

# RAYs FROM THE ROSE CROSS



## A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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# Song of the Mystic

BY FRATER RYAN

In the hush of the Valley of Silence  
I dream all the songs that I sing;  
And the music floats down the dim Valley,  
Till each finds a word for a wing,  
That to hearts, like the Dove of the Deluge,  
A message of peace they may bring.

But far on the deep there are billows  
That never shall break on the beach;  
And I have heard songs in the Silence  
That never shall float into speech;  
And I have had dreams in the Valley  
Too lofty for language to reach.

Oh, I have seen Thoughts in the Valley—  
Ah me, how my spirit was stirred!  
And they wore holy veils on their faces,  
Their footsteps could scarcely be heard;  
They passed through the Valley like virgins,  
Too pure for the touch of a word!

Do you ask me the place of the Valley,  
Ye hearts that are harrowed by Care?  
It lieth afar between mountains,  
And God and His angels are there:  
And one is the dark mount of Sorrow,  
And one the bright mountain of Prayer.

# Current Topics

From the Rosicrucian Heliopoint

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.*

## Straw Votes and Other Fallacies

**I**N a number of newspapers of the country, particularly the Hearst chain of papers, there have recently been conducted so-called "straw votes" on the question of the enforcement of the Eighteenth Amendment. They are interesting in the extreme, both from what they indicate on the surface and that which is not indicated but which is patent to one who analyzes the matter a little. As a general rule these straw votes seem to indicate quite largely a sentiment in favor either of the repeal of the Eighteenth Amendment or its modification to permit the use of beer and wine under the dispensary system or some equivalent of it.

Of course, we want to know the facts. The facts are the only things that count. The people are the rulers in a democracy, and what they want they will have eventually. It only remains to ascertain truly what they want and then induce them to act together in order to get it. Max Heindel in an article a number of years ago very interestingly described the difficulty in doing this in the case of congregational or mass action. He described the emotions and thoughts of a mass meeting in

which certain matters were up for discussion. He showed how the various emotions clothed themselves in colors and how these colors showed to the occultist or clairvoyant exactly what was going on in the mind of the audience. He observed that those who were opposed to a certain proposal were in the majority, yet not knowing this fact the various individuals who composed that majority, each being clothed in an auric garment of gray, signifying fear, imagined that he was alone or only weakly supported and therefore dared not come out boldly in favor of his convictions. The result was that the minority won. The meeting was stirred into action by the emotional appeal of a demagogue, who skillfully played upon the emotions of the audience until he started a mass vibration keyed to the pitch of the thing which he was advocating. When this mass vibration got into full swing, it cowed the individual members of the opposition, induced in them negatively the vibration of fear, and as a result they were over-powered and out-voted.

Mass suggestion and mass vibration are powerful instruments when they get started, either for good or evil.

Now what is the application of this to the straw vote? The straw vote is an effort to start a mass suggestion and mass vibration in favor of the return of the alcoholic regime. It is being very skillfully maneuvered. It is based upon the known fact that the man with a thirst will travel ten miles any time to record his preference for a system that will enable him to gratify that thirst; whereas

the man who is not cursed with a thirst, whose desire body is not vibrating in a counter-clockwise direction as is that of the drinker, is satisfied and content and does not stir himself to record his preference for the satisfactory state which he is enjoying, because without giving the matter any particular thought he assumes that that state will continue and that it is not necessary for him to exert himself.

Thus the result is that the straw vote records the preferences of those who favor a thirst-satisfying program, but it only partially and inadequately records the sentiments of those who prefer the opposite. Hence the present MISLEADING straw votes are entirely CONCLUSIONS misleading. They prove very little. Those who are in favor of the dry regime but who are overawed by the apparently reliable statistics of the straw vote may be compared to the isolated individuals in the above mentioned mass meeting who sat back and imagined that they were alone or nearly so, and therefore allowed their fear to keep them from doing anything. The straw vote tends to create in such people the belief that there is an overwhelming wet sentiment in the country and therefore that it is useless to oppose it.

To be just, however, we must say that some of those who vote for the repeal or modification of the Eighteenth Amendment are not to be numbered among those afflicted with a thirst. They are honest in their convictions that personal liberty is being interfered with or that the difficulty of enforcement is breaking down the law and creating disrespect for it. Some feel that the government is not exercising due care in the matter of poisonous denatured alcohol, and that

as a result it is being redistilled and drunk to a considerable extent, causing trouble. Also there are conscientious objectors on other but similar grounds. It may be quite safely assumed, however, that the sum total of all these conscientious objectors who are not to be numbered among those who have a troublesome thirst is comparatively small.

What conclusion may we draw? We believe we are correct in saying that the straw vote is mostly "straw." There is very little wheat in it.

Dixon Merritt, staff correspondent of *The Outlook* in Washington, has an illuminating article on this subject in the March 24th number, entitled "Alcoholic Content and Discontent." In this article he characterizes the straw vote as a "smoke screen." He says: "It is perfectly innocuous smoke—not an ounce of deadly gas in a million acres of it. It is one of those elections in which those who want a change vote, and those who are fairly well content with things as they are do not vote."

In connection with the straw vote we notice the revival of a number of ingenious although fallacious arguments opposed to the Eighteenth Amendment. Among these we may mention the one which claims that the youth of the country is being corrupted by the insidious activities of the bootlegger. The occultist knows, however, that this is primarily not true. He knows that there is in full swing at the present day a THE REBEL- certain movement which LION OF may be termed the rebel- YOUTH lion of youth, due to a new class of egos coming to re-birth, egos who are keyed to finer chords and higher vibrations than those of the older generation. They demand more action, and they also contain within



Current Topics

themselves the power of more rapid evolution than the older generation. Naturally they seize upon a variety of things which give them action and experiment with them. Bootleg liquor is only one of these; narcotics and various social unconventionalities are others. Bootleg liquor is merely an incident in the situation and not the foundation. The rebellion of youth against slowness of action is the primary cause. If we were to return to the days of the unrestricted sale of liquor, making it available everywhere, this movement of youth in the direction of alcoholism would undoubtedly be greatly increased rather than decreased.

As in the case of the straw vote, the proponents of "wetness" advertise every incident to the greatest possible degree which appears favorable to their cause, and draw misleading conclusions therefrom. Only a comparatively small percentage of the population is burdened with a desire for alcoholic liquor, and only that small percentage will take the

THE  
MODERATE  
DRINKER

trouble to get it which is required at the present time. Under a system in which liquor is easily obtainable a certain quite large percentage of well meaning people drift into drinking and allow the habit to attach itself to them, while under the present system this does not occur. The great army of moderate drinkers which used to exist has largely gone out of existence despite misleading information to the contrary.

The occultist knows that every drink of alcoholic liquor is a step backward in

evolution. It burns off the protective insulation which separates the desire body and the mind from the lower desire world where the demons of sensuality, sex, passion, and anger hold full sway. When the use of liquor has been carried far enough so that the insulation is so thin that it cannot shut out the sights and sounds of this degenerate region, we have the deplorable case of the man with delirium tremens. Where there is one such case there are thousands who are on the way, and who are very definitely handicapping themselves in the struggle of evolution, making the exercise of the will more difficult and the captivation by desire more complete. Unless they reverse this process, they are bound to go downward in evolution and in many cases become stragglers. Max Heindel says in his *Letters to Students*, No. 15: "The temperance movement is one of the most powerful factors to hasten the coming of Christ."

All of this indicates that those who are in favor of things constructive should be up and doing in the matter of counteracting the misleading effect of these straw votes. Let those who know the facts take the small amount of trouble to record themselves on the opposite side of the question. Also let them give publicity to the facts wherever they have the opportunity in order that this fallacious influence may be neutralized. Thus will they help to take the "straw" out of the straw votes, destroy their power for indirect misrepresentation, and remove the menace which they are to the cause of truth and temperance.

# 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.*

## My Way

BY ELLA WHEELER WILCOX

Maker of all things, in all worlds and places,	To those who bid me wander there, or here,
Maker of seas and vast unfathomed spaces,	Or yonder, in some trail their souls have blazed—
Maker of little me,	Nor let my mind grow dazed
Help my dull eyes by inner sight to see	By trying to accept another's thought.
The hidden path marked out before my birth	Through my own path let my own soul be brought
Across the earth.	Back to the First Great Source.
And let the light that shines through my own soul	Grant me thy force
Direct me to my goal.	To keep courageously upon my course,
Help me to turn a deaf, unlistening ear	However difficult the way may be.

—From *The Messenger*.

## Spiritual Seeing and Hearing

BY MAX HEINDEL

(This article was first published in 1915.)

