored to it.

The Cherubim are described as having been put on guard with a flaming sword when man was driven out, lest he eat of the Tree of Life and become immortal. They are the great creative hierarchy which had charge over the earth in the Sun Period, when the vital body germinated and the life spirit was awakened. Then commenced the long pilgrimage "through the wilderness" of matter. The Ark of the Covenant was the symbol of man in this migratory phase of his existence. During the pilgrimage in the wilderness the staves which were used to carry the Ark were always left in their places to show that it had no abiding place; but when it came to the temple made without sound of hammer, the Temple of Solomon, its pilgrimage was ended, and the staves were removed. The Israelites were always ready to move at a moment's notice, for the Cherubim hovered over their tabernacle as a cloud, and when the cloud moved the children of Israel journeyed; also in the place where the cloud abode, they, the children of Israel, pitched their tents.

In like manner humanity journeys along as pilgrims on the evolutionary path, striving life after life to regain their lost state, the state of mystic purity, and the abode where those who drove

them out will welcome them on their return, at which time the staves (the physical body) which are taken out at the end of each life, when they have become wearied, will be no more replaced. Had they been permitted to eat of the Tree of Life before their banishment from Eden, a return to their former state of purity would not have been possible.

White magic teaches how to eat of the Tree of Life, and make an *elixir vitae* by purification of the dense body while making oneself a living sacrifice through living the pure, selfless life; how to work along the lines of the mystical by purifying one's own lower nature, thereby taking away the stigma which comes from the improper use of the creative force. As light has shadow, so black magic shows by parasitism how to extract from another person the vital fluid, generally that of sex. The purer and holier the victim of the vampire, the greater the power derived. Whether it is known or not by those who practice theories of "regeneration by magnetism," these are all founded upon this fact of the black art. Frequently the victims are killed and their vital bodies absorbed by conscious vampires. Then the victim has no purgatorial life but dies as a child in the next life; later when this ego meets the vampire it feels an unreasonable fear and hatred of him.

Some modern teachers teach that spiritual powers are to be had without character, purity, or high motives being demanded. In such cases the power is derived from a source similar to the one just mentioned, and oftentimes the teacher has no sense of the far-reaching effect of his teaching. Again, these things are done with malice and forethought. The legend of the "Wandering Jew" tells what happens in such a case. The story as it comes to us is historical, nevertheless such stories are used only as pegs on which to hang spiritual allegories. Briefly told the story is as follows:

Cartaphilus, a servant of Pilate, gave

Christ a blow when he was led out to execution. The sentence pronounced upon him by the Christ was: "Thou shalt wander on the earth till I return." A prey to remorse, he has since wandered from land to land without being able to find a grave. He is reported to have appeared in different cities and countries at intervals; the last noted was England in 1830.

The nature of the lessons contained in such spiritual allegories changes from time to time in order to give to the humanity which is then evolving an example of the consequences which are sure to follow the particular vice to which they are most susceptible. The story of Herodias, Salome, and John the Baptist, for instance, sounds a warning note to those who are tempted to dabble with spiritual forces in order to gain powers to use for selfish purposes. This is a story which has to do with black magic. Herodias had made a practice of vampirizing her husband. Sometimes she had left him as dead on account of taking his vitality. She was the wife of Philip, a brother of the king. She separated from her husband, and induced the king to divorce his former wife and take her. It is here that she came into touch with John the Baptist, a holy and righteous man, and he, hearing of her, warned Herod that they were living in adultery. He was not afraid to speak to Herod, but Herod was afraid of him because of his hold on the people. However, Herod was induced by Herodias to capture John the Baptist and put him in prison. Herodias tried to get her husband to put John the Baptist to death, but found it impossible to get him to do so until she used stratagem. Salome, her daughter, was sent to dance before Herod. She was voluptuous and seductive. The king became infatuated with her, and promised her anything she would ask for. Salome, instructed by her mother, asked for the head of John the Baptist, although neither she nor Herod had any real desire to have anything to do with his murder. Herodias



took the head, and with the aid of incense performed magical rites over it with her son, afterwards absorbing the vital essence of John the Baptist.

Then something happened that they had not bargained for. There is a part of the body that becomes immortal, and of all that were born of woman, none was so great as John the Baptist. So when they had absorbed the essence of his body, they had gained an energy that would last for centuries. Having this essence within them they were forced to live on for ages, although a time came when they wished to pass on into the Great Beyond from which they had come. They were doomed to watch people grow from childhood to manhood, pass on to old age, and then go to the source whence they came. Generation after generation must pass, and still they must remain living on where everything was known yet where every one was strange to them.

Have you ever stood in a place where every landmark was familiar yet where there was not a face nor a soul that you knew? Returning to Europe about five or six years ago the speaker had a similar experience. The landmarks were there, but there wasn't a face nor a familiar soul left. Such a state makes one feel somewhat like the narrator in the famous ballad "Ben Bolt." We can only faintly imagine what a soul like that of Herodias must feel. It sees the nations rise to their prime, go into decadence, and fall, and still it wanders on.

There are a few such who are doomed to wander on like this—those who have prostituted the vital force by using it for vile purposes—and the curse which is placed upon them is used as a deterrent to those who would follow their example. Herodias was one whom this fate befell. So also was the "Wandering Jew." Dressed in her snake skins, symbolical of the dense body, Kundry is the allegorical personification of another. In Parsifal we hear her cry: "Oh, that I must tempt, and tempt! If he resist, he

will be victor; but I must tempt until some one comes who can resist. Oh, that I might sleep and never wake!"

The legend of the "Flying Dutchman" is a story portraying the fate of one doomed to wander for a certain offense. In this legend a daring sea captain, attempting to round the Cape of Good Hope during a terrific storm, opposes the laws of nature with his will, declaring that by fair means or foul he will round the cape, which he is permitted to do. But as a punishment for setting his will against the will of God he is condemned to sail the seas, being allowed to touch port only once in seven years until he is redeemed by love. His sin was compelling the nature forces to do his bidding, a thing most dangerous to do. In time he was redeemed by the love of a beautiful maiden called Centa. Similarly, it was the pure, chaste Parsifal who redeemed Kundry; the pure love redeemed the impure, for there is redemption for the worst sins that humanity can commit.

The one who has taken the vital elixir when he was not ready for it is in grave danger of being forgotten by death, but the taking of it can never happen to anyone who does not use black magic. In addition to those who are forgotten by death there are some who are willing to forego the rest between lives. These are they who in the past through spiritual alchemy have transmuted the dross in their lower vehicles into pure gold, which is a light that shines from within. It is this beautiful, spiritual color which emanates from every saint, the gold which is the transmuted red passion of the lower nature. When this work of purification has been accomplished, man can live in this radiant garment for centuries, loving, serving, and assisting his fellow man.

The Black Magician, by robbing his fellow man of his vital force, acquires continuity of life on the physical plane for a time, but in so doing he makes it impossible to transmute his lower self

into the higher self. He has formed a cleavage between the higher self and the lower, with which latter the mind has coalesced, and unless through the most strenuous efforts in many lives he re-establish this connection, his lower vehicles are doomed to destruction and he loses all the experience he has gained throughout all the past aeons by their use. The fate of the Black Magician is hinted at in the Greek legend where Argus, the All-seeing, reputed to have a hundred eyes, is decapitated by Mercury, the goddess of wisdom, for having used his spiritual sight as an aid in fettering others.

Such men as Count St. Germain, Cagliostro, and others who through selflessness have sought and found the Holy Grail are "forgotten by death" for the reason that they have the *life within* instead of without. Through their own efforts in the purification of their lower vehicles they have attained the exalted state of continuity of consciousness and

unity with their divine source. These men are constantly working in the world for the upliftment of their fellow man, stepping from one embodiment into another, whereupon they are known by another name, and in which embodiment they work until their mission in any particular locality has been performed. They do not pass out in death as we do, for having gained their union with the spirit they are able to prepare a new vehicle in which to perform their work when such a vehicle is needed. Their exalted attainment is the destiny of the human race. When we have made our choice, when we are sufficiently strong, when we have proved that we are ready to serve, when we are ready to assist our brother to carry his burden as well as to carry our own, then we have begun the transmutation of the lower vehicles into the higher; and whether we know it or not we have become to some extent co-workers with the Elder Brothers in the redemption of the human race.

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## As Ye Build

BY LISAVETA DANILOVNA HAMBLEDON

I  
**T**HE INTENSITY and closeness of my study had quite worn out my body, and so it was with the eagerness of relief that I arose from the study table, threw high the sash, and breathing deeply took a last admiring look at the jewel-bestudded heavens above before retiring to my welcome rest.

A transition seemed immediate from retiring, eager for rest, to an early walk down a fresh country road, dew-drenched and invitingly green. The first rosy fingers of dawn were lightly touching the opposite hills as I swung around a woody turn, and to my surprise almost ran into the open arms of Bruce Hampton, extended in joyous welcome!

My surprise was twofold, for we had neither seen nor heard of Bruce since

immediately before our country entered the World War, and because a certain fact had led my sisters and myself to believe he had passed out. Yet here he was! the same Bruce, even to the slight catch of his twisted knee. Bruce had been a dear friend to my two sisters and to me, and with him we had enjoyed all that the word "friendship" implies. A wonderful friend and a wonderfully lovable boy he had been. At the time when we first met him he was barely twenty-two, bereft of all he had held dear, and searching for an answer to the "Great Riddle." He had come into the lives of all three of us girls to stay forever dear in our memory. But as he had come from the Nowhere, so he disappeared into it. Often we had spoken of him, voicing the thought that always

a little empty spot would remain in our lives should we never see him again.

And here I had walked right into his open arms! In my great surprise I was aware only of his happy voice as he exclaimed: "And all three of you Winslow girls thought old Frederick Bruce Hampton never would come back—didn't you?"

"Oh!—but Bruce!" I exclaimed, "you know we always *hoped* you would! And where have you been? And—tell me about yourself," I cried eagerly. "Service—the trenches—and did you marry a French girl?"

"Ah! but she isn't a French girl," he laughed back. "Nothing short of a little blue-blooded American lady, right from old New York, and I'm going to take you to see her before we've finished this delightful journey."

"Oh, but Bruce, you talk just as foolishly as ever! I suppose you expect me to believe you've got her hidden in a tree trunk or a squirrel hole some place along the road here," I said, scanning the roadside.

"No, but we live right near—that is, when we're not real busy—"

I stoppered short, exclaiming: "Well! of all the stories! Do you expect me to believe you have lived near this place and I never knew it? And worst of all, if you did, what did you mean by not looking me up sooner?"

The expression on his face changed to his old tantalizing smile as he said: "Well, we do, and we have four of the finest little kiddies you ever saw!"

Here I sat down on a convenient rock, holding my sides in mock mirth, and said: "Here you meet me as of yore, but tell me you live here with a blue-blooded American lady and have four kiddies, while goodness knows I know everyone living within ten miles of this very spot! And then you make it still worse and unforgivable," I continued, frowning formidably, "by living here and not hunting me up sooner!"

Again his face changed, and rather wistfully he looked at me and said:

"But, Lona, I did come—many times—as soon as ever I could."

As in reply to my surprised expression he continued:

"I came often, but you were always so very busy, so busy living your life."

"But, Bruce!" I interrupted, "I was too busy for you? There's something amiss here. Please explain this to me. When did you come, and how was it that I never saw you? I assure you that I knew nothing of it."

"Yes," he said slowly, "it was only too apparent at first that you didn't see me; and then, puzzled and hurt, I came oftener and oftener, but you were so busy! But one time—surely you remember that!"

Realization slowly dawned upon me. Retreating slowly in wonderment I whispered: "But—I only saw you once and in a way that led us to believe you had passed out."

"I had passed out," he continued, smiling mysteriously. "At that time I had just glimpsed Truth and my real self, and I was so filled with joyous thanksgiving that you could not help but see me. I knew then too why you could not see me before, for I had drifted so long in grey, depressing gloom. And then *she* came! Strangest of all to me, through her I met you again, even as through you I met her."

"How?" I asked, bewildered and not comprehending his revelation.

Smiling patiently he continued: "The wonderful friendship given me by you and your sisters is the keynote to my whole story. As you know, after the loss of mother and her financial aid and lastly my sweetheart, the things in life I held most dear, black desolation overtook me, and I drifted west over the Rockies into your little city. By that time I had become an unwilling-willing atheist, which fact you all knew yet you were praying that I might find Divinity and Truth, while I was seeking to convince myself there was neither.

"Thus you girls met me upon the eve of my departure to the Mexican border

in 1916. All this you already know, but, what your sympathy and friendship, your understanding letters to a lonely, soul-darkened soldier boy on that desert border meant you can never know. Then when I returned, expecting nothing, I was welcomed by all three, happy at my return, opening the haven of your home to me! Your never tiring patience helped me to perceive truth and beauty! Only Those Who Record may know what you did for me.

"But as I drifted away again, untrained, to gain my bread and butter in a cruel world, what little glimmer of truth I had found as a reflection from your friendship left me, and I plunged again into utter despair. Then came our entrance into the war.

"I entered hospital training, not because I loved war; rather, *I loathed* it. But my very loathing drew me to it with a compelling force which I could not resist, and I could not stay away. Throwing myself to despair I enlisted. I should have been called at any rate, having seen former service. As time went on and the familiar training and drilling allowed my mind to relax, your faces would come to me, and the memory of the old sympathy and friendship opened up a vista of *service* to me. My way became clear. I sought to befriend and aid all that passed to the left or right because you had befriended me.

"Then came France and the hideous din of war. We were at the farthest outpost, bringing in wounded from a shelled dressing station up the line, stumbling through the darkness, when I heard a woman moan. Left behind by my companions, I turned back, creeping low, for the shells were falling near. Just as I reached the woman, a shell burst overhead. The men said I crept in, mangled, dragging the woman along beside me, unaware of where I was or what I was doing. She was wounded too but recovered shortly. She attended me through a long period of indistinct consciousness, during which I did not know that Janette was with me—"

"Janette!" I broke in, in amazement; "Janette—your former sweetheart?"