**W**HILE THE physical disability of blindness is without doubt a great affliction there is a blindness which has a more detrimental effect upon those who are suffering therefrom, namely, blindness of heart. An old prov-

erb says, "None is so blind as he who will not see." Every great religion has brought to the people to whom it was given certain vital truths necessary for their unfoldment, and the Christ himself told us that the truth would make us free. Many of the sublime truths con-

tained in the Christian teachings have, however, been obscured by creeds and dogmas, with which the various sects and denominations have contented themselves. They hire a minister and charge him with the duty of expounding to them the truth of the Bible, but his tongue is tied by the creed of his particular denomination. He is prohibited on pain of public disgrace and dismissal from publishing or preaching anything not in strict agreement with the particular brand of religion desired by those who pay him his salary. Each minister is given a pair of glasses, colored according to the particular creed which he represents, and woe betide him if ever he dares to look at the Bible save with those spectacles upon his nose; to do so means financial ruin and social ostracism, which very few are brave enough to face.

So long as the minister keeps his denominational spectacles on there is no danger, but sometimes it happens that he takes them off, either by design or by accident. He may be of a venturesome nature and somehow have a feeling that there is something outside his particular sphere of vision, or he may have accidentally mislaid his glasses. But in either case if he stumbles upon the naked truth in God's word he becomes unhappy. The writer has spoken to a number of ministers who confessed that they had become aware of certain truths but dared not preach them because to do so would have called down the wrath of their congregation upon them by disturbing established conditions. And this is not to be wondered at. Even King James, who was a monarch and an autocrat, cautioned the translators of the Bible not to translate in such a manner that the new version would disturb established ideas, because he knew that the moment new points were introduced there would be a controversy between the defenders of the old religious views and the new, which would probably result in civil war. The great majority are always ready to sacrifice truth for the sake of peace. Therefore we are bound today despite

our boasted freedom, and no matter how keen may be our physical eyesight, vast numbers among us are blinded by a scale so opaque that it almost entirely obscures their spiritual vision.

But in spite of everything the truth crops out, sometimes in the most unexpected places, as the following quotation will show. It sounds more like the musings of a mystic than the writings of a Presbyterian minister bound to the dreadful doctrine of predestination and commitment of souls to everlasting hell-fire, where dreadful tortures are endured for eternity, even by babes who have been thus foreordained to suffer for eternity by their Creator. The article was written by a well-known Philadelphia minister, and is only another indication of the fact that a sixth sense is slowly developing, often in the most unexpected people, crushing creed with mystic facts and knowledge. The minister says:

“Everyone of us casts a shadow. There hangs about us a sort of penumbra, a strange, indefinable something which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will nor lay aside like a garment. It is something that always pours out from our life like light from a lamp, like heat from a flame, like perfume from a flower.”

Once when the Christ was alone with His disciples, He asked them: “Whom do men say that I, the Son of man, am?” And they answered and said: “Some say that thou art Elijah, others Jeremiah, or one of the prophets.” And Christ answered and said: “But whom say ye that I am?” Peter said in answer to this question: “Thou art the Christ, the Son of the living God.” He had discovered the truth, had seen the Christ. And the rejoinder of Christ came quickly: “Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven . . . and I will

give unto thee the keys to the kingdom of heaven."

Here materialistic religion, which has so often debased art in its service, can see only a material key, and therefore we find pictures where Peter stands with an enormous key in his hand. But the mystic finds in this incident that the disciples were taught a great truth in nature, the truth of rebirth. By the key of Initiation this mystery was unlocked, and the doors of heaven were opened to show the immortality of the spirit, and that we return to this sphere of action to learn new and greater lessons life after life just as a child learns its lessons at school day after day.

If rebirth were not a fact in nature, statements about the return of departed spirits such as Jeremiah, Elijah, and others in the body of the living Jesus would have been an absurdity, and it would have been the duty of Christ as Teacher of His disciples to have explained to them that such ideas were ridiculous. Instead he pursued the subject to discover the depth of their discernment, and asked, "Whom say ye that I am?" And when the answer came, showing that they discerned in Him some one above the prophets, above the human race, namely, the Christ, the Son of the living God, He perceived that they were ready for the Initiation which settles the question of rebirth beyond all dispute in the mind of the disciple.

No amount of reading in books, of conversations or explanations, can ever settle that point beyond all possibility of doubt. The candidate must know for himself. Therefore in the Mystery Schools of today, after the first Initiation has opened to him the invisible world, he is given the opportunity to satisfy himself concerning rebirth. He is shown a child that has recently passed out of the body. On account of its tender years it takes birth quickly, probably within a year after death. The new Initiate watches this child until finally it enters the mother's womb, to emerge as a newborn babe again. The reason he

watches a child in preference to an adult is that the latter stays out of physical life approximately one thousand years while a babe has a new embodiment inside of a very few years; some even find a new environment after a few months and are born within a year.

During this time the new Initiate has opportunities also to study the life and actions of those who are in purgatory and the first heaven, which are the hell and heaven referred to in the Bible. This was what Christ helped His disciples to do—to see and to know. Upon the rock of this truth the Church is founded, for if there were no rebirth there could be no evolutionary progress, and consequently all advancement would be an impossibility.

But what then is the way to realization? This is the great, great question, and to this there is and can be only one answer; the unfoldment of the sixth sense by means of which the mystic discovers the immortal shadow that the Presbyterian minister speaks about. Heaven and hell are all about us; our own past lives and the lives of our contemporaries have been thrown upon the screen of time and are there ready to be read at any time when we shall have built senses so that we may read them. The electric light focused through a stereopticon lens projects a brilliant image of a slide when there is darkness, but leaves no visible imprint whatever when the sun's rays strike the screen. Similarly, if we would read the mystic scroll of our past, we must learn to still our senses so that the world without disappears in darkness. Then by the light of the spirit we shall see the pictures of the past take the place of those of the present.

The shadow seen by the Presbyterian minister around the body is analogous to the photosphere or aura of the sun and the planets. Each of those great bodies has such an invisible shadow, that is to say, invisible under ordinary conditions. We see the photosphere of the sun when the physical orb is obscured during an

eclipse but at no other time. So also with this shadow or photosphere of man. When we learn to control our sense of sight so that we may look at a man without seeing his physical form, then this photosphere or aura may be seen in all its splendor, for the colors of earth are dull in comparison with those spiritual living fires which surround and emanate from each human being.

The fantastic, coruscating play of the aurora borealis gives us an idea of how this photosphere or shadow acts. It is in incessant motion; darts of force and flame are constantly shooting out from every part thereof, but are particularly active around the head; and the colors and hues of this auric atmosphere change with every thought or move. This shadow is only observable to those who close their eyes to all the sights of earth, who have ceased to care for the praise or blame of men, but are looking only to their heavenly Father; who are ready and willing to uphold truth and truth alone; who see with the heart and see into the hearts of men that they may discover therein the Christ, the Son of the living God.

Nor is that thing which thus surrounds us a shadow which fades when the sun of life has ceased to shine in the physical body; far from it. It is the resplendent garment of the human spirit, obscured during physical existence by the opaque garment of flesh and blood. When John L. McCreery writes about the friends who have passed over, that—

“They have but dropped their robe of  
clay  
To put a shining raiment on,”

he is incorrect. Their raiment is truly “shining,” but they do not put it on at death. It would be more correct to conceive of ourselves as wearing a garment of intensely brilliant soul-substance which is hidden by a dark and lusterless “coat of skin,” a physical body. When we drop that, the magnificent house from heaven spoken of by Paul in the fifth

chapter of II Corinthians becomes our normal habitation of light. It is the “soma psuchicon” or soul body (mis-translated “natural body” in I Corinthians, 15th chapter, forty-fourth verse) in which we shall meet the Lord at His coming, for “flesh and blood,” such as we use at present, “cannot inherit the Kingdom of God.”

There is a great deal of difference in these auric emanations; in fact, there are as many different types as there are people. The play of colors is never twice the same. If we were to watch the sunrise and sunset for a lifetime, we should never find two exactly alike as to color, cloud effect, etc. Similarly, when we watch the play of human emotions as revealed in the aura, there is an infinite variety even in the same person when placed in identical positions and conditions at different times. In a sense all sunsets are alike; certain people see no differences, but to the artist the variegated color play is sometimes actually painful in its intensity.

Some may view the luminous auric cloud with only a vague appreciation of its import. But when a Christ beholds the Promethean struggles of poor blind humanity, what wonder that He cries: “O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Unless we are prepared to become “men of sorrows,” we should not wish for the extension of sight which enables its possessor to penetrate the opacity of the body, revealing thereby the soul, for thenceforth we are bound to bear our brother’s burdens in addition to our own. But whoso becomes a “servant” of humanity has with all the sorrow also a joy and a peace that passeth understanding.

When we have had our spiritual eyes opened and have learned to see this heavenly vision, the Christ within the hearts of men, there are other steps that take us further along the path. When we learn to close our ears to the clashing and clamoring throng, to the quarrels of

men over this, that, and the other un-essential thing, when we have learned that creeds, dogmas, and all earthly opinions are of no value, that there is only one voice in the universe worth listening to, the voice of our Father that speaks ever to them that seek His face, then we shall be able to hear the *Song of the Spheres* spoken of in the immortal "Faust" in the inspired words:

"The sun intones his ancient song,  
Mid rival chant of brother spheres,  
His predestined course he speeds along,  
In thundrous march throughout the  
years."

Similarly to the case of the photosphere of the sun, which is seen only during an eclipse when the physical orb has been obscured, the *Song of the Spheres* is not heard till all other sounds have been silenced, for it is the Father's voice. In this sublime harmony of the spheres the keynotes of Wisdom, Strength, and Beauty reverberate through the whole universe, and in these vibrations we live, move, and have our being. Love divine pours out upon us in unstinted measure from each cosmic chord to cheer the despondent and urge the laggard. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not therefore, ye are more value than many sparrows." "Come unto me, all ye that labor and are heavy laden." Therefore let us rest upon the great cosmic heart of the Father. His voice shall comfort and strengthen the soul.

Each year and age this great Cosmic Chant changes; each life we learn to sing a new song. God, in all and through all, works His miracles in nature and in man. We are usually deaf to the magic wrought by the silent sound of the divine Word, but if we can learn to "hear," we shall sense the true nearness of our Father, closer than hands and feet; we shall know that we are never alone, never out of His loving care.

As the sun and planets give both light

and sound, so man also has his keynote of light and sound. In the medulla burns a light like the flame of a candle, but it does not burn steadily, quietly, and silently; it pulsates and at the same time it emits a sound which varies from birth to death and may be said never to be the same. As it changes, so do we change, for this sound is the keynote of the human being. In it is expressed his hopes and his fears, his sorrows and his joys, as they have been worked out in the physical world. This fire is kindled by the archetype of the physical body. The archetype is a vacuous sphere, but by sounding a certain note it draws to itself the physical concretions which we see here as its manifestation, namely, the body which we call the man. In this sounding flame the greater number of nerves in the human body have their root and origin. This place is the vital spot in man, the seat of life, the kernel of the "shadow" which the Presbyterian minister spoke about. When we find that point, we have almost reached the heart of man.

To reach that supreme point other steps are necessary. But we are usually so wrapped up in our own interests, regardless of the interests and cares of other people, that we are self-centered. This must be overcome; we must learn to bury our own sorrows and joys, to stifle our own feelings, for just as the light of the sun hides the photosphere and the opaque physical body of man veils the beautiful auric atmosphere, so also our personal feelings, emotions, and interests make us insensible to fellow feelings. When we have learned to still the feeling of our own hearts, to think little of our own sorrows and joys, we begin to sense the beating of the great Cosmic Heart, which is now in travail to bring many sons to glory. The birth pangs of our Father-Mother in Heaven are sensed only by the mystic in his highest and most sublime moments when he has entirely stifled the selfish wailing of his own heart. That is the strongest and most difficult enemy to overcome, but

when that has been achieved he senses, as said, the Great Heart of our Father in Heaven.

Thus step by step we approach the Light, even the Father of Lights in whom there is "no shadow." And let us make the following points very clear: it may be a mark of some achievement

to be able to see "the shadow"; it may mark a higher step in attainment to be able to hear "the voice in the silence"; but above everything, let us strive to feel the heartbeats of our fellows, to make their sorrows our own, to rejoice in their attainments, and to guide them to our Father's bosom for peace and comfort.

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## The Mysterious Douglas Romaine

BY ROSAMOND BENNETT PURCELL

**S**HE LIVED in Linden Street. A large elm tree leans confidently toward the gray wall of her once prim house, and its roots bulge the brick pavement into hillocks. Today an air of decay hangs about the place; but I cannot forget that Miss Pollock lived there on a time and was part of it. I loved her. However that is my story, while the real story is her own.

Turning into Linden Street from the business quarter, the calm appeals instantly. You fancy that the dwellers in those stately old houses must present something of unusual quaintness—until the charm is broken by the honk of a car or a cry of some peddler. It is all very saddening to me, but these are un-sentimental days when mansions become tenements overnight. In old Linden Street the ladies no longer spread rugs over the Colonial stoops to hold a summer evening's levee as they did when Miss Pollock and I were young.

But the shadow came. Only the story of Miss Pollock remains, and but for that, I suppose, even to me the place would become what it is actually—a squalid tenement district, noisy, dingy, and old.

In those days girls married young. She was thought to be eccentric, for she was twenty-five and had not married. She did not lack suitors. While her father lived—he was Judge Pollock, the

best known man of the town in his day—the house was a gay place, and many men dined at his board, eager to be termed his friends. Miss Pollock—Miss Ruth, we called her—simply adored him, and save as friends she gave no thought to the rest of us.

Then, very suddenly, the Judge died. He was not sick a day but went in a flash, as he had always said he wanted to, and Miss Ruth was left alone in the great house. That was long ago, and I am an old man; and Miss Ruth has gone, too. There is only Linden Street today to remind me of it all. Her house is a tenement. I shudder when I think of that old parlor with its wide hearth and mantel, the dim portraits in their worn gilt frames, and the wide armchairs, grown so very soft with the wear of years.

Miss Ruth kept the house just as he left it. On the top floor, in two dusty rooms, were packed the oldest of his books and manuscripts, a veritable treasure house. He had shown them to me once, and I longed to delve among them, but I never dared ask such a favor of Miss Ruth. She looked on those things as sacred.

Five years passed away. At least once a year I begged her to marry me, but always she pleaded with me to wait as a friend. I argued, I stormed, but in vain. She would not marry me; neither

would she permit me to be despondent, for she said there were too few friends in the world. And so I would take fresh hope again.

Then the other came. It was a long time afterward that she told me the story. During all of it I watched, I fear, with some hatred in my heart, though I was ready to protect her had it been necessary. It was none of my affair perhaps, but I loved her, and I mistrusted him, and so I watched them very closely indeed. I cannot explain it very well, for he came and departed, leaving me as baffled as a man could be. Then she told me enough to—but I'll let you judge for yourself.

One evening the knocker tapped in a very determined manner, and on going to the door, Miss Ruth was startled to see an officer.

"Does Miss Pollock live here?" he asked.

"I am Miss Pollock," she told him.

"Pardon me, ma'am, but are you the daughter of old Judge Pollock?"

"Yes," she said.

"Then, ma'am, I s'pose you remember some of the Judge's acquaintances. He died several years ago, didn't he? But I guess you know most of his friends, and——"

"Father had a great many friends," she interrupted. "There was Doctor Emerson, and Mr. Henry, and Doctor Enright——"

"No, ma'am," the officer interrupted, "not any of those well-known folks—but——" He seemed embarrassed and uneasy.

"Is any one in trouble?" she inquired.

"Well, yes, ma'am," he admitted, with a sigh of relief. "Quite a peculiar bit of trouble it is too. Did you ever know a man, a youngish man about thirty, or did you ever hear your father speak of a fellow named Douglas Romaine?"

Miss Ruth thought for a few minutes without being able to place the name.

"Douglas Romaine," she repeated. It had an appealing sound to her—romantic, I suppose you would say. No, she couldn't recall anyone of that name.

"Not an *old* man, you say?" she asked the officer.

"Ma'am, that's what puzzled us. He says he knew Judge Pollock, or, to be exactly correct about it, he says he thinks he must have known him. You see, ma'am, this fellow we've got down to the station house doesn't exactly know who he is. He don't know whether he's Douglas Romaine or somebody else. But he thinks if he's anybody, he's Douglas Romaine. That's the whole of it in plain words."

"Why! what can be the matter with him?" she exclaimed.

"Last night," continued the officer, "one of our men brings him in. A gentleman we knew he was, but for the time bein' quite drunk. A queer drunk it was, ma'am, just hazy-like an' saying little. This mornin' he looks confused-like, an' he begins by asking where he is; an' then, worse than that, wants to know *who* he is. Now we couldn't answer *that* for him. He has an old silver watch and some scraps of dirty paper with writin' on 'em, which he says he thinks is his handwritin'. And sure enough, when he writes down a little, it looks much the same. Then, last of all, this card, ma'am."

Miss Ruth took the bit of pasteboard and examined it.

"That is my father's name," she said, "but I cannot recall his having any such cards. Certainly he did not in recent years."