"Yes, Janette," he answered simply, and continued as if eager to finish his story. "Our hospital was bombed; we 'went west.' Janette was still with me, and I did not know what had happened."

"But—Bruce! You are alive! Not dead and—"

"No, not buried," he laughed, shortly. "There was nothing to bury after the bombing. In grey uncertainty I drifted, being free but not understanding. That was when I came to you often. Of course I didn't understand then why I was drawn to you. But as I couldn't make you see me, I began to think that perhaps I had passed out. Then Janette took me in hand. Through her beautiful patience and spirituality I again glimpsed Truth, and raised myself to the heights where your inner being vibrates—and you were enabled to see me."

Incredulity seized me, and with a slight shake as though to free myself of illusion I asked dully: "And so, then, you are over there?" Then a sudden tremor seized me, and excitedly I asked: "And I? What of me? Am I also—"

The old smile and familiar ring of his laugh cleared the waspy threads from my brain. "You'd not like that so well—would you? Well, rest assured, you're only over here for a short while. Your sincerity in study and research has not passed unnoticed, and I'm detailed in army style for that short time to take you about and help you in your investigations. I've spent much precious time already telling you about myself. However, you'd not have been satisfied otherwise."

"Oh!" I laughed, relieved. "But tell me, how about your body? You're still wearing army trousers and leggings, and your right knee still twists a little."

"That's because you see me with your preconceived earthly impressions in a reflected manner. I discarded those duds and the twisted knee as soon as Janette took me in hand and taught me that we wear imperfect bodies as long as

we regard them as such, but that when we raise our consciousness to a perception of the perfect, our bodies become perfect also. This holds true on earth as well as here," he added.

"Now you've come to what I want to know," I exclaimed with interest. Then with a laugh, "When am I to see Janette and those four fine kiddies?" But a thought struck me, and I said: "However, I thought there was no giving or taking in marriage on this side, and naturally therefore no begotten children!"

"And you're right," he replied. "I am sorry to have to let that rest now, but I must first take you through your other investigations before taking you to my home. Before we start I must tell you that the places you will see will only be their *reflection*, for you cannot very well enter into other people's heavens. But you may pass through their etheric reflections. So let us go!"

"Heavens?" I exclaimed.

"Yes, heavens," he answered. "Look well that you build a good one."

## II

Unobserved by me we had left the country road with its dewy foliage. The view ahead was one of dazzling lights and colors resembling the gorgeous aurora borealis of the northern lands, yet in some subtle, indescribable way as different from it as the wonderful tints of sunset are different from their reflection in a dim pool. I idly wondered if our northern lights might not be a reflection of these wonderful colors. Bruce seemed to know my thoughts for he answered smilingly: "There are many conjectures concerning the northern lights. To my knowledge but very few have found the real cause of them," but he said no more. The colors then began taking shape, and held me in absorbed attention. So fascinating was this wonderful display that I barely heard him say: "Remember, what you see is but the reflection."

The colors continued forming until there stood before us an odd structure of

innumerable planes, made entirely of large flat panels. My amazement grew as we passed through one of these panels and beheld ourselves surrounded by multitudinous mirrors, all placed so that a reflection in one would be cast back from each and every other one. I was puzzled that our own reflections were not to be seen in the mirrors.

Presently a stately woman with courtly mien entered the glittering arena. Bowing to the mirror directly before her she smiled her winsomest, extending her elegant arms and turning and pivoting that she might scan every line of her lovely figure. Gently, lightly, and lovingly she caressed her cheek and throat, and patted and stroked her wonderful golden hair. Ever smiling, bowing, and curtsying to each mirror in turn, then to them at random, she seemed blissfully unaware of our presence and to accept her many reflections as a great audience of admirers whom she was pleased to charm with her loveliness, beauty and sparkling coquetry. Laughing joyously, turning, and primping, she was supremely happy in gazing upon her own beauty. After endless curtsies and self-admiration a slight shadow of discontent crept over her charming features, and discontent reflected itself from all the many mirrors. Discontent was soon displaced by disgust—a disgust that reflected itself over and over, wearily, hundreds upon hundreds of times; a disgust which ate to the core of her heart. Her features rallied in haughty scorn, which the hundreds of reflections returned when gazing back upon her. Coupled with scorn came accusation—accusation of herself and her vanity. Scorned, reviled, and accused by her own reflections, the beauty swayed back and forth, gazing frantically to right and left, wringing her hands, excitedly seeking an outlet, but met on all sides by her own distraught images. Around and across the gorgeously glittering pavilion she paced, then ran, beating the air, wringing her hands, and sobbing.

As a great pity for this poor creature welled up in my heart so that I longed in some manner to comfort and aid her, the air, which had become fervid and turbulent, changed to a cooling freshness. The drooping beauty, startled by the change, stopped suddenly in the center of the pavilion, reaching with outstretched hands as if to catch an illusive something as a healing balm.

Bruce touched me lightly, and we withdrew by the same panel through which we had entered. The freshness without was a welcome relief. My mind had been stifled in the many-mirrored room, but now it resumed its former alertness, and I strove to find the meaning of what I had just beheld. Turning to Bruce I asked: "What was that place?"

"Heaven," he replied.

"Heaven!" I exclaimed, astonished. "Why that wasn't heaven—that was hell for the beautiful creature!"

A soft smile passed over his face. "It was *her* heaven"; and added, "but unwittingly her hell too."

"But how could one's heaven be one's hell?" I questioned in astonishment. "And how could she have both heaven and hell in one place?" I deemed myself, however, a poor student and very slow of perception.

Bruce knew what passed in my mind and replied: "Very few can understand that at first; in fact, many live through such experiences life after life before they understand. But as this is your first tour of investigation I am permitted to explain. This is a favor generally accorded only to those on their first tour. Old students are required to do their own work and find the purport of the things investigated."

"And how glad I am you are permitted to explain! The idea that one's heaven could also be his hell had never occurred to me, and I am still at a loss to understand. The beauty of the place we saw holds my interest too. And did one ever before behold so elegantly

charming and yet so disappointing a creature?"

"You have described her properly," Bruce rejoined, with a pleasant smile. "Her story is short. You have seen the heaven of a charming but intensely vain society beauty. She had become but a creature duped by flattery, praise, admiration, love of self, and her own charms. She built her heaven all too well, but not wisely, for she ensnared herself in her own trap, which in her life she set for the weaklings of both sexes, causing some of them loss of fortune, self-respect, and sanity. She built her heaven to be an eternity of self-admiration, building it so that no room was left for hell or expiation. But most cunningly her hell worked itself into the many leering images which face her when she seeks for an avenue of escape and can find none. So she has heaven and hell in one.

"She built for eternity, and has been there many, many centuries. She is not alone in such a heaven. Hers is but the prototype of the heavens of myriads of society women."

"Is there no help for her?" I queried in a low tone.

"Yes, her hell is her help, and such sympathy as you have given."

I started—"my sympathy?"

"Your sympathy," he continued, "for it reaches into her weary heart, stirring her to the sense of things beyond her vanity and creating a desire within her to contact the elusive something her hands could not grasp."

I was not able to turn this over in my mind before we came upon a large square paved with sharp jagged rocks, in the center of which stood a great mansion. A large man, lavishly dressed and bedecked with enormous jewels, passed us in a very brusque, businesslike manner.

"We will follow; note well," said Bruce as we fell into the man's gait.

He strode on as though elbowing through a large crowd which hemmed him in on all sides, hurrying to the house with keen anticipation written on his

features. We hurried to overtake him. As we entered the portals of the house, I noticed to my great amazement that it was constructed entirely of cold, hard steel. Unnoticed, as though we had been less than shadows, we passed with him into the one great chamber of which the interior of the house consisted.

Gold, gold, everywhere! Great heaps of gold piled about the room, gold in bins, on shelves, and cupboards stacked with gold; glittering heaps and chests full of it were everywhere about. A great greed filled the man's eyes, and his hands shook as he eagerly fingered the pieces, counting them, tossing them recklessly into the air, and at length throwing his body on the greater heaps in a delirium of lustful gratification.

A low moaning sound came faintly drifting through the heavily barred windows; lower still, then with increasing momentum, and rising to a wail, which trailed off into a smothered, heart-rending cry. The man did not notice it, and I glanced questioningly at Bruce.

"Another heaven—which proves a hell," he informed me as he led the way out over the square. "These jagged rocks," he continued, "are the barbs he used to keep the needy from his door. Many starved at the ruthless sweep of his hand, while he hoarded his tainted money, stolen from them through his supreme selfishness and greed during the recent war. He is called by some a 'Profiteer.' He is infinitely worse—a murderer of human heart and soul. The cry? He has not noticed it. It is the cry of a man left to perish when he wandered from the caravan, as the man whom we have just observed traveled post-haste over the desert to a deal which netted him millions. His heaven is made of gold, securely guarded by jagged rocks, bars, and steel—and he is enjoying it. But with each utterance the cry gains strength and in time he cannot elude it. He will be most awfully aware of it, and locked in his steel mansion, surrounded by impassable keen-edged boulders—these rocks too are growing—

he will cry out in anguish, offering his golden hoard and then his very being that he may be released to still the wailing, only to find his efforts futile until he has endured pang for pang the terrible suffering he has caused, and has learned pity for his fellow man."

"Oh, such a terrible, terrible experience!" I cried. "If these terrible things be heaven—pray, what then is hell?"

"Hell," answered Bruce with a pitying smile, "you could not bear to see. After all, this is only *his* heaven and *his* hell."

"But it frightens me!" I shuddered. "It has always seemed that a new life span would take care to mete out justice for past sins.

"And so it does. But one must first learn what he has inflicted before he knows what justice is. One who has caused such awful and untold suffering as this man has a terrible weight to balance off in the scales of Justice. Omar put it well when he wrote:

'Heaven, but the vision of fulfilled desire,  
Hell—the shadow of a soul on fire.'

"Those you have seen are living in ignorantly and selfishly constructed heavens. Everyone must start at the bottom before reaching the top rung of the ladder. These are the lower types of heaven. It was necessary for you to see the lower before you could see the higher."

"Come then! I am ready for the higher," I answered.

*(To be continued in two more installments.)*

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Lonesomeness is part of the cost of power. The higher you climb, the less you can hope for companionship. The heavier and the more immediate the responsibility, the less can a man delegate his tasks or escape his own mistakes.—*Shailer Mathews,*

## Training for Initiation

BY CHRISTINE CROSLAND TAYLOR

**T**HE ROSICRUCIAN Order! How often we have been thrilled by the very mention of this most mysterious Order of which so little is really known—and so much surmised. In the Middle Ages the doings of its adherents were shrouded in mystery, and many were the extraordinary stories which were circulated concerning its origin and purpose.

Now there are upon earth seven Schools of the Lesser Mysteries and five of the Greater Mysteries, and the whole are grouped under one Head who is called the Liberator. The exalted Beings who are the heads of the Mystery Schools constitute the Great White Lodge.

The Rosicrucian Order is one of the Schools of the Lesser Mysteries, and its teachings are particularly suited to the people of the Western World. The Elder Brothers of the Rose Cross are human but vastly exalted above our status. There are twelve Brothers and a thirteenth who is the Head. Only the Brothers have the right to use the name Rosicrucian.

Seven of the Brothers of the Rosicrucian Order go out into the world whenever occasion requires, appearing as men among men. They never influence anyone against his will, but only strengthen good wherever found. Five of the Brothers never leave the Temple of the Rose Cross—all their work is done from the inner worlds.

In these modern days there are many societies and lodges which claim to be associated with the exalted Rosicrucian Order and to offer a course of instruction. These, in so far as they are authentic, are doing good work, and are present manifestations of earlier activities of the Order started in earlier times.

There are, however, many imitations

of the genuine societies, but "by their works shall ye know them." For instance, no true Rosicrucian society will ever offer Initiation for a fee. Initiation is a spiritual experience and cannot be bought. If it could be, it would be cheap at a million pounds. Nor can spiritual instruction ever be put in the balance against money, although the student will give what he can afford towards the expenses of the organization of which he is a pupil.

A brand new start in the work of the Rosicrucian Order is represented by the Rosicrucian Fellowship, which was founded in 1909 for the Order by Max Heindel. It is a preparatory school for the Lesser Mysteries. The candidate of this School may go through a course of instruction, and may endeavor to earn the privilege of personal contact with the Elder Brothers.

The keyword of the Rose Cross is *Service*, and no listless, easy-going study or dreamy contemplation will suffice. The aspirant must himself become a servant to others in the highest sense of the word, and no one who is not serving with all his soul need expect individual instruction.

Those who take the Rosicrucian Fellowship course of instruction aspire to the following steps upon the path.

First, there is a preparatory course in the Rosicrucian philosophy. The Rosicrucian method aims to bring the candidate to compassion through knowledge. From the very start he is taught to perceive intellectually the *unity of each with all* so that he may put himself in tune with the Infinite, start to live the religious life, and thus become a true helper and worker in the divine kingdom of evolution. A knowledge of cosmic philosophy is not essential, but those who



follow the intellectual path, unlike the mystic, must have their reason satisfied before the Christ can be born within. It is an arduous task to cultivate the necessary compassion to blend with knowledge so that pride of intellect may not prove the downfall of the aspirant. The more knowledge we possess, the greater the condemnation if we do not use it rightly or if we keep it selfishly to ourselves instead of passing it on to others.

The second step is taken when the pupil becomes a regular student, receiving monthly instruction for a period of two years. At the end of this time if the aspirant is still faithful and eager to continue with his training, he may qualify for the third step, that of becoming a probationer.

Probationers receive private instruction for five years. They are given definite scientific teaching as to how to guard against the dangers of deception in the desire or astral world. An actual test is made before admitting them to the fourth step, that of becoming a disciple.