It was a plainly engraved card—"Judge David Pollock." There was something penciled on the reverse side; the writing was very much worn and rubbed as if carried a long time in the pocket. She read: "Douglas Romaine, 58 Seymour Street, Pittsfield." She looked inquiringly toward the officer.

"We take it that Douglas Romaine, whoever he was, ma'am, lived at 58 Seymour Street, but that house has been



torn down ever so long. Even the captain, who's an oldish man, can't remember much about it. We tells this fellow he can't be Douglas Romaine, but he insists that he must be 'cause he don't know who else he could be."

"Father has been dead five years," said Miss Ruth, "and he was seventy when he died. Most of his close friends were men of middle age—a few young men among them, but none of this name." She was puzzled, and showed it.

"That's the odd part of it, ma'am," went on the officer. "This man don't look mor'n thirty years old. He thinks he's a writer, poems, and stories bein' his line. 'Somebody ought to know you,' says the captain. 'Certainly,' he replies. 'David Pollock will tell you all about me.' An' that set us all by the ears again, for we knew the Judge was dead. The captain told me to search for some of his relatives, an' here I am, ma'am."

"What does he look like?" asked Miss Ruth, interested.

"A perfect gentleman he is; tall and straight, with dark hair an' large dark eyes that look you right through. Maybe you'd like to talk with him, ma'am?"

"I would indeed," said Miss Ruth. The idea of a mysterious stranger appealed to her, I suppose. The rest of us had been too commonplace, never in a scrape of that kind—or if we were, we had enough sense left to know better the next morning.

She went to the station house, believing all the way that she ought not to, and doing it in spite of every cautious thought. If she had only sent for me instead of going alone to interview that strange man! It was the romance of it that caught her. Her romance had been long delayed, and she dreaded it a little; yet she was drawn to it. And so she met him—that other one who brought the shadow into Linden Street. He greeted her with a most courteous air, a dreamy expectancy of manner, as if he were uncertain of himself. She saw a tall, handsome man, who might have won distinction in some way—a man with

lustrous black hair and dark, shadowed eyes, the eyes of a visionary perhaps, though she gave no thought to that. His smile was sweet, his voice expressive.

"Surely," he said, in surprise, "you must be the Judge's sister."

"I am Judge Pollock's daughter," she replied. He smiled and shook his head as if he could not understand. He said he had known David Pollock when the latter was a man of middle age. This friendship was all of his past that he could remember, and it seemed far away and distant like the memory of a dream. He was in most unfortunate circumstances, and he was sorry to have been the cause of her inconvenience. Of course, he could not have known her father, an old man, and therefore he begged that she pardon him.

But the spirit of adventure held Miss Ruth. The man seemed sincere enough, although a thoroughly bewildered gentleman, without friends, without a recollection, a fellow creature in distress. So she determined to see the matter through by paying his fine and lending him some money. They left the station together.

"May I have the honor, madam," he asked, "of seeing you to your home?" She could do nothing save permit it. When they had reached the old house in Linden Street, he paused and said with some confusion:

"How long have you lived in this house, Miss Pollock?"

"A long time," she replied. "All my life, and father owned it before then."

He passed his hand over his eyes and seemed to strive to recall something, then smiled and shook his head.

"I can't remember——" He turned to go away, then stopped and said: "Believe me grateful for your action to-night, madam. You have been of great service to one who is lost and cannot find his way. I can't quite understand my situation—not just yet—but perhaps it will be clearer after a little while. Everything was strange to me until I entered this quiet street, but it seems very familiar. And you are the only one to

whom I can hope to appeal. I want to find myself, to unravel this curious problem."

He laughed, a rather hysterical laugh. "Suppose," he continued, as if he had just thought of it, "suppose I had known the Judge, your father, or rather that he had known something of my people. He—he might have a record of it, a writing, an entry, or a letter filed away. I should like to know. Perhaps you can find a trace for me. May I call sometime and ask you about it? Please permit me to do that."

He was so very earnest and Miss Ruth by that time so much impressed with him that she agreed. He thanked her, a low musical note in his voice, and bowing with the grace of a courtier departed in the direction of the lower and older part of the city. She watched him until he had disappeared under the trees.

During the next few days Miss Ruth kept saying to herself, "Douglas Romaine! Who is Douglas Romaine?" Then she fell to asking everyone of us, but no one could explain, though I must add that she did not tell all of the story. She merely described him and asked if we had known a man of that name. Of course, we had not. How could we? Meanwhile she made a search through the Judge's papers and records. She discovered nothing. The boxes in which the Judge had kept deeds and receipts yielded not an item of importance. She was puzzled. Every now and then she would have a little shiver of fear and wonder whether, as I had told her, she had been victimized by a sharper. But Miss Ruth's woman nature would not permit her to believe this long. The positive testimony of the man's face—his sensitive lips and his clear, honest eyes—dispelled all argument of this sort, and she refused to be convinced of evil.

But when three weeks passed without his promised visit, she was willing to concede that perhaps she had been wrong. I rejoiced in the knowledge that she would have to admit my supposition a correct one. Oh, if only I had had

some warning of my mistake! One day when she least expected a visitor, and certainly not him, he returned.

His whole manner was changed. There was but the faintest trace of that gentle, confused sadness which had so characterized him. His eyes were alight with a new confidence, even a touch of mirth in them, and he smiled as one who was sure of himself.

"I know you will pardon my seeming negligence of a duty," he said. "I have been worried, thinking you would put me down as an impostor. But I come to repay you the money, and I hope you will permit me to explain the cause of my neglect."

"Of course," she said, and led him into the old parlor.

"That night when——" he frowned a little, "that night after we met I went down into the city. I sought for a new place to take hold. Luck was with me, for I learned that I might try an article for the 'Sun.' When the editor had read it, he said he was anxious—think of it! *really anxious* for more of the same sort. There was a matter that he wanted looked up, and he asked me if I would undertake it. This explains my inability to thank you sooner, madam. I have prospered quite a little—three articles and a verse or two in a magazine."

Then he paused, and the old perplexed frown came to his face. "Have you—have you discovered anything about—about me?"

Miss Ruth shook her head. "I am sorry," she said sadly. "I have searched everywhere, but I haven't found even your name. Nothing of father's explains or gives a trace. But don't be discouraged. Everything changes for the better, you see. Give time a chance to work it out for you, won't you? I know you will."

"I will," he replied, with a smile. Miss Ruth's face flushed as if he had said, "We will." She was thinking of that, and perhaps that is what he meant.

From that time on the shadow was in Linden Street. Several times in the

course of the next few weeks Douglas Romaine called, always bringing news of his success. When the summer came, he would stroll down the street in the evening when the people sat in their open windows and under the trees. And he would always find Miss Ruth waiting on the broad wooden stoop of that house which is now a tenement. The old elm tree, which overlooked all these things, seems today to be mourning both its present and its strange past when the shadow came into Linden Street.

I could see that she loved Douglas Romaine. I had met him, but I could not bring myself to like the man. He was a fanciful creature of moods. When success rewarded his work, it would be a signal for his gayest manner. When he had gone without result for even a short time, the old uncertainty came upon him and with it a somber, melancholy air. At one time he would be vivacious, even witty, with a happy charm of expression and an almost childish hope for the realization of his ambition; again he would be silent, morose even, and into his voice would come an inexpressible sadness.

Miss Ruth knew these moods in his writings. From time to time he brought his manuscripts to her. A touch of gentle irony showed in his articles upon current topics, a reflection of his gayer self, and in reading she could fancy his smiles; but in his verses was revealed the deeper, sadder man, a creature haunted by the dim possibilities of himself, the man who did not know—to whom existence was a bewildering question.

I have never cared for verses of any sort, but there was one of his that persistently haunted me. I believed that something of the real Douglas Romaine had crept into it, out of the shadow. Only a man who knows wild dreams could have written it. "That explains his sullen mood," I said, and I determined to watch him closer than before. In fact, I determined to follow him.

The verse, you say? I will try to quote it;

"And my Soul—it was ever at dreaming  
Of those shapes which, ne'er dreamt of  
before  
By man's Soul, had lost all of life's  
fever,  
Were adrift on that vast mystic shore  
Of a country called Death, where the  
teeming  
And the struggle of life are all o'er;  
Adrift on a dark, silent river  
That flowed on an echoless shore;  
And my Soul—had it gone past re-  
deeming?"

"Only a drunkard could have produced that," I said.