Probationers of the Rose Cross do not eat meat or fish. It is impossible to make satisfactory progress esoterically while doing this. Neither does the probationer use tobacco, alcohol, or habit-forming drugs. These dull spiritual perception. It is indeed difficult enough to progress toward the goal of Initiation without introducing self-made hindrances.

The candidate is taught to live a life of active service and love to others during the day. He must be pure in thought and deed so that he may qualify by merit to take his part as an Invisible Helper of the Rose Cross. Invisible Helpers are a band of workers who are under the guidance of the Elder Brothers of the Order. They help and heal the sick while out of their bodies during sleep.

When the probationer is admitted to discipleship, he is given individual instruction by the Elder Brothers, and is regularly prepared for Initiation under their guidance and protection.

The fifth step is that of becoming a

Lay Brother or Lay Sister. Lay Brothers and Sisters have received one or more Initiations in a Lesser Mystery School.

Initiation enables the pupil to both *see* and *function* in the invisible worlds at will. This is quite different from the case of the medium, who is an involuntary clairvoyant and dependent upon psychic conditions of various kinds before results can be obtained.

The Initiate can see in the invisible worlds at any time. His is a positive development; he is not dependent on any psychic condition nor does he use any negative methods. He can leave and enter his body at will, having been taught the method of doing so by the Elder Brothers. By his work of preparation the aspirant builds up a special vehicle in which to function. This is commonly known as the soul body or "golden wedding garment." It is composed of the two higher ethers of the etheric body (not the desire or astral body). It is built by loving acts of service to others. It helps to protect one against evil influences, and it will enable its owner to function on the higher planes which correspond to the number of Initiations he has taken, planes which the medium cannot contact because he has not yet built this special vehicle.

The Initiate is also able to read past events in the Memory of Nature, and to increasing extent as he takes further Initiations. The medium usually reads in the reflecting ether, and the pictures there are blurred and vague compared to those in the Memory of Nature found in the World of Thought.

When a considerable period of intensely zealous life as a visible helper of humanity has been lived by the aspirant, he evolves his soul body or golden wedding garment to such a degree that it commences to shine in the invisible world. This happens whether the aspirant is a pupil of an occult school or not.

A teacher is attracted by the luminosity of the pupil's invisible vehicles,

and he will show him how to use his latent powers and initiate him into the higher realms.

Initiation is an inward experience whereby the latent powers which have ripened within are changed to dynamic energy. Initiation teaches the pupil to use this so that he may give greater service to the world. Therefore the secrets of Initiation can never be bought nor revealed to any but those who qualify by a life of unselfishness and service, and who will only use their powers for the good of humanity as a whole.

The very first sentence spoken by the true Teacher or Initiator will carry conviction to the pupil, for being endowed with the consciousness that we shall all possess in the Jupiter Period, his words create in the listener's mind a series of pictures which accurately illustrate his meaning. No imitator can produce this picture consciousness.

Lay Brothers and Sisters co-operate with the Elder Brothers and help with the scheme of evolution, continually giving service to humanity.

The sixth step is to become an Adept. The Adept is a graduate of one of the Schools of the Lesser Mysteries (7 Schools, 9 Initiations), and has taken the first Initiation of the Greater Mysteries.

The seventh step is to become an Elder Brother. The Elder Brother is a graduate of one of the Schools of the Lesser Mysteries and of one of those of the Greater Mysteries (5 Schools, 4 Initiations).

This is the glorious soul unfoldment which, since Christ's sacrifice for us, has been made possible for us, and the Path now open to all who will enter it.

## And Others Shall Wish to Follow

BY ALFRED JOHNSON

If we turn to St. Luke, 2nd chapter, verses 13 and 14, we shall find there a wonderful message given to the world by the heavenly host at the birth of our glo-

rious savior, Jesus, the Christ. This message is: "On earth Peace, and Good Will toward men."

It is now nearly two thousand years ago that this message was given, yet humanity is still longing for the peace and love which the Christ so plainly told us how to attain through unselfish love and service. He set the example, and if we are brave enough to follow in his footsteps as closely as we possibly can, we shall indeed have "on earth peace and good will toward men." But we have not yet conquered our selfish desires and transmuted them into unselfish love, therefore there is yet strife among us.

Only in proportion as humanity is enlightened as to our relation to God and the purpose of life, and the knowledge of these truths is applied in our daily life will strife vanish and the love of self be transmuted into a love for all. And in exact proportion as this transmutation takes place, and Christ is born within, do we become at one with Christ in God.

Friends, do we as students of the higher philosophy realize the great opportunity and responsibility which each one of us has in giving to the world the greater truths we have found concerning God and man? This is no ordinary work. If we are faithful and true to the high and lofty ideals that have been given to us, we shall be instruments in helping humanity to a higher standard of life. But we must set the example, with the Christ as our ideal. We must live what we teach if we wish others to follow. Therefore let us discard all pretense. Regardless of our station in life let us work shoulder to shoulder with our brothers in peace, love, and harmony, ever endeavoring to spread the wonderful truths and high ideals given to the world by the Elder Brothers of humanity. Thus we shall be instrumental in bringing into actual manifestation the conditions set forth in that glorious message of long ago, "On earth Peace, and Good Will toward men."

## The Ark of Salvation

BY ELLEN CONROY, A. M.

*"There Shall Be no More Sea."*

**F**EVERY eternal truth is written in the heavens. Since there is wonderful import in the meaning of a ship, we have a constellation in the heavens showing the good ship "Argo." The inner meaning of the story of the Argonauts is akin to that contained in the story of Noah, for in each case the sea that is traversed is the sea of experience, the sea of difficulties, the sea of life. Shakespeare speaks of "taking arms against the sea of troubles," and we understand perfectly his mixed metaphor. The use of sea in this sense of trouble and experience is widely known and commonly understood. Wordsworth says:

"We sail the sea of life,—a calm  
one finds  
And one a storm—and the voyage  
o'er  
Death is the quiet haven of us all."

Tennyson in his beautiful poem, "The Gleam," likens life to a sea of experience, and he makes the wise old Merlin give this advice to a young man:

"Oh, young Mariner,  
Down to the haven  
Call your companions,  
Launch your vessel  
And crowd your canvas;  
And ere it vanishes  
Quite over the margin,  
After it, follow it,  
Follow the Gleam!"

What is the gleam we are to follow? It is a ray from the Sun of Righteousness.

All through the Bible the word sea is used just as Tennyson and Shakespeare

used it; so when Isaiah says, "There shall be no more sea," he does not mean that the oceans will dry up, but that when man is in perfect harmony with God, there will be no more troubles and difficulties. We have the phrase, "Saith the Lord which maketh a path in the sea." Isn't it wonderful how the Lord can make a path through your troubles! When God means you to get somewhere, no Red Sea nor any other sea is an obstacle. You go right over or right through.

We are all on the salt waters of trial and tribulation. And what is carrying us safely over this sea? It is the ship or boat that God gives us. And what is this boat that carries us over, and what urges the boat? Many people have said it is love. The great painter Rossetti thought this, and so you have his beautiful picture "Love Steering the Boat of Humanity." There is no weak sentimentality about his conception of love. Look at the strength of the figure; is it not wonderful? Look at the beautiful rosy red robes he wears; do they not gladden your heart?

Bellini had a similar idea, but instead of a man he put Venus in a boat.

Bunyan thought it was hope that carried you over the sea, so he made Hopeful carry Christian across the water.

Others say it is Christ that carries you over safely. So Christ's ministry from the boat is full of beautiful thought to the mystic. When Christ is in the boat, what wonderful catches of fish you get, and what wonderful messages are given to the people! When Christ is asleep in the ship, what perils await you! When Christ comes to your ship, although you have tossed about in the tempest all night, you are at land. As

the Psalmist says, "He bringeth them unto their desired haven." (Ps. 107:30).

Still this is Christ *in* the ship; we have not yet found out what the ship itself is. Well, the ship is none other than your own soul. You have to have Faith, Love, and Hope in it and also the Spirit of God if you are not to founder. This ship of your soul has to be built just like Noah's ark, according to God's directions; and you remember that these included a window at the top for the light of God to come in and a door at the side.

Now life after death is all part of the sea of experience, hence in all the old religions and myths there is some one appointed to guide you in your voyage at that time. Among the Greeks we are shown Charon rowing his barque. The Egyptians show you the dead man sailing on the Canals of Ialu. The sun god himself traveled in a boat, for this represented the sun directing the soul. There is a beautiful hymn to the solar god in his boat:

"Come to the earth, draw nigh, O Boat  
of Heaven,  
Make the ship to travel, O Mariners of  
Heaven."

Isn't "Mariners of Heaven" a beautiful phrase for angels! We do not think of angels in that capacity now—they are all air men.

You remember how Longfellow describes the going of Hiawatha's friend to the next world. Listen:

"Four whole days he journeyed on-  
ward,  
Down the pathway of the dead men.  
On the dead man's strawberry  
feasted;  
Crossed the melancholy river,  
On the swinging log he crossed it;  
Came into the Lake of Silver,  
In the Stone Canoe was carried  
To the Islands of the Blessed,  
To the land of ghosts and shadows."

Take Blair Leighton's picture "To the Unknown Land." Is it not just the same idea? Or the picture of Elaine sailing down to Arthur's court, to the city of the great king? There is much mysticism in the Arthurian Romances.

In all these, however, the element of sadness dominates the picture. Earth is mourning for her lost ones. I like better Whitman's great song to the departing mariner on his new and glorious adventure through the Seas of God right to God's own throne:

"Our life is closed—our life begins,  
The long, long anchorage we leave.  
The ship is clear at last—she leaps!  
She swiftly courses from the shore;  
Joy, Shipmate, Joy!"

The picture of Mary Magdalene ascending to heaven from a boat is entirely mystical; it is to represent the fact that when the soul has attained complete purity and power, it cannot but ascend to the Great Spirit.

I like the old picture of Dionysus sailing; he reclines at ease under a mast, which is really a vine. When divine fervor and uplift are in your soul, you begin to attain to high spiritual gifts.

The Egyptians portrayed the scarab god in a boat. Osiris says:

"I go down to the land in two great boats. I have come as a fisher."

The directing power of a ship is in the sail and the rudder. Thus either of these will stand for the Spirit of God or the Christ in the boat.

The Egyptians put a sail in the dead man's hand to show he had firm hold on God.

The Greeks represented Venus sitting on the rudder to show that love and the soul rest on the power of God. Sometimes the Greeks represented a boat as containing an ark. The whole truth is in this conception: it means that your soul must contain a sacred, consecrated compartment for the worship of God.

The Church used to understand all this old symbolism. Hence even today you can go into the "nave" of a church;

and when you are in the "nave" or "navis" or ship of the church, you are safe, the perils are over, you are at land, for the mystical church is nothing but the soul of the world, the sacred ark in which God Himself rests.

Listen to what David says:

"He maketh the storm a calm  
So that the waves thereof are still.  
Then are they glad because they be  
quiet;  
So He bringeth them unto their de-  
sired haven."

Some of the priests of Japan (Canusis) wear a hat in the shape of a boat. The peplos of Athene was brought to her temple at the top of the mast of a ship which ship was carried along the ground. The Spartans were accustomed to hold a great feast in honor of Apollo, in which a boat containing a statue of Apollo covered with garlands was carried about.

Now I think you will see what a grand old story that of Noah is; not a child's story but a story that only a great seer could have made, a man who knew God's ways.

Higher criticism recognizes two versions of what is given in Genesis, but these varying versions do not concern us, for they both mean the same to the man who interprets spiritually. Noah is the spiritual man who "walks with God." Or if you like, you may call him the spiritual part of any man—yourself for example—for it is always this spiritual part of man that "walks with God." It is always this man within who is given definite instructions how to build its soul or ark to sail the destined sea of difficulty.

Noah was six hundred years of age when he was given his message. Now the number six always represents the word becoming flesh, and therefore man as being between good and evil (the noughts are intensive.) Now note, he is not a perfect man; he is between good and evil, but he listens to God's instructions and builds his ark. It is made of

gopher wood, and no one knows what this wood is. It is like manna. We don't know what spiritual food is, and we don't know the chemical composition of the soul. The gopher ark has to be water-tight, for none of the saltness of the sea must come in to embitter the soul. If your soul is bitter, you need to make it water-tight and to bail out the salt water that has already entered. God does not want bitter souls. God is a God of joy. Ask Him to make your soul sea-worthy. Sometimes the storm buffets you too roughly and your boat is damaged; but if you are a real mariner of God, you will never rest till it is repaired.

David cried: "All thy waves and thy billows are gone over me." (Ps. 42:7). And "Thou hast afflicted me with all thy waves." (Ps. 88:7). But in another place he sings, "The Lord is mightier than the mighty waves." (Ps. 93:4). When the waves are stilled, it is the power of Christ that does it.

The ark or soul is to be built three hundred cubits long. Three is the number of the Trinity, i. e., your soul has to be big enough to contain the threefold nature of God. There is to be a window, as said before, through which you may see the light, a door through which Christ may come in.

In one version of the Ark we are told that the animals went in two by two; in the other that they went in by sevens. By the animals are meant the attributes of mind and personality that you have attached to your soul. They represent the sum total of your personality. In one sense they are dual, i. e., the inner thoughts and the outer ones; in somewhat the same sense they are seven, i. e., four plus three, four representing mystically the outer attributes and three representing the inner or spiritual attributes.

The wife of Noah represents the psychic powers of the soul. (Note that the soul is always feminine in mysticism.) Noah's sons represent mind force, his son's wives artistic qualities. Note

that all these beings, i. e., all these parts of the soul, arrive safely on the mountain of God, for they represent the enduring parts of the individual. The sea drowns all the evil and material parts of the nature. When the Ark landed on Ararat, God gave the rainbow for a sign. All blessings were now given to the spiritual man, and the promise was given that there should be no more floods, no more sea.