"One night when he left the house I followed. You may be sure that my heart beat rapidly when I saw the road he took—down into the oldest quarter of the town, the lowest quarter, along the railroad tracks that run into West Street. It was a murky night, and the only lights were in the sodden shops. Into one of these he disappeared, and I shivered in the dark outside, waiting. Finally he reappeared. I saw his face plainly in the yellow light, and a shudder passed over me. His whole effect was that of a ghastly dreaminess, his face pale, his eyes staring. He walked as a man asleep. On he went, up one street and down another, then entered a dark-looking hovel. It was an old eating house. But a moment he stayed, then came out again. He had proceeded but a short distance further when he put his hand sharply to his brow as though seized with a sudden pain, and with a half uttered cry fell dizzily forward, hitting the curbstone with his head as he came down on the hard, rough stones of the street.

With a rush I was at his side, bending over him as he lay motionless and unconscious where he had fallen, the blood streaming from an ugly gash in his head. I looked anxiously around, and as I did so I saw on the lamp-post at the corner, "Seymour Street." An officer bore down on me, and I anxiously hailed him.

"Officer," I cried, "this gentleman

has fallen and hurt himself. He lives at 58 Seymour Street, I believe. Help me to get him home and a doctor for him!"

The officer looked at me curiously. "There is no such number," he replied slowly. "It's gone. People ask for it now and then. Douglas Romaine, the poet, once lived there in the early forties."

"I gasped, but held my peace. "Well, perhaps there is some mistake. Let's get him to a hospital then, and hurry!" I said.

In short order an ambulance arrived. Romaine was transported to a hospital, where I left him with doctors and nurses in close attendance, for he was in a critical way it developed, and it was not known whether he would live or die.

And so the weeks began in which Douglas Romaine—if that was his name—hovered in alternate stupor and delirium under the wings of the dark angel; weeks during which Miss Ruth came and went daily, seeking what she might do that should call him back to life, health, love, happiness, if so God willed. For with this crisis had come also her unconditional surrender to her love for this mysterious young man, and the consuming desire for a solution to the puzzling mystery of his identity.

One day about this time while browsing through the Judge's library I made an astounding discovery. I had taken down an old volume of which the Judge had been very proud, when glancing at the flyleaf I was startled to see the following inscription in dim letters thereon: "*To my dear friend, David Pollock, from Douglas Romaine.*" The ink had faded so that the names were almost illegible. I at once called Miss Ruth and showed her what I had found. She gave a smothered exclamation, and with trembling hands carried the book to the light, scanning it with searching, startled eyes. "Douglas Romaine!" At the bottom of the page was a note. It said:

"*November 15, 1856. Today Douglas died. He was picked up in a stupor and carried to his house in Seymour Street.*" Yes, there could be no mistake about it.

Only too like her father's writing was this note.

Miss Ruth turned the pages slowly, when suddenly she paused and caught her breath sharply. There, printed in bold type, staring up at her were the lines beginning:

*"And my Soul—it was ever at dream-  
ing . . . ."*

She swayed blindly and cried out plaintively. She would have fallen had I not caught her in my arms, while the book dropped to the floor. I carried her to a lounge, where she lay pale and faint. With wide, piteous eyes she looked up at me appealingly.

"Douglas Romaine dead? Died in 1856? What does it all mean?" she half whispered.

"I do not know, dear friend," I returned, "but when the man who calls himself by this name returns to consciousness and memory, perhaps we may be able to unravel the mystery. Until then—"

I was interrupted by the loud ringing of the telephone. Miss Ruth half rose from the lounge.

"Stay where you are," I said. "I will answer it."

The hospital was calling, and over the wire came the voice of the nurse. "Douglas Romaine is conscious," came the words, "in his right mind, and will probably recover, but he is suffering from some sort of lapse of memory and cannot understand how he came to be in his present condition or in this town. He wants to know who Miss Pollock is and about himself generally. We feel that it would be better for the patient to have his questions answered and his mind eased as soon as possible as an aid to his recovery."

Miss Ruth was instantly at my elbow, her recent faintness apparently fled, and she asked: "What is it? Is he better?"

Briefly, I gave her the nurse's message, while joy flashed up into her eyes.

"I knew, I knew it!" she exclaimed. "Something has been wrong with him all this time, but now it will be all right,

He is *not* an impostor! I feel it! I know it!"

\* \* \* \* \*

And so began the wooing of Douglas Romaine, for that *was* really his name after all. Strange as it may seem, the facts were these: He was actually not only the namesake of the poet but a nephew as well. He had come into possession of his uncle's papers and belongings. Always he had been strangely and strongly fascinated by the story of his uncle's life and sad end, and the latter's poems he had pored over in his love for their weird, mystical beauty until they had almost become a part of him. Moreover, he was extraordinarily like the deceased poet in his personal appearance, as was revealed by an old daguerreotype of the first Douglas Romaine found among the Judge's effects.

It seemed that overstudy, spiritualistic investigations, and an excess of literary work had contributed to produce a temporary overshadowing of the nephew by the spirit of the deceased poet, towards whom he had always been so irresistibly drawn. This finally had resulted in the loss of the former's identity or dispossession of his personality, as it were, by the poet-uncle. In this condition he had evidently been impelled to visit the former scenes of the first Douglas Romaine, and so had been led to Miss Ruth, the daughter of his uncle's old friend, the Judge.

Thus led, as it were, by his own dead uncle the younger Douglas wooed and won Miss Ruth, and the bonds of close friendship of a preceding generation were cemented by those of love in the younger generation. And yet they say there is no influence from "the other side"; but I am here to declare that there is, however. Ask Miss Ruth—no longer "Miss Ruth"—and Douglas Romaine the second what they think about it. With laughing eyes and happy, grateful hearts they will tell you that they believe they were led to each other by one whom the world calls "*dead*," and

who sought their happiness and the closer union of both families in the ties of marriage. Nor can you convince them to the contrary!

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### Time Is Flying

BY JEROME P. FLEISCHMAN

Through your office window there floats the low diapason of the busy city.

Things are humming out there. Men are sweating and machines are grinding away at the tasks of supplying the world with what it needs.

Some time, you say, you are going to take an important part in the carrying on of that task.

Meanwhile the clock in yonder tower is marking off the minutes that span your lease on life.

Relentlessly the finger of Time moves around the dial of Eternity.

The minutes, the months, the years are slipping by.

Putting off till tomorrow the things we had planned to do today is Accomplishment's death knell.

The years—the glorious, promising years—are filled with opportunities to Do.

But as they glide by and we fail to make them a part of our plan of progress they become full of the portent of unrealized hopes and ambitions atrophied.

Time flies. It behooves us to remember that the precious hours will yield only what we wrest from them with our might.

—*Old Bay Line Magazine.*

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If some grand thing for tomorrow

You are dreaming, do it now;  
From the future do not borrow;  
Frost soon gathers on the brow.

Days for deeds are few, my brother;  
Then today fulfill thy vow.

If you mean to help another,  
Do not dream it—do it now.

—*Author Unknown.*

# The Cosmic Evolutionary Process

## Or the Divine Plan of Creation

BY NICHOLAS PERIS

**A**N OUTLINE of the evolutionary scheme of our solar system is of great value to students speculating upon the nature of the universe. The theories propounded by the different schools of thought concerning the creation, progression, and dissolution of our world are many and varied. These apparently conflicting theories are invariably founded on the same universal basis, although through lack of insight the fundamental unity is not discerned. The human mind demands that whatever theory is submitted for its acceptance shall be subjected to the searchlight of reason. Therefore that teaching which satisfies the intellect by scientific and logical explanations and at the same time is acceptable to the heart by conforming to the natural emotions is the one most sought after.

Foreseeing the need of the age, precisely such a teaching has been given to the world by the Elder Brothers, the pioneer souls of our humanity, who are ever watchful over the interests of their younger brothers. They have spoken to the hungry souls of the world through the Western Mystery Teachings. These are particularly adapted to the hungry and thirsty souls drifting on the ocean of merely human speculation, and to such as are tossed about by the rough waves of conflicting ideas and in imminent danger of being wrecked on the rocks of agnosticism and material science. To such as are ice-bound in narrow orthodoxy they offer a haven of peace and strength. They meet the demands of the most exacting intellect as well as arouse the deepest reverential emotions of the human heart.

The scheme of evolution as set forth in the teaching of the Brothers of the Rose Cross surpasses in detail and beauty the

power of the imagination to conceive. No attempt is made herein to do more than indicate the rudimentary outlines. The inquiring soul may drink its fill at the fountain head.

It may be observed here that the whole structure of the Bible, apart from the historical narration of the life incidents of the great actors of the world drama, reveals to those versed in the language of mysticism and allegory the Divine Plan of the Ages, from its conception to its consummation. Therein the Riddle of Life is revealed to those privileged to read it. By careful observation even the uninitiated may trace wonderful agreement between the detailed and exhaustive elucidations of world problems in the Rosicrucian literature and the scriptural versions of the same in the language of aphorism.

The teaching of the Western Wisdom School is that our solar system is but a speck in the immensity of space, and that the millions of stars belong to systems similar to ours. Each system has its sun or creative center ensouled by a mighty spirit who is the supreme Father-Mother God of that system. The Holy Bible records the life history of our earth only. The Creator mentioned in Genesis is the Father of our solar system only and not the Infinite One. We will confine ourselves in this article to the consideration of our own solar system. The Cosmic Father in whom we exist, urged by a divine necessity, differentiated within Himself and projected the millions of virgin spirits into matter. This act of projection is carried on in seven great impulses. Thus he gives birth to seven life waves in seven great Days of Manifestation.

The creation and evolution of the earth preeminently concern the present

humanity, which will be the most complete product out of the many life waves. The subhuman life waves will have to complete their evolution in some far-off period subsequent to the dissolution of this earth. The superhuman life waves are completing the work begun in previous periods. Man alone goes through the whole range of the seven creative periods. He descends from the world of Virgin Spirits into the depths of matter and ascends therefrom to the perfection and likeness of his Creator.

The host of virgin spirits that form the present human life wave were differentiated in the Father at the dawn of creation, and from their innocent, irresponsible, soulless, spirit existence they were started in the descent into material worlds under the guidance of great Teachers. In the first initiation into matter during the first day of creation, called the Saturn Period, the present human life wave was shut out from active participation in the life vibration of the Father. The virgin spirits comprising that life wave were imprisoned in the Saturn globe and existed in a state of unconsciousness even deeper than that of the present mineral life. While in this state of exile in impenetrable darkness a divine light gradually appeared around the globe. This was a great celestial hierarchy, who gave the naked sparks the germinal form of a human body constructed of the attenuated substance of the Region of Concrete Thought. In the latter part of the same period a spiritual principle, the Father aspect, now expressing as will, which was latent in the evolving life wave, was awakened by the same hierarchy. Then closed this day of manifestation, the first scene of the great cosmic drama, where man in the making went through the mineral stage of his development. It was followed by a period of rest and re-creation—a cosmic night, as long as the day just ended—wherein behind the scenes, as it were, in a state of subjective contemplation the material experiences were transmuted into what is called soul. Soul therefore

is the accumulated essence of experience of the spirit in its contact with matter.

Upon the termination of the Saturn night the life wave awakened into new conditions in the Sun Period. The globes of this period were luminous. The activities started by a recapitulation of the previous Saturn Period. In the first revolution the Saturn work on the physical body was reviewed and the necessary adjustments effected in order that the physical body might accommodate within it the *vital body*, a garment of force-matter forming an avenue for the inflow of the life principle. There again appeared exalted co-workers of God, who endowed the evolving life with this new instrument. At the waning of the same day the second principle of the divine trinity, manifesting as wisdom, was awakened. This scene of activity, where the evolving life attained plant consciousness, then closed for a period of rest.

The third day, or Moon Period, dawned with new conditions for added experience. The introduction of an element which we now call "water," and which was antagonistic to the existing "fire," suggests strife as the appropriate keyword for the activities of this period. Changes were effected in the physical and vital bodies to admit another body called the *desire body*. This body is of a vibratory color-matter, and its function is to give incentive to action that may be performed by the cooperation of the physical and vital bodies. Attraction and repulsion with the resultant feelings of pain and pleasure are the particular activities of this new vehicle. The third spiritual principle, the Holy Spirit aspect of the Trinity, called the Human Spirit, was awakened in the latter part of this period. Then the third great day of the evolutionary scheme, where man in the making attained to the stage of animal consciousness, came to its close.

In nature, which is God's laboratory, every move is effected by method, system, and precision. There is no undue delay, no undue haste. Everything in



fullness of time attains to the required perfection. The forces of nature are God's assistants, and are themselves intelligences going through their own evolutions. Man is not the product of an act of God's will, materialized and endowed with complex spiritual, mental, and physical faculties all in one moment of time. Man is the product of all the ages, carrying with him the extract of the life experiences of many thousands of incarnations in mineral-like, plant-like, and animal-like stages of consciousness.

At the termination of the Moon Period man was constituted a threefold body and a threefold spirit, the latter of which controlled the bodies from *without* with the assistance of higher intelligences. The particular activity of the next great day, the Earth Period, was to effect a conjunction between the spirit principles and the bodies by the interposition of a link partaking of the dual nature of spirit and matter. This connecting bridge is called "mind." A great hierarchy of Beings proficient in this work took charge of the evolving life. By gradual degrees extending over millions of years the infant mind developed, and then the cooperative life of the sevenfold man started. The animal self, which at first was dominant and which indulged in unbounded passion and carnality, became increasingly subject to the mind and to the commands of the indwelling spirit. Then the controlling and protecting power of the higher Beings was gradually withdrawn, and the evolving spirit entered into the estate of man, the Thinker, the Reasoner, the self-conscious, responsible individual.

In the densest of matter he now undergoes a schooling calculated to fit him for the next higher step on the ladder of attainment. He is placed time after time in different environments as the result of the use or abuse of the opportunities in preceding lives. Amid elements antagonistic to the well-being of his physical body, amid enemy spirits, amid temptations of the flesh, but with keen sensitiveness to pleasure and pain and with a

fine sense of discrimination between good and evil he struggles onward life after life. His attention engrossed in the satisfaction of the demands of his physical and desire bodies, he completely forgets the glory of his original spirit home. He sets himself to the acquisition of material wealth, power, and fame. Beaten back and trodden down but urged by a persisting inner force he passes through cycle after cycle of lives.

This state of soul inquietude and desperate struggling is a necessary phase of his growth. The experiences on earth of sin and sorrow, the joys in the heaven worlds, and the sufferings in purgatory through some mysterious alchemical process gradually generate a soul force, a spirit power, which eventually will bring him to the glorious realization of the divinity hidden within him. Like unto the diver who sinks from the sunny surface to the dark ocean depths to gather much prized pearls and is overjoyed when in the decaying flesh of the oyster a gem of beauty is revealed to his sight, so is the spirit filled with peace and joy at but a glimpse of its glorious future, which will more than compensate for all its struggles, pains, and sorrows in the lower worlds. Man is beginning to realize the purpose of his existence, the reason for his material and spiritual endeavors. He feels within the depths of his soul his infinite possibilities awaiting the necessary conditions and the opportunity for expression. The latent spirit forces are slowly being galvanized into dynamic powers—the Master is being born within.

Man now begins to realize his divine kinship. Henceforth earthly pain and pleasure take the form of stepping-stones along the pathway of spiritual achievement. He knows that poverty, failure, sin, and crime are but misguided efforts of humanity. He feels the oneness of life, and his sympathy and love flow out to all beings. Thus in time he will be elevated to the level of a conscious, intelligent co-worker in the vineyard of the Father. To this sublime



height of attainment may man soar at the close of the fourth great day of manifestation, the Earth Period.

Although the majority of mankind traveling the broad way of life will attain to this stage of development in the fullness of time, yet pioneer souls possessing uncommon abilities earned in a series of lives dedicated to the service of their fellow men may follow a shortcut revealed by the great Masters—the Path of Initiation. God's plan of creation allows ample opportunity for aspiring souls to prove their worthiness.

It may here be observed that our human life wave reaches the stage of deepest materiality during the Earth Period. The scenes of activity of future periods will be in regions of finer matter.

There are yet three great periods of manifestation to complete God's work. The height of splendor and glory that the human soul will attain to is beyond our conception. Mind is yet in its infancy. There are three further stages of growth before it which will make it a marvelous creative instrument of the spirit. Humanity is yet only at the portals of the Temple of Knowledge. Within are many halls; veil after veil hides the supreme central Secret, the Immortal First Light. No human imagination can penetrate into that mysterious Presence. The inborn consciousness of divinity has to be gradually unfolded. By the same service and love with which the great Benefactors of our life wave led us from unconscious infancy to the age of self-consciousness must our humanity climb the divine heights.

On the fifth day of God's great creative week, the Jupiter Period, humanity will rise to a level higher than that of the present angelic host. Their life activities will consist among other things in serving with infinite love and patience the subhuman kingdoms of life and the elevation of these to higher planes of consciousness.

In the sixth day, the Venus Period, humanity will occupy that exalted state of nearness to the divine which the arch-

angels now occupy. They will be ministers in the treasury of God's illimitable love, uplifting their lesser brothers to become partakers of the heavenly heritage. They will be initiated into the deeper mysteries of creative art.

In the seventh day, the Vulcan Period, the great closing scene of the cosmic drama, the highest development capable in our evolution will be attained. The great Initiation of this period will elevate man to the fullness of power, wisdom, and activity of the Godhead. The divine plan will then be consummated. The stupendous cosmic dream will be realized.