You must realize that Noah was not yet perfect. It is said that he became a cultivator of the vine, that is, of the fervor, joy, and uplift of the spiritual life; then it is said that he became drunken. Man should be built like a pyramid with the heavy four square base. If the regenerate man has not the basic qualities required, he quickly falls to the ground. When man is exalted by the power of God, let him realize that he must cultivate basic qualities of character; let him not think that the patience of God is wonderful enough to let him do as he pleases.

Noah's sons were not all an unmixed blessing to him. The critical faculties of the mind are often a trial to the man who is a cultivator of the vine of spiritual experience, and the rational mind is inclined to make light of the spiritual man just as the critics of the apostles at Pentecost said: "These men are drunken with new wine." But the mind is not greater than the Spirit of God, and thus Ham had to be punished. Many people cannot see why this son should have been punished, but interpreted in this light they may see the justice of it. When the spiritual man is striving to gain experience in the mysteries of God, the lower mind must not interfere.

Every race has a story of a flood—except Egypt you say. Yet even in Egypt there are traces of a great flood, called by Gerald Massey the Flood of Atlantis.

The Greeks have the story of Deucalion and his wife, who were saved on Mt. Parnassus, the home of the gods and muses, a holy place. Remember also that

Ararat where Noah landed means holy ground. You always land on holy ground if your ark is sea-worthy. Deucalion like Noah offered up an acceptable sacrifice, and Jupiter sent Hermes to tell them they might ask whatever they desired. They asked for the restoration of man on the earth.

The Babylonians had their story of a great flood, and we can read of it on the tablets found at Nineveh in 1872. There is an older story told by the Sumerians and written on tablets found at Nippur. Then there is the Hindu legend told in the Bhagavad. In all these stories God tells the spiritual man what to do to avoid death. This is a great thing, but note carefully that He does not stop the flood just because it is terrifying. God means you to have experience. What he does tell you however is how to live through the flood by building exactly as He says. Then He lands you on holy ground, and the rainbow of all blessings will be overhead.

So I have shown you why a constellation of a great ship is put in the heavens. The constellations are none other than the Elder Scriptures of the world.

### *For Happiness Try Service*

BY FRED DIEHL

In our age mutual service is the keynote to genuine success and true happiness. The unselfish performance of useful, constructive work, creating thoughts and things of value, brings peace and prosperity. Each one should do his or her share, contributing faithfully to the common good. Meeting our obligations and responsibilities and doing our daily duties regularly are some of the principal means to spiritual growth and material welfare. When men have learned to co-operate with one another, conscious of their united power, realizing their interdependence, then poverty will be a nightmare of the past and the Kingdom of God a fact among men.

## A Journey in the Higher Realms

BY "HERMES"

**I**T WAS in the month of October 1901 that the experiences I am about to relate occurred. I was a medical student, then in my junior year in the homeopathic department of a medical college now affiliated with a western university.

During most of the time of my attendance at college I met for occult training and instruction with an esoteric society of which I was a member. Though my medical course was very full and exacting I devoted four out of each seven evenings of the week entirely to this training. Why did I spend so much time in this work, which the superficial thinker might say was a waste of time? There were several reasons, which I will give in the following account.

In an attempt to save time I was permitted to try to do the first two years' work of my course in my first year, having entered the class of the preceding year. As frequently happens under such conditions I broke down, and was unable to continue my studies in the college further than to keep up my attendance at the lectures. My professors advised that I take it as easy as possible and not attempt to pass examinations. They gave me every consideration and help. They thought that when vacation time came my health would improve, and it might be possible for me to make up my work in my studies.

Only one who has passed through such a breakdown can know the nature of the suffering I experienced—not pain, but something so much worse. All through my experience I continued under the wise guidance of those at the head of the Brotherhood, and I was literally made over. My physical and mental health returned through means suggested by my occult training.

When I was ready to enter what should have been my third year of work, I was not only able to study, but I was poised and had developed a power of concentration such that I could get my lessons in about one-third of the time that my classmates required to get theirs. I could read the most difficult subjects as fast as I could go over the page, and the lesson would be learned—no repetitions for me. And in the oral and written examinations and the practical laboratory tests my marks were much higher than the average. I had learned how to study. I had developed the power of intense concentration. Practical results had proved to me the value of my esoteric training, so you will not wonder that I continued it through my attendance at college.

Near the end of the third year's work my wife was called away because of her mother's ill health, and I went to lodge at the headquarters of the Brotherhood. Our training consisted of what still appeals to me, after twenty-five years of experience, as a proper method of unfoldment. Among other things we became capable not only of astral travel, but also frequently of recalling our experiences in detail.

Because of my determination to steal no time from sleep, always retiring by 10 P. M., and my equally firm determination to lose no opportunity for spiritual development, it was not rare for me to prepare a lesson completely and thoroughly in the hardest subject in my course entirely during the nighttime while my body rested in sleep, and I was able to recall the lesson in its entirety the following morning. This method of learning when put to the test in oral or written examinations or in practical work in the laboratory frequently gave me a 100 per cent rating. Therefore you

will not wonder at my confidence in it and my determination to make full use of it, which I have done for almost a quarter of a century in a broad medical and surgical practice, which I may say with due modesty has not been below the average in success.

On the memorable October night mentioned above I had retired as usual, and immediately went to sleep. At about eleven o'clock a spiritual personage stood at my side, advising me that he was ready. By good fortune I had left my body in such a state that there might be recorded upon the brain the fact of such a presence as this. Likewise the whole of the events which transpired while on the ensuing journey to the other world were recorded on it.

I distinctly recall as we left the city the view we had of it and the bay—a view similar to that which we may now, but could not then, achieve by the aid of the airplane. The city was distinct and clear to my eyes, yet I saw not so much the physical details, but rather peculiar centers of whirling force marked by colors of all hues and combinations. But we passed quickly from this brief survey. As we journeyed eastward I felt the sea breeze and sensed the tang of the ocean very distinctly. Our method of journeying was to rise to quite a height, much as does the helicopter of today, until we had passed out of the coarse colors which we observed near the earth, especially in those parts of the city inhabited by the lower elements of humanity.

My guide pointed out the things we passed and explained their meaning. Presently we came into a peculiar violet-gold light. I now know why it was of that color, but I did not possess the knowledge at the time, not having developed the power to see thought forms. I now recognize the fact that we had ascended to a highly spiritual plane or at least a highly mental region. The duration of time is hard to estimate when one is out of the body, but on this oc-

casion I was fortunate in being able to do it accurately.

We continued on past a mountain range, then over a desert, noting many things on the way, but as we had a special object in view, we devoted little time to observing them. We soon entered a church in the little town where my wife was sojourning with her parents, having our infant boy with her. At the time of our entrance a meeting was in progress. An unusual subject was under discussion. The church authorities made a statement concerning the behavior of two of the members of the church, a young man and a young woman who had lately been married there. Having an affiliation myself with that same church I was well aware of its customs and methods of handling problems presented for its consideration. The young couple had violated certain of its important regulations. The officer making the charge against them said that they were penitent, and both husband and wife asked for the forgiveness of the church members.

A man who was not a member but who was acquainted with those present and who afterwards became related to me through marriage, was outspoken and rather sharp-tongued. When the opportunity to speak was offered he made it the occasion for severe criticism of certain methods of the church to which he objected, characterizing them as the height of hypocrisy. He pointed out the harm to the church resulting from such methods and in no uncertain terms. When he had finished, I felt that I must add to his remarks an endorsement of what he had said, which I did by thought projection.

My companion, who had remained silent at my side, now turned to me with the remark: "You had better get out of here. In their thoughts they would destroy your etheric vehicle for your interference." I replied, "I guess I can stand it." I had hardly uttered the words when I felt a powerful, suffocating, crushing force upon me, and as I looked



about, I saw that I was surrounded by clouds, brown and black, while green and red colors flashed through them like darting swords or lightning. This, I discovered, was the cause of the oppression I felt. I turned with a laugh to my companion and said: "I think you are right; we had better get out of here." He joined in the laugh, and by the power of thought we arose until we were above the congregation.

We could see from our height that they were still passing their thoughts to and fro in those dark, unpleasant, passionate colors. My companion called my attention to this, and we delayed our departure while he gave me a lesson on the power of thought—how it operates; how through vibration or waves sent out from the thinker it produces certain forms, corresponding to its nature. I had not previously come into contact with any teacher who was able to give me such information. It was both startling and new, but it was confirmed at a later period through my unfoldment of the sense of clairvoyance, which makes it common for me to see thought forms. My companion explained what each color and form meant, and then signaled that we continue our journey.

We then visited the home of a man with whom I was well acquainted. As his body lay in slumber, his spiritual self hovered about beside the bed. I naturally wondered, and asked my guide the reason for this. His answer was: "On the higher planes one must learn to glide, as a child learns to walk on the physical plane. We get nothing on any plane except as a result of effort. This man has been content to live a very limited life in the physical world. To him a little work to give the physical feelings of the body their scope, a good meal, a cheap entertainment, and a bed to sleep in measure the limit of his desires. He has never aspired to anything beyond these. He is literally an infant on the higher planes, and later must be taken in hand by a teacher just as in the

case of your children in their school on the physical plane."

I knew this man, and could vouch for the estimate made by my companion as to his character and stage of unfoldment. In the years of my acquaintance with him I never knew of his doing anything very bad or very good either. He exemplified the physical life, in which was buried, as my guide suggested, an ego which some day in the great future would awake to unfoldment on the higher planes.

We also called at the home of another man, but at whose bedside we found no one hovering in the astral. My guide pointed upward, and my eyes traced the direction pointed out by a beautiful bright ray of light, attached at its lower extremity to the physical body of the man, and stretching an immense distance up into the beautiful region through which we had just traveled in making our long journey. Said my guide: "Here is a man who, as you know, has never made any great stir in the world, but one who within himself has thought and felt deeply and intensely. In all his efforts and associations he has endeavored to exemplify the Christ life. His duty has been sacred to him, and in conformity with its elevated character he is in association with those like him who ages ago passed through the lower planes of manifestation and now truly live in a heaven world."

We then rose to a great height, and there I met many personages whom I had known in life, some still connected with their physical bodies, as my guide pointed out, by the shining ray, the life or silver cord. This is capable of unlimited extension, permitting the owner of the body full freedom to go anywhere on this earth and still retain his life within the physical form so long as something does not happen to sever the cord. Though drawn out infinitely, it seems to lose nothing in diameter as would gold or copper.

Were I to record all the names and conversations of the many persons I met

on this plane, they would fill a volume. The people whom I met included relatives, also many public characters I had known, some of them in person, others by reputation; all planning some benefit for those who sojourned below them on the planes near to the earth or upon it. I noted the fact that on the plane where we then stood there was plenty of room, but as we neared the earth and the lower desire realms, there seemed to be much congestion. I said to my companion: "It is disheartening that the realms of evil are so thickly populated." "Yes," said he, "but the great plan of life has sufficient time to realize its objects. All these people, save a very few, will not only reach the heights where we now stand in the presence of the mighty souls who are bending every effort for the unfoldment of the seed of the God-like character planted in the heart of every man, but on beyond they will go."

Following my guide's signal, I turned my eyes upward and was permitted for a moment the vision of beings so exalted, so elevated, that I in rising to the vibration necessary to view them at their octave of life felt myself losing, as it were, my form. All that I had seen a few moments before was gone, and for a moment I felt as if I were dissolved and mingled with that great ocean of ethereal substance in which no form is visible. Words cannot describe my experience in that state, so there is no use in attempting it. The memory of that peculiar sensation is with me now after many years.

My companion then recalled me to a realization of my surroundings with the words, "It is time to go home." The details of his explanation relative to the things I had been shown have never left my memory, and sometime I hope to make a record of them for the benefit of others.

I then returned to my physical body by passing along the beautiful violet-golden light previously mentioned, to a point directly over my lodgings, and I then descended straight to earth. My spiritual body with its mental and ethe-

real counterparts entered into the physical, producing a sensation quite similar to that of putting on a heavy gown or putting the foot into a shoe. It was about four o'clock in the morning, but I slept no more that night. Indeed, I had not really slept at all in the sense that we usually sleep, for my brain had received the higher waves sent over my life cord, and had recorded them. I lay there two hours, going over my experiences, recalling them one by one and thus assisting in fixing them permanently in my memory.

I later found that the whole affair in the church had taken place as above related, the physical expression of it following by some weeks the spiritual vision which I had seen. All had occurred as I had seen it except my criticism of the actions of those concerned, which had taken place only on the spiritual plane.

After twenty-five years of active life as physician and surgeon, using also occult methods together with that greatest of sciences, astrology, I wish to testify that the occult sciences are not theoretical and beautiful imaginings, *but are really practical.*

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### Destiny

Into the fabric of our lives,  
Ofttimes uncomprehending,  
We all the varying colors weave,  
Nor yet the grand design perceive,  
Nor note the wondrous blending.  
Face downward on the loom it lies,  
All unrevealed to mortal eyes.

And yet, although I cannot see  
The pattern I am weaving,  
Some Master Mind now holds the key,  
Although the work is left to me.  
I toil on, just believing  
That some day, in a higher sphere,  
The plan of life will be made clear.

—Mrs. E. W. Dawson.

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"Self-love is the greatest of flatterers."

# 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 them as one.*

BY JOSEPH DARROW

## The Black Forces at the Present Time

### Question:

Are the black forces particularly in evidence at the present time, and may many of the misfortunes of the present day be attributed to them?

### Answer:

In the invisible realms both the forces of good and those of evil are particularly active now because this is a transition period following the Great War, in which both sets of forces were stirred to the utmost. Mr. Heindel has stated that a World Teacher (not the Christ, who will return only in an etheric body) is coming. This will probably be in the comparatively near future. Whenever a World Teacher appears, the spiritual forces of good are stirred into greater activity than usual. This in turn incites the dark forces to greater activity in order to prolong their existence. People are subjected at the present time to greater temptations towards wrong-doing than they were before the war, due to the dark influences from the unseen side of nature. Those who are on the constructive side of nature, however, are now helped by the spiritual forces to a greater degree than usual, and they may make spiritual progress at a greater rate than before. It works both ways.

Black magic has existed in all ages to a certain limited degree, and at such a period as this it is more used than at other times. At the same time there is

little of it employed compared to what the popular imagination conceives of. To be capable of using black magic a person must have developed high spiritual or mental powers and then turned them to destructive uses. There are only a few individuals compared with the number of humanity who are capable of using black magic. Therefore there need be no undue concern about the matter because it is something that the ordinary individual will not contact. However, it is always necessary to keep oneself positive on all planes, and this constitutes a safeguard against magic. In order to be positive on all planes one must be on the constructive side of nature, living a good life, and thus cooperating with the forces of good. By so doing the vibrations of one's finer vehicles become strong in the clockwise direction, and automatically act as a shield to repel evil forces.

### *Communications of the Lucifer Spirits with Man*

#### Question:

We are told that the Lucifer spirits belong to the angelic life wave and are stragglers of that wave. Then why is it that the Lucifers can influence humanity directly through the brain, whereas the angels cannot make themselves understood by a brain being.

#### Answer:

The Lucifers, being stragglers, crystallized their vehicles at a much greater rate than did the angels. The lowest vehicle of both is the etheric body. Communication with a brain being like man requires that his etheric brain be set

into vibration and thus act as a link in the chain between him and the communicating spirit. When the ego sends a message down to the personality, it projects it first as an idea, which clothes itself in mind stuff, thus becoming a thought form, after which it takes on an additional layer of desire stuff. Then this composite form sets the etheric brain into vibration, which in turn vibrates the physical brain, thus enabling the ego to operate his physical vehicle, yet the ego itself is in the World of Abstract Thought. The Rosicrucian philosophy states that the Lucifer spirits could communicate with a brain being while the angels could not. Therefore it is plain that the Lucifer spirits had crystallized their etheric bodies to such a degree that they could vibrate the etheric brain of man and thus his physical brain, thereby communicating directly with him. That the angels, on the other hand, were not able to communicate with a brain being discloses the fact that their etheric bodies were not crystallized to the same degree as those of the Lucifer spirits, nor to such a degree that they could vibrate the etheric brain of man. The Lucifer spirits to this day influence man in the same way, projecting their passionate thoughts or impulses directly against the etheric brain, and thus stirring man to action of a corresponding nature.

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#### *The Nature of Psychometry*

##### *Question:*

What relation does psychometry bear to positive clairvoyance, and what is the occult basis of the former? Is the cultivation of psychometry desirable from the Rosicrucian viewpoint?

##### *Answer:*

There is in the ether pervading every physical object a picture of the surroundings of that object. For instance, in the ether pervading the walls of a room are inscribed all the scenes and incidents that ever happened in that room. A person who has cultivated etheric sight can take a piece of plaster from

that room and see in the ether pervading it the scenes which happened there. Similarly, any object carries with it in its pervading ether its own history.

Etheric sight is the first development of the superphysical faculties. It is merely an extension of physical sight because ether is a form of physical matter. The development of etheric sight so as to enable a person to psychometrize an object is a desirable development. However, it must not be confused with a low grade of psychic sight or mediumship which enables one to get impressions from the desire world. There are people who pose as psychometrists and who very likely believe that they are such, who are in reality only mediumistic, and instead of reading from the ethers as the true psychometrist does, they obtain impressions from entities in the desire world which may or may not be reliable. Any form of negative, mediumistic psychic development is undesirable from the Rosicrucian viewpoint.

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#### *Length and Speed of Life in Purgatory Question:*

Why does the life panorama in purgatory unroll itself three times as fast as it was lived in the physical world before death, and why is the purgatorial existence, which covers all the experiences of the preceding life, lived in approximately one-third the length of time devoted to the physical life?

##### *Answer:*

The reason for the slower rate of physical life lies in the deadening or retarding effect of the physical body. The physical body is a clog in one sense upon the finer vehicles. In the mental world and desire world a succession of thoughts or emotions or feelings takes place with great rapidity; whereas when one is in the physical body, an appreciable length of time has to elapse during the process of thinking or feeling because the thought or the feeling must be transmitted over the chain of vehicles to the physical brain, and the physical brain must be set into vibration. Every change

in thought requires giving a new vibration to the physical brain, and this takes time. But when a person has passed into the desire world at death, having sloughed off the clogging physical brain, the spiritual power inherent in the life panorama causes the thoughts and feelings of the preceding life to pass before the ego at a much greater rate than was possible when the atoms of the physical brain had to be set into operation each time. As stated in the question, the relative speed of the two is something like one to three.

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*The Composition of the Soul*

*Question:*

Of what substance is the soul constructed? Is it that of the First Heaven, the Second Heaven, or the Third Heaven?

*Answer:*

The soul is not composed of substance of any kind, of any region, nor of any heaven. The soul consists in qualities of character or powers which the spirit has developed by its experiences in evolution. The Rosicrucian philosophy speaks of it as a pabulum on which the spirit nourishes itself from impotence to omnipotence. In one sense it might be regarded as condensed wisdom; but it is in no sense substance, nor does it form itself into a vehicle or body. There is a soul body, however, composed of the two higher ethers, but this is entirely distinct from soul.

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*The Opposition of the Mystery Planets*

*Question:*

Will you please explain the spiritual significance of the opposition of Uranus and Neptune, which appears to be now ripening in the horoscopes of many children, in some cases producing disastrous results. What is the spiritual lesson to be learned from the operation of this malefic aspect?

*Answer:*

In the first place there are no malefic aspects in the true sense; everything is good in the making. But it is possible

for certain planetary vibrations to mingle with others in such a manner that we at our low stage of development cannot utilize the combined vibration constructively. Our weakness, however, does not make a malefic out of that vibration. It simply means that it represents a power which we cannot control, and therefore it upsets our little plans and operations. This is the sort of vibration signified by Uranus opposition Neptune. There is much greater power in the opposition than there is in the trine; it only remains for us to learn how to master it. Moreover, there is always a certain affinity between the two signs involved in an opposition because they constitute the two poles of the same organism or department of nature: one personal, the other universal; one microcosmic, the other macrocosmic.

For instance, there is an affinity between Cancer, which contained Neptune a few years ago, and Capricorn, in which Uranus was posited. Cancer represents the personal home; Capricorn the universal home, that is, the nation or the race. Therefore one spiritual lesson to be learned by the children who have the above configuration is the ability to balance home affairs with public affairs. Uranus in Capricorn gives original and unusual ideas relative to government, and Neptune in Cancer indicates psychic influences in the home. If the ego who has this configuration is sufficiently advanced in evolution to avail himself of the power of the opposition, he may rise high in the councils of state or in government positions. But if he is a weak ego he may be overwhelmed by the force of the aspect and succumb to the temptation of using public office for private gain. This is only one of many possible illustrations of this influence.

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I should never have made my success in life if I had not bestowed upon the least thing I have ever undertaken the same attention and care that I have bestowed upon the greatest.

—Charles Dickens.

# The Astral Ray

## The Rosicrucian Conception of Astrology

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

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

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

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

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

## The Sun, Orb of Life

BY LOUISE ANNE VESTER

**I**T IS with feelings of profound reverence that we touch upon this subject, so far-reaching, both high and deep, this mystery of mysteries, which brings us to the very source of life itself, into the highest of the seven cosmic planes before the Supreme Being who emanated from the Absolute. The astrological symbol of the sun is the circle with a dot in the center (☉), the circle representing eternity—without beginning, without ending; the dot, the source of light and life. Altogether this symbol is representative of spirit, the giver of life on every plane of existence.

The symbol of the sun is again exemplified by the zodiac as the circle and the center as the sun, impregnating with its life-giving rays all the planets. As this life force passes to each planet, it is differentiated by each. The earth with its triple movement gathers in this life force for the purpose of giving each of its children the opportunity to evolve through the channel of experience.

On the physical plane the life force is

conducive to mere animal or physical life; on the plane of feeling it rules the heart, its sensations and emotions; and in the realm of the mental it stimulates intelligence and wisdom. On every plane the individual must redeem the spiritual essence which permeates his being, for only thus can he realize his divine source and unity with it. This source, being spiritual life, is therefore the sun; not the material but the Spiritual Sun hidden behind the visible orb.

When we consider our unity with the source of all life, we can more readily realize that in it we eternally live, move, and have our being; and although we are plunged into matter, the eternal divinity within, the supreme essence, ever draws us to our divine birthright. Although we see that man for a time is dominated by the animal life, the form side of existence, he learns through experience and suffering, and thus the solar rays begin to vivify and awaken a responsive chord from within his own inner consciousness. He is then beginning to "put

the moon under his feet," and to clothe himself with the sun.

The intuitive student knows by analogy that other suns with their respective systems follow laws similar to those which govern our system, and that the myriads of solar systems, zodiacs, and constellations in the whole universe revolve in one mighty, stupendous whole around the great Central Sun, the Supreme, the Immutable, the Unknowable.

According to all great occult scriptures material life in every form in the universe is due to the out-breathing of the Central Sun, the ever unknowable Presence. This involves aeons of time, which in the same measure are required for the dissolution of forms caused by the in-breathing of the Divine Source which created them. Respectively these periods are known as a day and a night of the cosmos.

Viewing the Central Sun as the omnipotent, omnipresent, omniscient director of the universe, and seeing its government duplicated on a lesser plane by the sun of every solar system in the immensity of space, each having its planets revolving about it, we may better understand what the sun of our own solar system represents astrologically in the horoscope.

Man is a universe in embryo with the sun as the center of his being. It represents the ego, the real self. Thus we may see why the sun is the most sensitive spiritual point in the astrological figure, and why its ray centered in any particular sign of the zodiac draws from that sign its special characteristics, which permeate the whole horoscope. It stamps upon the individual the corresponding character. In other words, the sun in a nativity represents the individuality or soul—the Higher Self of the person.

It is known throughout the astrological world that the best qualities of a sign are produced when the sun is posited therein. This is because the divine light and life are most directly and clearly reflected by the sun. To quote from *The Message of the Stars*: "The rays which

come directly from the sun are productive of spiritual illumination; the rays from other planets make for added consciousness and moral development; and the rays reflected by way of the moon give physical growth."

Naturally, the sun in the horoscope represents superiors and those in authority. In the highest and deepest sense it typifies will. It is the ruler of the fiery sign Leo, which governs the heart. This is again significant in a cosmic sense. According to some authorities the solar system is the body of our Solar Logos, of which the visible sun is the heart and the planets its limbs and pulses. The mind is the Invisible Sun hidden behind the visible orb. The heart of the solar system, the sun, pumps a regular circulation of vital ethereal fluid throughout that system, the same as the human heart causes the circulation of blood in the body. Likewise, this great solar heart contracts as rhythmically at every return of the fluid as does the human heart. Instead, however, of performing the revolution in twenty seconds or so as is the case with the human blood, it takes the solar fluid a whole year to pass even through the auricles and ventricles of the solar heart before it washes the lungs and passes to the veins of its system. The whole process of circulation throughout the system and back to the sun requires eleven solar years. Think of it! Eleven years for one revolution!

Astronomy knows of the cycle of eleven years, at the end of which the number of solar spots increases. This is due, we are told, to the contraction of the solar heart. The *Rosicrucian Cosmo-Conception* states that these spots were originally caused by laggards of the Saturn Period who still remained unresponsive to the divine spark in the Sun Period; but it is to be presumed that the contraction of the solar heart causes the increased visibility of these spots. When we realize that our visible sun is an organ as well as a mirror of the great

(Continued on page 83)

## The Children of Aquarius, 1926

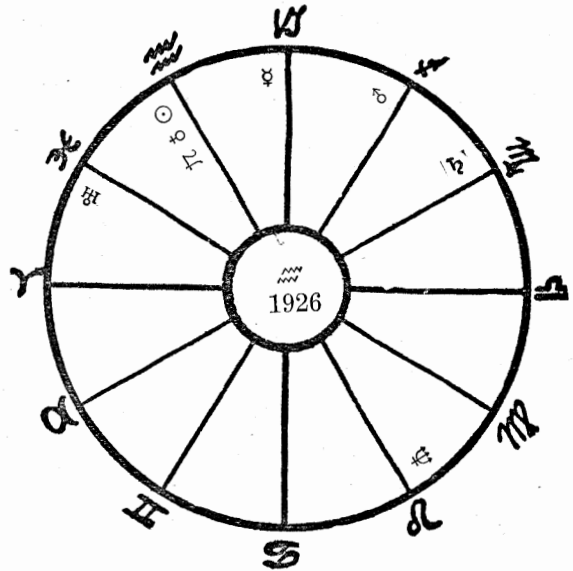


*A Character Delineation of the Children Born between January 21st and February 18th, 1926, inclusive.*

The identity of Aquarius with the tribe of Naphtali is not often clear to the student. The Greek version of the Old Testament states that Naphtali is a spreading tree yielding leafy branches, and in this we have the relationship of tribe to sign. The tree is a symbol of the human race and the God-man, which the sign Aquarius represents. The leafy branches are manifestations of the life force within the tree, which force will bind the nations together as Aquarius expresses the principles of universal brotherhood.

The children of Aquarius have a scientific mind and good mentality, and they are very sensitive to mental conditions. They often have good executive ability, and may frequently be found at the head of organizations. Aquarius, the most humane sign in the zodiac, gives to its children an intuitive perception of facts, with an affectionate nature and a shy, retiring disposition. These children are also very original and independent in their ideas on social principles, which are necessarily of an advanced nature. Aquarius gives to its children a fairly vital temperament, but due to its sensitizing of their nerves makes them somewhat erratic and uncertain in their actions.

Uranus, ruler of this sign, combining many of the qualities of Mars and Venus, is productive of strength and beauty. Uranus is a nervous, explosive, quick-



acting planet. Therefore these children should receive a vast amount of patience and consideration from those who have the privilege of instructing and caring for them.