Any conception of the glory and splendor, wisdom and power, that await humanity in its future progress must necessarily by the very limitations of our faculty of imagination fall far short of reality. Within the innermost sanctuary of the human heart resides the Holy One. He is the Teacher, the guiding star. He is Man himself in the highest, and by listening to him and following him we shall be led to the Father's Home.

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### True Patriotism

The country of our birth we rightly  
prize  
In whatsoever far spot of earth it lies.  
Our town, our land, our nation, none  
beside  
Can thrill and charm us with the pa-  
triot's pride.  
But the New Age shall usher in God's  
plan,  
All nations know the brotherhood of man.  
Creeds, doctrines, dogmas vanish 'neath  
the sway  
Of love and truth and light. Then shall  
we say:  
The World's my Country, rightly under-  
stood,  
And my religion shall be Doing Good.  
—Mrs. E. W. Dawson.

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When a man lives with God, his voice  
shall be as sweet as the murmur of the  
brook and the rustle of the corn.

—Emerson.

## Some Inhabitants of the Unseen World

BY J. OTHO GRAY

**T**HE SPIRIT world surrounds our town, its lowest plane being separated from the earth by a veil or integument through which no spirit is supposed to pass. The inhabitants of that lowest plane are the filth of the spirit world and are recruited from the moral scum of the earth. There you will find repulsive creatures that in the earth life may even have moved in good society and occupied places of advantage. But they heeded not the higher things, worshipping the things of sense, and after death found their lot to be with their pitiful brethren.

The consuming longing of many of the denizens of this sphere is to get into contact with the world they have left. Being devoid of spiritual ideas and desires, the alluring and comforting hope of advancement in spirit life has no appeal for them, and they restlessly pass the time, bored and discontented. He who persistently wishes for a thing with all his mind, allowing nothing to conflict with that desire, will doubtless realize his end in the course of time. So it comes to pass with these spirits.

The veil or integument previously mentioned seems impenetrable, but like all things it has its rate of vibration. By concentrating the mind determinedly and one-pointedly it is possible for a spirit to increase its rate of vibration to the point where it will synchronize with that of the veil, through which it can then easily slip and find the fair peaceful earth lying beneath its gaze. But it cannot function upon matter of itself; it must be provided with energy in order to establish contact. It appropriates this energy from several sources. One is by fastening upon a mortal and drawing vitality out of his body, following him about like a dog; another is by attending

seances and absorbing the strength of those present.

Brothels and saloons are places these spirits like. Prohibition was a timely godsend; nobody knows the good it has accomplished until conditions are viewed from the inner side. It is not unusual to find spirits mournfully hovering over graveyards, sometimes where their bodies are buried. It would be a good thing if cremation were the mode of disposing of the dead. Seances are gatherings that suit these spirits to a nicety. They have certain facilities that enable them to stage all sorts of phenomena when they can get enough energy from those present. These phenomena are all trumpery and mean nothing when their mechanism is understood; but the uninitiated will be impressed, not knowing the source. The spirits can pose as departed relatives and friends with such realism as to deceive the most intelligent not familiar with their methods. There is no way to prevent their entrance into a seance. When in trance no medium has the power to dictate what entity shall exercise control. The great danger of the presence of these spirits is one of the risks of trying to communicate with the spirit world. You can never be sure that these invisible scoundrels have not had a hand in any gathering where spirit manifestation is the object in view.

A person of exemplary character may attend such a meeting and go home followed by a foul parasite that will draw the very life out of his healthy body, sometimes to the point of exhaustion, while a puzzled doctor prescribes tonics and wonders what's wrong with his patient. Any case of continued weakness with nothing organically wrong may be due to spirit feeding. There are thousands of these things in the air, and they

stay there only by robbing the living of their energy.

If the medical profession knew this side of sickness, it would be of help in diagnosing some cases that have mysterious features. Think not that a blameless life and good intentions will protect you if you try to contact the spirit world and get in touch with the low entities there. Those who thoughtlessly take an interest in such matters would do well to confine their attention to this world and deal only with the living. Spirit communication is unnecessary to human happiness or guidance and was forbidden the Israelites under penalty of death. It only retards development. Happiness after death depends upon the soul looking up—not backward to earth life.

A low spirit does not have the human viewpoint. These creatures have the instincts of skulking wolves that under the cover of night attack with fury. When they contrast their miserable lot with the laughter and happiness of humanity it makes them bitter, and feelings animate them to work as much harm as they can without courting danger. In winter their sufferings are terrible because of the constant suggestion of cold which snow and comfortable clothing give. These spirits are naked, and this is due to the state of their minds—the working of a great law of spirit life.

They sometimes endeavor to fashion garments, but these fall away to spirit dust as soon as their minds are turned outward to the earth. It is marvelous how the mind operates upon those who are untrammelled by flesh. The mind has all power! The mind is everything! Nevertheless no amount of suffering is great enough to prevent these spirits from breaking through the veil so long as there are men and women who will get interested in them, whom they can deceive and prey on, whose vitality will abate their ravenous hunger, and through whose bodies they may hope to gratify their passions. These creatures are around us every day. They may be seen and heard by the clairvoyant-

clairaudient. They are not to be feared, but to be pitied and absolutely avoided.

No matter how they may materialize before you or how intelligently they may talk, they are all horrible, smelling, destitute corpses in the air, whose presence would not be permitted in the vilest dive in the world if their true character were known. Some of them grow into malignant beings of deadly evil. Although they have to pay in the end, they work some dastardly deeds. Dark stories are whispered of their being used in black magic. Inquiry, knowingly pursued, might yield some astounding facts.

These then are the unhappy men and women who contrary to divine law return to earth only to find that men and spirits are two different types of beings and cannot happily associate.

*(In time these men and women will be purified in the purgatory in which they are living, and then will pass upward to higher states, eventually returning to earth life through rebirth. Then they will be given another opportunity to retrieve the mistakes of their previous lives and to conform themselves to the divine laws of being. When they pass through the spirit worlds the next time, their lot will be a happier one. EDITOR.)*

### Out of Gethsemane

BY WILLIAM JAMES PRICE

Out of Gethsemane,  
With a heart aching  
Nigh unto breaking,  
Father, I cry:  
Let Thy love hold me,  
Surround and enfold me,  
Bidding fear cease,  
Till I, with Thee apart,  
Stand, pure in mind and heart,  
Knowing Thee as Thou art,  
Filled with Thy peace!

Reputation is what men and women think of us; character is what God and the angels know of us.

—Thomas Paine.

## Unless Ye Come as a Little Child

BY H. L. JEFFRIES

**T**RULY OUR worldly wisdom becomes foolishness.

To be "*as a little child.*" What an inversion!

We, the great, the wise; the set up and bowed to; the cynosure of admiring and even envious eyes, leaders of activity and thought in a respected circle, which points to us as models, patterns, outstanding examples for the youth of the day who would become rich and great; we, full-grown, full-fledged, "successful" men, to be told that for the final attainment, the great ultimate, the fearful mystery of the vast unknown, we must turn back, retrace our steps, forget our wisdom, resign our place and dignity—and become as *children*!

We are aghast! What does it mean? What awful fatality is this? Surely there is a mistake; it cannot be meant that way.

"Of such is the kingdom of heaven."

Mystery of mysteries!

The telephone rings in your fine home on the main avenue: "Mr. —, what do you think I ought to do? What would you do? What is your advice?"

See! They have to come to you. Your opinion carries weight; you mean something in the community.

"*As a little child.*" Preposterous! Why a little child doesn't know anything. It can't run big business, accumulate vast fortunes, lord it over a community. It doesn't have any big visions of worldly conquest. Why, it often cannot even feed itself.

And yet, *He* said it. It must mean *something* if His teachings mean anything.

And when you come to think about it, those teachings are about all you know of between you and the Great Unknown.

You remember that the pastor uses the

quotation now and then; but you cannot recall that he ever explained it. Who does know? But you feel rather ashamed to ask, anyway.

Still, the question doesn't down.

What brought it up to bother you anyway? Oh, yes! Poor Brown had lost that golden-haired tot of his. A sweet youngster, snuffed out in a moment. You had been thinking about it; thinking of your own children and your attachment to them; thinking of yourself and the passing years. And the text had come into your mind. It had to be solved sometime; you knew that. But how? It baffled you, just as it has baffled many others who, if they could, would order an open revelation of nature's greatest mysteries just as they order a dinner or a new book on business efficiency.