All through the month we find Saturn trine to Uranus and square to Neptune, which shows that these children in their spiritual development will do well to incline more to the occult or scientific side

*(Continued on page 85)*

**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.

ERIKA G.

Born August 24, 1913. 3 A. M.  
Lat. 52 N., Long. 13 E.

*Cusps of the Houses:*

10th house, Aries 16; 11th house, Taurus 26, Gemini intercepted; 12th house, Cancer 7; Ascendant, Leo 7-32; 2nd house, Leo 25; 3rd house Virgo 16.

*Positions of the Planets:*

Mercury 12-00 Leo; Sun 0-17 Virgo; Jupiter 8-13 Capricorn, retrograde; Uranus 4-35 Aquarius, retrograde; Moon 19-36 Taurus; Mars 16-39 Gemini; Saturn 16-54 Gemini; Venus 20-23 Cancer; Neptune 27-00 Cancer.

The powerful sign of Leo is rising with its ruler, the sun, in Virgo trine to Jupiter. (The luminaries, because of their greater auras, may be allowed an orb of 8 degrees, particularly in the case of applying aspects.) This is a potent benefic aspect and a strong indication of ability to achieve success. It gives a sunny disposition, and commands the confidence of people. It also gives a good constitution. The sun in Virgo gives discrimination and a love of study; also frequently ability for writing or speaking.

Mercury in Leo in the 1st house will make Erika of the mental type yet some-

what impulsive. The intellect is positive, strong, and persevering, with high ideals and aspirations. Mercury makes a sextile to both Saturn and Mars in the intellectual sign of Gemini. The sextile to Saturn gives ability to concentrate, and the sextile to Mars gives mental quickness and force. However, the square of the moon to Mercury detracts from these qualities somewhat on account of a tendency to allow the emotions, signified by the moon, to interfere with orderly thinking.

Mercury is the planet of teachers, and being in the sign of Leo, that of children and teaching, this young lady has a foundation for this profession. The strongest aspects in the chart favoring this are the sextiles of Mercury to Saturn and Mars. Saturn will give the necessary perseverance for success, while Mars will furnish the required energy to accomplish the desired object. The subjects chosen should be of a scientific or literary nature on account of Mars and Saturn being in Gemini.

There will also be a fondness for music as the moon is in the 10th house and in the sign of harmony, Taurus, making a sextile to the musical Venus, and the inspirational Neptune in the fertile sign of Cancer. Venus is also conjunction Neptune. Saturn is the ruler of the 6th house, that of employers and employees. Its sextile to Mercury will give the men-

tal ability to adjust relations with them on a sound working basis. It will also give thoroughness in work. The conjunction of Saturn with Mars may tend towards harshness and quick temper, which, however, Erika can overcome by her power of reason, for both these planets make a sextile to Mercury.

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**MARGARET ELIZABETH B.**

Born Feb. 6, 1914. 4:20 A. M.

Lat. 40 N., Long 75 W.

*Cusps of the Houses:*

10th house, Libra 22; 11th house, Scorpio 18; 12th house, Sagittarius 9; Ascendant, Sagittarius 29-4, Capricorn intercepted; 2nd house Aquarius 7; 3rd house, Pisces 18.

*Positions of the Planets:*

Jupiter 3-42 Aquarius; Uranus 8-6 Aquarius; Venus 15-26 Aquarius; Sun 16-44 Aquarius; Mercury 25-40 Aquarius; Saturn 11-14 Gemini, retrograde; Moon 20-32 Gemini; Mars 5-57 Cancer, retrograde; Neptune 26-18 Cancer, retrograde.

This is a remarkable chart. Its outstanding feature consists in five planets in the intellectual sign of Aquarius, in the main trine to the stable Saturn and the intuitional moon in the literary sign of Gemini. As a result the altruistic, scientific, inventive, and literary qualities will be prominent, and the native should achieve distinction in some of these lines.

Margaret has the last degree of Sagittarius rising, whose ruler, Jupiter, is in the sign Aquarius and in conjunction with Uranus. This will give her a very humane and original personality. Due to the strong centralization of planets in Aquarius this young lady will possess a very independent character and a determined nature.

Mercury in Aquarius, trine to the moon in Gemini, should give a retentive memory and receptive mind. The sun in Aquarius makes a trine to Saturn in Gemini in the 6th house. This aspect gives persistence, faithfulness, honor,

and organizing and diplomatic ability, which enable one to forge his way to the front on his own merits. It also gives tact and success in managing employees. Four planets in the 2nd house indicate good earning ability. The ability to probe deeply into occult studies is given by the trine of Uranus in his own sign, Aquarius, to Saturn in Gemini. Margaret will be a thorough worker in whatever she undertakes.

With Saturn in Gemini and his good aspects to Uranus and the sun Margaret might become a successful writer on scientific subjects, which she would treat in an original manner. The moon also being in Gemini, trine to the sun and Mercury, would give an imagination, dignity, and eloquence that would lend character to her literary efforts.

As there are no squares or oppositions in this chart, this young lady will have a happy and fortunate life if she will employ her abilities to full capacity. But since things will come easily, there will be a temptation to relaxation of effort and overconfidence that would produce bad results. These must be guarded against.

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**VOCATIONAL**

**WARREN ALTON W.**

Born April 11, 1908. Between 6:30 and 7:30 P. M. (7 P. M. assumed).

Lat. 41 N., Long 76 W.

*Cusps of the Houses:*

10th house, Leo 2; 11th house, Virgo 5; 12th house, Libra 4; Ascendant, Libra 27-01; 2nd house, Scorpio 25; 3rd house, Sagittarius 27, Capricorn intercepted.

*Positions of the Planets:*

Uranus 16-52 Capricorn; Mercury 28-33 Pisces; Saturn 2-53 Aries; Sun 21-40 Aries; Mars 3-14 Gemini; Venus 6-35 Gemini; Neptune 12-11 Cancer; Jupiter 3-48 Leo; Moon 27-40 Leo.

This horoscope has the majority of the planets in cardinal and fiery signs, indicating respectively initiative and forcefulness. Jupiter, Mars, and Saturn are the most important planets in this chart as regards vocation: Jupiter by virtue of

his aspects and conjunction with the mid-heaven; Mars by power of aspect and rulership over the 6th house, that of work, employers, and employees; Saturn, due to his position on the cusp of the 6th house.

The sextile of Jupiter to Mars in Gemini gives a desire to study science and literature. This is strengthened by a real love for these things because Jupiter is also sextile to Venus in this intellectual sign. Jupiter trines the eloquent, literary Mercury in the religious sign of Pisces in the 5th house, that of teaching. Thus teaching is one vocational possibility. The planet of benevolence, Jupiter, is also trine to the profound Saturn in the sign of the head, Aries, which will give a philosophical mind with ability to grasp opportunities when presented.

Mars is sextile to Saturn in Aries thereby adding depth to the mind and force to the expression, whether it be on paper or through the voice. Mars further makes a sextile to Mercury in the 5th house, favoring successful publication of writings.

The real key to the vocation, however, is found in Jupiter in the midheaven, powerfully supported by Saturn on the cusp of the 6th house, and by Mars in the 8th. Jupiter in Leo makes a natural leader, one capable of holding positions of trust and honor. His position here in the midheaven should enable the native to succeed in law, the church, corporations, or government positions. The trine of Saturn gives ability to manage employees, and the sextile of Mars gives executive ability. Warren should be able to work his way up along some of these lines.

He has a bright future before him, having the qualities and characteristics that make a successful life. There is, however, one danger that we would like to point out, and that is of becoming egotistical. This tendency is shown by the square of the sun in Aries to Uranus in Capricorn, also by the square of Mars to the moon. He must learn to respect those who are in authority, and also respect public opinion. This he can

readily do if he will make use of the good aspects of Jupiter.

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### THE SUN, ORB OF LIFE

(Continued from page 79)

spiritual Being, the God of our system, we can readily understand that that orb breathes just as does man and every living creature upon our earth. This demonstrates once more the sun to be the most spiritual point in the nativity.

We have indeed a grand outlook when we remember that each and everyone of us is potentially a universe and is evolving, each according to his or her own aspirations, to the Godhead. When we as a human race upon the earth have evolved to a sufficient degree, our earth will become a sun. Each individual effort is recorded in the Book of Nature and adds to the evolution of mankind as a whole. Let us strive to attain to God-like wisdom, the first step toward Initiation. Nature will then begin to open up to us her secret chambers, rich with spiritual lore.

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### Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND  
ASTROLOGY

*Rosicrucian Philosophy*: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. *Astrology*: The Beginner's Course consists of 23 lessons and the Advanced Course of 12 lessons.

These courses are conducted on the freewill offering plan. For further information address,

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

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### A CORRECTION

In the article entitled "The Zodiac and Man's Body," second installment, which appeared in the January issue of the "Rays," the word "twelfth" which occurred on Page 31, first column, second paragraph, and which applied to the vagus nerve, should have been "tenth."

# Studies in the Rosicrucian Cosmo-Conception

## The Rosicrucian Catechism

BY ALFRED ADAMS

### EVOLUTION OF THE EARTH (Pages 261-307 *Cosmo-Conception*)

#### THE LUCIFER SPIRITS

(Continued from January)

- Q. What follows this state of existence?
- A. Then forms for another new race are created to afford the advancing egos further scope for more extended experience and greater development. They discard the old race bodies for the new, the type of the discarded bodies becoming that used by less advanced egos, who in their turn use them as stepping-stones on the path of progress.
- Q. What further results from this change?
- A. The old race bodies are used by egos of increasing inferiority, gradually degenerating until at last there are no egos low enough to profit by re-birth in such bodies. The women then become sterile, and the race forms die.
- Q. What examples of race bodies are given?
- A. The Teutonic-Anglo-Saxon race (particularly the American branch of it) has a softer and more flexible body and a more high-strung nervous system than any other race on earth at the present time. The Indian and the Negro have much harder bodies, and because of their duller nervous system are much less sensitive to lacerations. An Indian will continue to fight after receiving wounds which would prostrate or kill a white man. The Australian aborigines or Bushmen furnish an example of a race dying out on account of sterility, notwithstanding all that the British government is doing to perpetuate them.
- Q. What has been said against the white race?
- A. That wherever it goes the other races die out. The whites have been guilty of fearful oppression against other races, having in many cases massacred great numbers of defenseless and unsuspecting natives.
- Q. What is the result of such betrayal of confidence?
- A. The obligations resulting from it and from abuse by those of superior intelligence and power will all have to be paid to the last, least iota by those incurring them.
- Q. What would have happened had the whites not massacred, starved, and enslaved some of the older races?
- A. The latter would nevertheless have died out just as surely, though more slowly, because such is the law of evolution, the order of nature.
- Q. What will happen eventually to the white race bodies?
- A. When they become inhabited by the egos who are now embodied in red, black, yellow, or brown skins, they will have degenerated so far that they also will soon disappear to give place to other and better vehicles.
- Q. Of what does science speak and fail to speak?
- A. It speaks only of evolution. It fails to consider the lines of degeneration, which are slowly but surely destroying such bodies as have crystallized beyond possibility of improvement.

THE ATLANTEAN EPOCH

- Q Where was the Atlantean continent situated?
- A. Over an area now occupied by the mid-Atlantic Ocean.
- Q. What have material scientists demonstrated?
- A. That there is ample foundation for the story that such a continent did exist.
- Q. What do occult scientists know about Atlantis?
- A. They know that it existed, and they also know that the conditions there were such as will now be described.

(To be continued)

THE CHILDREN OF AQUARIUS

(Continued from page 80)

rather than to the mystic or heart side. From January 21st to February 2nd the sun is in conjunction with Jupiter in Aquarius, endowing children born at this time with the ability to carry out their altruistic principles on a large scale.

The sun is in conjunction with Venus in Aquarius from February 4th to the 11th, and children born then will be drawn towards the artistic and social side of Aquarius, preferring to express their ideals through art and social activities. From February 11th to the 18th Mercury in Aquarius is square to Saturn in Scorpio and in opposition to Neptune in Leo. The children born at this time should not pursue scientific investigations for selfish purposes or mere curiosity.

The Rosicrucian Emblem

We have prepared the Rosicrucian Emblem in a light card box, 13 by 20 inches, accompanied by instructions as to how to mount it in a way suitable for use in concentration either by individuals or Local Centers. This is a good opportunity to obtain an emblem for the above purpose at a small cost. Price \$1.75 postpaid.

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

A New Book by Max Heindel

A new Rosicrucian book entitled *LETTERS TO STUDENTS* is just off the press. This book comprises 97 letters which were sent out by Max Heindel monthly during the period from December 1910 to January 1919. These letters give a great deal of intimate and practical advice to the occult or mystical student as to how to tread successfully the Path and live the life of a Christian mystic. Max Heindel, as the authorized messenger of the Brothers of the Rosicrucian Order, was in a position to give out authentic information on this subject. This book will appeal to the public as well as to the Rosicrucian student because it includes a great deal of most valuable esoteric information.

Bound in cloth, cover stamped in gold, 237 pages, \$2.00 postpaid.

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Oceanside, San Diego Co., Calif.

New Booklet by Mrs. Heindel

A new twenty-four page lecture by Mrs. Max Heindel has just been added to our Christianity Lecture Series. The subject is "*EVOLUTION FROM THE ROSICRUCIAN STANDPOINT.*" This lecture combines four of Mrs. Heindel's monthly lessons on the subject of evolution, together with a brief description of the Darwin theory of evolution and its correlation with the Rosicrucian theory. This lecture shows that evolution is a reality and not a scientific illusion.

It is just off the press and ready for delivery.

Paper. 15 Cents Postpaid.

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

ARTICLES WANTED FOR THE  
"RAY'S"

An opportunity to develop your literary ability. For details see page 96 of this issue.

# Children's Department

## Hussy Remembers

BY A FELLOWSHIP STUDENT

(Continued from January)

**B**UT A cat's life is often a tragic one. Sometimes boys tie tin cans to our tails to see how frightened we will get, and they have even tied the tails of two cats together to make them fight and scratch each other unmercifully, for each cat thinks that the other has got hold of its precious tail. Little do people understand how high-strung and supersensitive, not to say clear-sighted we are. Also we are not credited with much common sense or devotion because we are not so demonstrative as the canine. People misjudge us.

One day when my new mistress was ill in bed, I wandered away as cats will do, for we are very fond of visiting different human beings in their homes. I crossed the fence into our neighbor's yard. There I did what I should not have done, for I was not hungry. I saw a tempting piece of fish lying in the garden, picked it up, and ate it. Alas and alack! *It was poisoned.* In spite of all that could be done I went the way of all the neighboring cats that had also eaten of fish put out by the cruel owner of that garden. To be cruel is dreadful! That person was setting her children an example of cruelty to animals and some day they may think nothing of taking the life of their own kind. Cruelty is the cause of murder. My mistress did not give me any meat on that account. She made me like vegetables. As it happened she was given the whole unhappy story over the telephone, and there were tears flowing on "both sides of the line."

And now behold me in the physical body again! Although only five months old I am larger, stronger, and better looking than others of my kind more

than twice my age. I came back by rebirth this time very shortly after passing out from the effects of the poison.

Here sister Betty interrupted admiringly: "True, Brother Foxy, and what is still more wonderful, you have a thick woolly coat, while I have a smooth one. Also you have courage and the most exquisite poise; I have never seen an angry gleam in those glorious green eyes of yours. I wish I could say the same of myself, but nervousness seems to be my middle name, and almost anything throws me into a fit. Do you remember when I was nearly scared to death by that mischievous elemental? You were thoroughly scared too, and were at the top of the sycamore tree in the twinkling of an eye. But never mind, that was enough to frighten anybody, it was so sudden; and you did not know why I was dashing around so wildly. I was very grateful to our mistress when she ran and caught me and worked over me until I got over the fit. Most humans would have killed me, thinking that it was hydrophobia. Do you remember how I bit the tip of her finger clear through in my agony. She did not mind for I could not help it. And she used to tell the elementals not to frighten me so; but they meant no harm. Well, I am over it now, but I used to be so scared that you could not get me to come out and play in the garden with you. They do say that it is the poison of bugs that is the cause of fits. It causes hallucinations; in other words, it makes one too clairvoyant, causing one to see things that one is not supposed to see."

"We have had some fun in this new home of ours have we not, Sister Betty? Do you remember how amused our mistress was at us when we carefully cov-

ered up the eight holes that she had just dug for some plants which she was going to put in them? We had so often watched her digging holes and filling them up again that we thought we were doing a very clever thing to fill them up for her. But when she came back with the plants, she had to open them all up again. Surely we have a kind and loving mistress, but also a very strict one. The trouble is that we cannot deceive her, for she reads us like a book, and she makes us understand her thoughts also."

"Yes, brother. And can't she punish us when we have been naughty or disobedient, as well as love and reward us when we have been good. I seldom fail to report when she calls for I know that it is advisable."

"Yes," said Foxy, "but it is a pity that there are not more of our elder brethren who try to understand us. Even those who are naturally kind are often cruel unintentionally. Do you remember the nice man across the road who threw the poor little kitten clear from the balcony because he was afraid that it had hydrophobia? And the poor little thing was sick only because it had eaten too many roaches! Men have funny ideas of showing thankfulness and enjoyment of life. Look at all the turkeys and chickens that were killed to be eaten during the 'Thanksgiving' season. They kill things and eat them when they want to rejoice! Also they kill just for the love of killing, and they call it sport!"

### Rebirth of a Kitten

VIOLET ALLEYN STOREY

I held the trembling lantern,  
William dug the creaky earth,  
That moonless night in April  
When we buried Tinkle-Mirth.

You shouldn't bury kittens  
In backyards; but if you do,  
You mustn't tell about it  
Or things won't go well with you!

But Tinkle-Mirth had loved us,  
And we couldn't let him go,  
Wrapped up like useless rubbish,  
To some place he didn't know.

I'm sure nobody saw us  
Put the hushed gray form away  
Where, friend of leaves and snowflakes,  
Tinkle-Mirth had liked to play.

I'm sure nobody heard us—  
We had planned his funeral well;  
We'd even stripped his ribbon  
Of each laughing silver bell.

But, oh! this Mayday morning,  
In the very place he lies,  
I see gray pansies standing  
With gold sunshine in their eyes.

They all have kitten faces,  
Just as mischievous and bright—  
I only hope they'll know enough  
To keep their mouths shut tight!

(*In New York Times.*)

### Reduction in Price of Bound Volumes of "Rays"

All bound volumes of the "Rays" from volumes 11 to 17 inclusive, namely, those issued from May 1919 to date, will henceforth be sold at \$3.00 each. These back numbers of the "Rays" are substantially bound in cloth, and suitably stamped with the title of the book on the front cover and on the back. It is an excellent idea for students to keep back numbers of the "Rays" for reference, and the low price at which they are now issued will enable them to do this. Complete your Rosicrucian library by ordering the volumes of the "Rays" which you lack.

### Wanted at Mt. Ecclesia

A chauffeur who can do mechanical work and keep cars in good repair.  
For particulars address,  
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*Oceanside, San Diego Co., Calif.*

# 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.*

## Scientific Thinking and Eating

BY H. M. BELDEN

*(Continued from January)*

**T**HE MAJORITY of people have cereal for breakfast with sugar covering the top. In an hour or two fermentation begins, and before the next meal is eaten an excessive quantity of alcohol is irritating the stomach. The resulting gnawing sensation is generally mistaken for hunger, and oftentimes a piece of candy is eaten to satisfy it; thus more alcohol is produced. The midday lunch is frequently topped off with a pudding consisting mostly of starch and sugar and a sweet sauce. Dinner at night winds up with sweet cake, frequently covered with sugar icing, an ideal combination for fermentation and gas production. If people were compelled to eat such a mess they would feel dreadfully abused but when they choose it themselves they imagine themselves well fed.

Disobeying nature's laws brings far more serious consequences than disobeying man-made laws, and furthermore the former never fail to find us out. "As a man soweth so shall he also reap." Each one gathers his own harvest and takes care of his own crop. The wages of disobedience are disease and premature death. It is easy enough to say that

the world will not miss us after we have gone but it is possible that we may miss the world.

If our life thus far has been of no special value to the world, then it is high time for us to begin to make it of value. It is the duty of everyone of us to leave this world at least a little better than it was when we arrived. It isn't enough to pay our way as we go, but we should aim to contribute something that will be for the good of humanity. Before we can *do* anything we must *be* something, and one of the first essentials to being something worth while is to have a clean, sound body in order that we may be a living example of our teaching.

By slow degrees the great and universal truth is beginning to dawn in thinking minds that fruits and vegetables are the storehouse of health and vitality, taking up from mother earth the salts of the soil, combining them harmoniously with the enlivening rays of sunlight, and converting them into objects that please both the eye and the taste and nourish the body in a way that is most conducive to health and longevity.

A natural diet is both pleasing and satisfying. When the appetite craves unnatural foods, it is an indication that



the body is diseased. A healthy body desires clean, healthy, and wholesome food, and it craves food only when it is actually needed. The actual needs of the body are very few and very simple. Nature is always satisfied with little, but she gives generously.

The root of the wrong eating habit lies in faulty education or rather in lack of education. Instruction in dietetics should form one of the most important parts of every common school education, and should be a required subject in every educational institution. How can we expect people to maintain healthy and efficient bodies when they know nothing about the ways and means of doing it. That is about as rational as expecting some one to be able to read without having learned the meaning of written words. The rules of health and diet are no more difficult to learn than the alphabet. The first step is to firmly make up your mind that it can be done. The second step is to make yourself realize that it is your duty to have a clean and healthy body. The third step is to firmly *will* to do it and not merely *wish* for it. There is a world of difference between a wishbone and a backbone.

Man has made much progress along some lines, but when it comes to diet the average person is still in the wilderness. In every normal heart there is a natural yearning for the out-of-doors, trees, flowers, sunshine, which are the one abiding memory of a long-lost paradise. The desire for the artificial has led us far astray. But the light of understanding is gradually dawning.

We may eliminate from our diet all that is injurious and still have a great variety to choose from. After we have formed the habit of correct eating, we learn to like the pure and wholesome foods. When we are really hungry we enjoy natural food just as it grows. The best remedy for a poor appetite is to go without food and take a brisk walk, preferably in the country. It won't require many miles of walking before you will

be tempted to invade a turnip patch and satisfy your ravenous appetite.

Having found our way back to nature the next important step is to determine a scientific, or natural, balance of foods.

The human body feels best when it is in an alkaline condition, and this condition is easily maintained by exercising a little reason and forethought. Some fruits are decidedly acid and do not agree with some people; therefore they should be avoided or used very sparingly and not mixed with alkaline foods. Cooking will change some foods; for instance, an apple baked is chemically not the same as a raw apple. Tomatoes also are changed in cooking; they are much more beneficial when eaten raw. Many people think that spinach must be cooked, but if they would eat the young tender leaves raw, they would care little about it cooked thereafter. It is delicious when combined with tomatoes or grated raw carrots or cottage cheese. Instead of using lettuce all the time for a salad foundation, raw spinach would break the monotony nicely.

To get the best results from our digestive system we must give it the same care that we give the rest of our body. We think the daily bath indispensable; then why not think as well of the inside as the outside? Upon arising in the morning rinse the mouth with cool water. Then drink a large glass of comfortably hot water, preferably distilled. After this spend fifteen minutes in vigorous exercises to stir every part of the system into action. When the body feels warm, take a cold rub by simply wringing a wash cloth out of cold water and going over the entire body. Then rub well with a turkish towel until the body feels warm and comfortable. Next sit erect in a comfortable chair, relax the entire body, and concentrate for ten minutes on all that is highest, noblest, and best in life. Then dress and sip very slowly a glass of buttermilk. Now the body is washed inside and out and is ready for several hours of good hard work, either mental or physical. If the stomach craves

food at eleven o'clock, half fill a small tumbler with pure grape juice, then add enough distilled water to fill it. Sip this slowly, and hunger will disappear.

At noon the stomach will likely call for food. The best selection is green, leafy vegetables, crisp lettuce, and celery, with a small portion of cottage cheese; this makes an ideal lunch. About five o'clock there may be another call for food, and the close of day is a good time for a heavier meal. A warm, clear vegetable soup is good to begin with and should be sipped slowly. A small slice of whole wheat toast, made in the oven, is a good addition for it makes us exercise our teeth and thus keeps them from decaying. For the second course a dish of steamed carrots and a portion of cauliflower are sufficient. For desert, sliced tomatoes. Such a meal contains all the elements required by the body. It is nourishing and palatable and will not ferment in the body.

There should be variety from day to day but not too much variety at a single meal. Simplicity is the keynote of right eating. Most vegetables can be eaten raw and are far more nourishing in the raw state than cooked, but they should never be swamped with dressings. To get the most out of a vegetable eat it just as it is without anything else, and you will make a discovery about its fine flavor that has entirely escaped you thus far. The longer we chew our food the better it tastes, and it is digested much more readily when thoroughly chewed. Today it is possible to get fresh vegetables and fruits the year round; therefore it is our own fault if we fail to use them.

Celery is one of the best vegetables to be had because it is rich in sodium and phosphorus. Spinach is excellent because it contains a generous quantity of sodium, magnesium, iron, phosphorus, and sulphur. It is both nourishing and purifying as it absorbs acids and has laxative value. Tomatoes should be used freely because they are rich in magnesium and sodium and therefore a good

cleansing agent. Cucumbers are of value for their high phosphorus content, which has a tonic effect on the nervous system.

Lettuce is richer in iron than almost any other vegetable, and should be used almost daily, either alone or in combination with any one of the numerous salad vegetables. Cauliflower is rich in sulphur, the lack of which sets up skin and blood disorders. It is also rich in phosphorus and therefore a good nerve tonic.

One of the best things given to man in the beginning of our race was the injunction: "In the sweat of thy face shalt thou eat bread." Most people are trying to avoid the sweat; in other words, they are afraid of exercise, which is an excellent aid to digestion and elimination.

Fresh air is the one thing that has no high price mark attached to it, hence people ignore it. But it is most beneficial in maintaining health. The more we come in contact with the sunny outdoors, the more vitality we store up in our system. Then our digestion will improve as well as our appetite.

## Hints for Health

BY AUGUSTA FOSS HEINDEL

*Do We Eat Too Much Sugar?*

THE FOOTNOTE which was appended to the article in the January magazine, entitled "Scientific Thinking and Eating," page 44, the writer feels, may mislead some, and has, according to the tone of letters received at Headquarters, caused some misunderstanding regarding the attitude taken by Max Heindel and the Rosicrucian Fellowship relative to the use and effect of sugar.

On page 447 of *The Cosmo-Conception* Max Heindel states:

"It is popularly supposed that sugar or any saccharine substance is injurious to the general health, and particularly to the teeth, causing their decay and the resulting toothache. Only under cer-

tain circumstances is this true. It is harmful in certain diseases, such as biliousness and dyspepsia, but if sparingly used during good health and the amount gradually increased as the stomach becomes accustomed to its use, it will be found very nourishing."

Five years later Max Heindel wrote the students' lesson entitled "The Coming Age," which has been printed as chapter ten in *Gleanings of a Mystic*. On page 83 it states:

"A stimulant spirit is necessary while we live on a *diet of flesh* or progress would stop, and a food has been provided for the pioneers of the West that answers all requirements; its name is "sugar." *From sugar the ego itself generates alcohol* INSIDE the system by the very processes of metabolism. This product is therefore both food and stimulant, perfectly keyed to the vibratory pitch of the body. It has all the good qualities of alcohol in enhanced measure and none of its drawbacks. To perceive properly the effect of this food, consider the peoples of eastern Europe where but little sugar is consumed. They are slavish; they speak of themselves in terms of depreciation; the pronoun 'I' is always spelled with small letters but 'you' with a capital. England consumes five times as much sugar per capita as Russia. In the former we meet a different spirit, the big 'I' and the little 'you.' In America the candy store becomes a most dangerous rival of the saloon, for *the man who eats sweets will not drink*, and there is no surer cure for alcoholism than to induce the sufferer to eat freely of sweets. The drunkard abhors sugar, however, while his system is under the sway of the 'foreign spirit.' The temperance movement was begun in the land where *most sugar is consumed*, and has generated '*the spirit of self-respect.*'"

This second quotation has reference to those, if you will read carefully, who are still addicted to the use of flesh foods and not to the advanced spiritual man. It is this worldly class of flesh eaters,

when desiring to break away from the use of liquor, who need this false stimulant of sugar. Max Heindel did not refer to the advanced man who is endeavoring to purify his body so that he may reach the stage of liberation. In the case of this man sugar is one of the greatest hindrances to his development. The meat eater has little desire for vegetables. He prefers white bread and potatoes with his meat. This diet is deficient in sweets, and therefore a small amount of sugar is necessary, which acts as a stimulant to the system.

But mark you, even this man should never eat more than four ounces of this concentrated food in one day. More than this is poison and turns his stomach into a whisky vat, for the stomach cannot digest more than a small amount, and what is over must ferment. Sugar, as well as alcohol, is used as a preservative, and an excess in the stomach tends to preserve the food. If we drop a ripe peach into a jar of alcohol, we expect that it will become a solid peach and remain such indefinitely. Now, as we are told by the physician as well as the experienced dietitian that an amount of sugar which is above the capacity of the digestive ferment turns into alcohol, then the food eaten after a large amount of candy must naturally remain in the stomach undigested until this overworked organ can manufacture a new lot of digestive fluid.

The vegetarian obtains his sugar direct from fruits and vegetables. He has no need of this false stimulant. Furthermore, when man awakens to the call of the spirit and his thoughts are directed to living the regenerate life, he at once stirs the sleeping ductless glands into action. While man has wandered away from the spiritual world during the time that he has dipped deeply into matter, these glands have been allowed to become inactive. But the world has now started on the upward trend, and the man who is advanced spiritually is awakening these ductless glands. The

(Continued on page 92)

## Vegetarian Menus

### —BREAKFAST—

Canned Strawberries  
 Cream of Wheat  
 Potato Cakes  
 Cereal Coffee or Milk

### —DINNER—

Sweet Potato Soup  
 Baked Cabbage  
 Sweet Corn  
 Brown Bread  
 Milk

### —SUPPER—

Lentil Salad  
 Olive Sandwiches  
 Orange Shortcake  
 Milk

## Recipes

### *Potato Cakes*

One quart of mashed potatoes, one-half teaspoon salt, one cup of flour with one-half teaspoon of baking powder sifted with it. Beat potatoes till very light, add flour, and knead to a stiff paste. Roll out, cut in squares, and cook on a hot griddle. Butter cakes as they are taken from griddle.

### *Sweet Potato Soup*

Pare, chop, and boil three medium-large sweet potatoes with one small onion, one-half sweet red pepper, two small tender stalks of celery, all cut fine. Add two cups each of water and milk and one level tablespoon of flour blended with one tablespoon of butter. Cook five minutes, salt to taste, and serve with toasted brown bread.

### *Baked Cabbage*

Cut heart out of cabbage and hollow the center to use as a dish. Fill with diced potatoes, finely cut carrots, turnips, and onions, all mixed with bread crumbs. Moisten with a little water, and season with salt and butter. Place in a bake pan, pour in a little water, and bake till done. Serve with cream sauce.

### *Lentil Salad*

Soak lentils over night, and cook with a little salt till tender. Mince onion very fine and add. Serve with either cooked or French dressing.

### *Orange Shortcake*

One cup of sugar blended with two tablespoons of shortening, one beaten egg, one-half cup milk, and two cups of flour with two tablespoons of baking powder sifted in. Beat well and bake in layer cake pans. Filling: One cup orange juice and juice of one-half lemon,

two-thirds cup of sugar, one egg beaten light, four level tablespoons of corn-starch dissolved in a little of the fruit juice, and one tablespoon of butter. Cook until starch is done, and put between layers and on top of cake.

### HINTS FOR HEALTH

(Continued from page 91)

pineal and the pituitary bodies, which respond quickly to the awakening of the spirit, have a stimulating effect upon the awakened man. When these glands, however, are overstimulated by sugar, alcohol, or tobacco, they cause the neophyte to have an unnatural desire to express himself through the opposite organs, those of sex. The pineal and pituitary glands are the sex organs of the brain, and when their natural function of producing spiritual sight is interfered with by alcohol, they must needs seek another outlet for their bottled-up energy. Many a spiritually minded man, who after all his efforts towards purity of thought and action fails at times to overcome the red-toothed dragon of sex, may find the reason in the false stimulation of these tiny organs.

During the war when an embargo was placed upon sugar and for a time all Americans were limited to one-half pound of sugar per week, Max Heindel was overjoyed and often expressed himself to the writer that he wished that this restriction might last forever; for he had made many efforts to impress it upon the workers at Headquarters that the spiritually advanced man was by the excessive use of sugar interfering with his own spiritual advancement.

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

San Quentin, Calif., Oct. 6, 1925.

Rosicrucian Fellowship,

Dear Friends:

For the kindness you have shown me, for the service given in the matter of the hemorrhoids concerning which I wrote to you, I can never thank you enough. I suppose I could cover a page or two in expressing thanks, but it is not a matter of words—it is a deep feeling which I hope some day to express in action.

I write now to inform you that, so far as I can tell, the hemorrhoids have disappeared entirely, and my health in general has greatly improved since first I asked your help.

Most sincerely,

—A. C. S.

Calgary, Alta., Can., Oct. 10, 1925.

The Rosicrucian Fellowship,

Dear Friends:

I am pleased to be able to tell you that the inflammation of my lungs has all disappeared. Isn't it just wonderful that this could have been accomplished in so short a time? My breathing is quite natural now, and I feel healed, with no soreness left, and that dull ache has all gone.

I thank you so much for your help. I know I should have been very ill if it had not been for your speedy and loving answer to my appeal.

Words are inadequate, deeds must prove my gratitude, and I intend that they shall.

Yours sincerely,

In fellowship,

—M. G. P.

### HEALING DATES

January . . . . 6—13—19—26

February . . . . 2— 9—15—22

March . . . . . 2— 9—15—21—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.

### A Healing Song

Madame Louise D'Artell, Musico-Therapist of Long Beach, has composed the words and music of a song entitled, "God is Love," adapted to voice and piano. It is written in the healing key of D-flat.

Madame D'Artell has presented a number of these songs to the Fellowship, the proceeds from which are to be added to the organ fund, with which we are later to purchase an organ for the Ecclesia or Temple of Healing. "Order this song now, and sing yourself into health, happiness and peace of mind."

Price 50 cents postpaid.

### PRIZE COMPETITION

Prizes and subscriptions given for articles for the "Rays." For details see page 96 of this issue.

# Echoes From Mt. Ecclesia

## Chats with the Editor

**W**E WILL continue the account of our lecture tour of the East. Our first stop after leaving Youngstown was Columbus. This is the city in which Max Heindel first started his Rosicrucian lectures in November 1908. Here we found the most conservative audience of our tour. The weather, being cold and rainy, was undoubtedly to blame for the small attendance at our lectures. We think, however, that the Columbus members will do good work. We have a group of strong workers there who will, we feel, go on spreading the teachings, and these in time will leaven the loaf.

We arrived in Cincinnati on the evening of December 7th and the next evening the writer gave a talk over the radio on "Motherhood and the Child." In this city we had a full house and a most appreciative audience. We are looking for some very good work there. Members came to hear our lectures from Indianapolis and Dayton, and in both these cities we are hoping to hear of the formation of Rosicrucian Centers in the very near future.

On the morning of the 14th we left Cincinnati for St. Louis, spending the entire day on the train, but the beautiful scenery compensated for the long hours. In St. Louis we were entertained for two days at the home of the sisters of Miss Eda Cummings, my companion on the trip, and these ladies surely gave us a royal welcome. But St. Louis was like a naughty child. It showed us its very worst side. A light rain had set in, which caused the smoke to hang heavy over the city. While driving in an automobile the driver was compelled to keep the lights burning all the morning. Really it was so dark and the air was so heavy with smoke that it looked like a

California moonless night. You could not see across the street.

Our journey on the 17th from St. Louis to Kansas City, Mo., was one of great interest. We were eight hours on the train, and the scenery changed every fifteen minutes. We started with sunshine; in a little while we were in a snow storm. We passed through a long stretch of hilly country, with beautiful rocks and trees, and the entire country was covered with a sheet of ice. It had rained the night before and frozen. The sunlight on this ice caused the entire country to glisten as if made of diamonds. To a Californian this was a sight long to be remembered.

In Kansas City we delivered a lecture to the local Rosicrucian Study Center, which is largely composed of young men from the Masonic lodges. The members sent out invitations to friends, as there was no public announcement. Many of the seventy-five present at the lecture were from the Unity and Theosophical Societies.

While in Kansas City we were entertained at dinner by Dr. and Mrs. Fillmore, leaders of the Unity Society, and we can assure you that we felt highly honored at the opportunity offered us to visit with two such great souls. Mrs. Fillmore kindly invited the writer into the sanctuary of healing, where she sat for a few moments in silent prayer. Mr. Colby, their genial manager, showed us all over the place. We felt, as we looked about us and observed the reverent, spiritual faces of the 200 workers, that truly the Christ Spirit walks among this group.

We arrived in California the morning of December 22nd, and, my! what a joy to be again in "God's country"; to see the flowers, green trees, and great

fields of lettuce and peas. As we reached Headquarters, we realized that Mt. Ecclesia was truly a garden spot of the gods. This strenuous journey is at last ended, and we feel that the work which has been accomplished, the sixty-seven lectures which have been delivered, and the personal contact made with hundreds of students will bear much fruit. The object of this trip was not so much to attract new members as to infuse the old members with new life and to bind the Centers and the workers more closely to the leader and to the heart of the Rosicrucian Fellowship work, namely, Headquarters.

Our Christmas festivities at Headquarters as usual were shared with many visitors, and our rooms were occupied by those who come yearly to enjoy our spiritual feast, the midnight services. Our Christmas dinner consisted of green peas, new potatoes, and many other good things from our own garden. After the three and one-half months spent traveling and living in cities where lettuce was scarce, we returned to California in mid-winter to find acres and acres of it. In some places it is so plentiful that the farmer does not take the time to harvest it. We have been feasting on fresh radishes, green onions, and lettuce ever since our return, for all we need to do is to go over to the garden and pull them.

The workers at Headquarters join the writer in thanking the many friends who have so kindly remembered us with Christmas and New Year's cards. Time will not permit us to acknowledge each one separately. They also join us in wishing each and every one a spiritual and a prosperous New Year, with many opportunities for soul growth.

### Local Fellowship Activities

Addresses on the Rosicrucian Philosophy are being given in Long Beach, Calif., every Sunday at 8 P. M., at the Unity Metaphysical Studios, 121 Chestnut Ave. Mrs. Corinne Dunklee speaks on the first and third Sundays of each

month and Mrs. Arline D. Cramer on the second and fourth Sundays. Both of these workers are active members in the Los Angeles Center. Mme. Louise D'Artell of Long Beach, one of our Rosicrucian workers, gives a vocal concert at the same place each month on date to be announced.

Mr. S. R. Parchment, one of our most active workers, has recently reorganized the Fellowship Center in San Francisco and established it at 450 Geary Street, Room 408. He reports that he is having a large attendance at his lectures and that great interest is being shown in the work, many joining the Center. Mr. Parchment is an experienced worker in establishing new Centers.

Dr. Franziska Lash of the Los Angeles and Santa Monica Centers is speaking regularly at 8 P. M. on the first and third Thursdays of each month in San Pedro at the Methodist Church, 6th and Grand Sts.

### Visitors Accommodated at Mt. Ecclesia

Balmy Southern California is the most ideal spot in the United States in which to spend the winter months. Students and friends may combine a trip to Headquarters with a vacation to good advantage.

Evening classes in the Rosicrucian Philosophy, Astrology, and Public Speaking are conducted practically the year round and are open to guests.

Rates for rooms with meals in our vegetarian dining room are as follows:

Cottages, \$2.00 per day, \$12.50 per week, and up. (Number of rooms limited).

Rose Cross Lodge, \$2.50 per day, \$15.00 per week and up.

The Lodge has 20 rooms, all with running hot and cold water, and is fully equipped with shower and tub baths. All rooms on the place are lighted by electricity. Write for further particulars.

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

# PRIZE COMPETITION

## Articles for the "Rays"

*The Editor of this Magazine offers three prizes as noted below for the three best articles submitted before April 1st, 1926.*

**First Prize--25 Dollars**  
**Second Prize--15 Dollars**  
**Third Prize--10 Dollars**

Articles may be submitted along any of the following lines:

Occult Philosophy—Articles on any Phase of Esoteric Thought or its Practical Application.

Astrology—Theoretical or Practical.

Health and Scientific Diet.

*Occult Stories not Accepted in this Competition.*

### CONDITIONS

1. Articles submitted must contain not less than 2500 words.
2. Articles which do not take prizes but which can be used in the magazine will be retained, A YEAR'S SUBSCRIPTION being given for each.
3. Manuscripts submitted should be marked "Prize Competition" and number of words stated. Manuscripts should be typewritten if possible and in *double, not single*, spacing.
4. We sometimes find it necessary to make slight modifications in articles submitted to bring them within the requirements of our philosophy. Articles are only accepted subject to this provision.
5. Any writer may submit more than one article if desired.

*NOTE:—One object of this competition is to stimulate our readers to literary effort so that they may become regular contributors to the "Rays." This is an opportunity for you to develop your latent literary talent.*