Perchance then a book comes your way, an occult book. It talks all about the subject and seems authoritative. At the time it appears to you like sheer good luck, and you may even chuckle over your good fortune. Had you walked into your office one day and found on your desk a thousand dollar bill with your name attached to it, you would have gone to extraordinary trouble to find out how it happened. About the book, though, it doesn't occur to you to ask why you found it at that particular time of your need. You might assign it all to mere chance, coincidence, from the death of the child to your thinking about it. And with just as much logic it might be said that the thousand dollar bill just blew into your office and laid itself on your desk, name attached and all.

But another thought seeps through, another remembrance from the Book of the Great Teacher: "Seek and ye shall find." Perhaps that constant asking within yourself has been heard—and even answered. By whom? The thought

is impressive, awesome. There is food for thought in it. It doesn't seem so impossible then that within that unseen somewhere there is an Intelligence so closely present that it sees our needs and hears our earnest call—may even appoint the day and hour when that call should come. What a vast intimation! Admitted the one thought, then it seems that the Great Beyond cannot be an eternal silence, an everlasting stillness. Seeing, hearing, and doing predicate life, intelligence, awareness, aye, and even wonderful beneficence in the answer thus given by the book you have been reading. How marvelous the revelation! How near the identification! How endless the vistas dimly seen in that moment of recognition!

And so you again open your book, now more than ever prized. Most eagerly you ask yourself what new truth shall it tell, what mystery unveil? The little golden head which first stirred your imagination is now an important link in your destiny. Ever after you have a new tenderness toward children.

Your new-found book absorbs you. In your heart you knew that that child could not be responsible for anything in its brief life. The inferior must ever remain subordinate to the superior; and man with all of his meanness would not condemn a little child as some creeds do. How much less then would the All-comprehensive Being? Gladly and gratefully you find your surmise justified in this book which explains so much. You read the word, but it comes to you like a voice from afar, an echo of something you had known and forgotten. No sorrow, pain, nor darkness awaits the child at death. At once into the light the young soul steps. Eager, loving hands are outstretched to receive it—fond hands which it knew before; or others are there ready to lavish an equal measure of love. No spiritual Bridge of Sighs to cross; no penitential halting by the way; for the unsullied vessel needs no purging. Straight through to rapturous scenes and endless delights, with such a host of playmates as earthly child never

had; and *living* playthings, made from the plastic desire stuff of this first heaven which is the home world. There for perhaps twenty years these little ones remain who are called back to heaven before the age of fourteen when the desire body is born. On this earth plane man labors long and wearily with many tools and mechanical means to construct the inanimate forms of things; but in the heaven world thoughts are the builders, are indeed the living things themselves. It is no longer a hard saying that, "As a man thinketh in his heart, so is he."

Fear resides in the unknown. The childish dread of darkness and the adult awe of the unfamiliar both vanish before the penetrating rays of light—Knowledge. Probably no emotion has stirred the human heart more deeply than those connected with the death of a little child, because we did not know the process and the purpose. It might have been different had we understood that in a previous life its desire body at death had missed the complete record of its life's experience because of disturbing lamentation or other circumstances of a distracting nature, necessitating its death as a child in the succeeding life in order that it might get special instruction in the heaven world to compensate it for the loss of its life record.

How perfectly equitable to find then that those who were responsible for the cause, namely, the lamentations or other distracting conditions at the time of death in the preceding life, must also give the compensation, either in loving care in the heaven world or as parents in this world of the returning ego. In the light of the knowledge of this process, so simply beautiful and appealingly just, the sting is extracted from death's parting, and we find it possible to reverently say to our hearts: "Peace, be still!"

So strangely impressive is this knowledge when newly acquired that you find it suddenly stilling the intellect with a new awe, not of the old and dreaded unknown but of the wonder of your own

being. Flashes of light flit before the mental eye, portentous of further revealing; and in that moment, perhaps for the first time, there comes to you somewhat of the meaning of yourself as an "image and likeness of God." Then the heart knows a humility and reverence it could not before comprehend. The book in your hand no longer appears a "lucky chance" but a providential guidance.

To "come as a little child" has a new and clearer meaning. Two worlds exist for you where there was but one before; and the other, though as yet but faintly glimpsed, may already seem the more real. Despite your worldly wisdom there may now even come the sense of a strange ignorance. Happy for you that moment when you are able to say, or pray, "Teach me myself," for it signals the dawn of a new childhood, when you will become aware of your own ignorance, wholly receptive and eager to learn.

Vanity falls away, and the heart, if not the lips, forms the earnest appeal: Suffer me to come as a little child.

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### Occult Knowledge and the Bible

The Bible is a great occult document, but its knowledge is embodied in symbolism and parable, and one has to have the key in order to find the inner or esoteric meaning. The Old Testament is a record not only of the few thousand years which are ostensibly covered by it, but it is also a record of the past involution and evolution of the human race from the beginning of the Saturn Period. The four gospels of the New Testament are formulas of Initiation into the Mysteries, and the rest of the New Testament consists of valuable advice on living the regenerate Christian life.

The Bible is sufficient for mankind during its childhood, but the more advanced members of the race are now arriving at the point where they require more direct knowledge of the spiritual

forces and the planes above than is given in the Bible. They are also becoming sensitized to the vibrations of the invisible planes which the Bible speaks of in many passages, and it is therefore very necessary that they learn how to control and master these vibrations. At this stage occult philosophy comes forward and gives the necessary instruction. It shows the laws which obtain on these planes and how to comply with them. Occult philosophy has come through modern seers, whose spiritual development is undoubtedly fully equal to that of Paul and the other seers of the New Testament. In some respects modern seers are more advanced than the ancient ones because modern seership gives out its findings in terms of twentieth century language and correlates them with the findings of physical science.

If the race is to go forward in its spiritual evolution, the knowledge which is given us in occult philosophy must eventually become general. In any case all humanity will in time develop the sixth sense by which they will be able to see for themselves the planes above, and this while still occupying physical bodies. In short, therefore, we would say that the race is arriving at a point where the Bible, the textbook of infant humanity, must be supplemented by other textbooks giving additional information on spiritual subjects.

—By J. D.

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### "CATO ON IMMORTALITY"

The stars shall fade away, the sun himself  
 Grow dim with age, and Nature sink in years;  
 But thou shalt flourish in immortal youth,  
 Unhurt amid the war of elements,  
 The wreck of matter, and the crash of worlds.

—Addison.

# 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

## Flowers Higher than God

*Question:*

Am I to understand that there is a power higher than God? From a recent article in the "Rays" I gathered that the Supreme Being is higher than God.

*Answer:*

There are all degrees and variations of gods, from the Planetary Spirits up to the Supreme Being, which is the first emanation from or manifestation of the Absolute. The god with whom we are primarily concerned is the God of our particular solar system, which system consists of the sun and the seven planets with their moons. There is an almost infinite number of solar systems, each presided over by its particular god. These gods constitute in the aggregate, so to speak, a sublimated humanity, above whom are still greater beings who are the Logoi emanating from the Supreme Being. Back of these is the Absolute, the Root of Being, which is unmanifest. The processes of involution and evolution which are put into motion during a cosmic Day of Manifestation bring out the powers of the Absolute and manifest them through vortices in cosmic substance which we know as living beings from the gods down to all the lower forms of life. Next below the God of our solar system are the Planetary Spirits, one of which presides over each planet. These Planetary Spirits are great spiritual beings. They constitute the Seven Spirits before the Throne, and are the agents of the God of our solar system in carrying out His plan of evolution in this particular system. The present Planetary Spirit of the earth is threefold, namely, the Father, Christ,

and Jehovah. These beings preside over different departments of evolution on our earth.

## *Esoteric Initiation*

*Question:*

Will you please explain to me why you speak of Initiation as if it were like conversion as taught by the churches instead of a ceremony as used by the Masons?

*Answer:*

Initiation into the Mysteries is a personal experience of the individual. The Mysteries are divided into two general classes: first, the Lesser Mysteries, comprising nine, which recapitulate the past evolution of man up to the present time, that is, through the first half of the Earth Period. The Greater Mysteries, four in number, cover the evolution which the human race will go through in the second half of the present Earth Period and in the succeeding Jupiter, Venus, and Vulcan Periods. Initiation must be preceded by a long period of preparation during which the candidate develops the spiritual power that will give him mastery on the higher planes. The process of Initiation consists in showing him the powers which he has built up and showing him how to use them so as to master the forces and the conditions on the inner planes. Such Initiations are not ceremonies at all; they are not conducted in any lodge room. They take place only in the consciousness of the individual who is being initiated. The Initiator helps in the process by bringing before the neophyte through the medium of picture consciousness the scenes which he wishes to impress upon the candidate's mind.

These Initiations are also tests of the



self-control of the individual because in them he is brought into contact with certain of the forces of nature which he is required to master in order to succeed in his Initiation. After the candidate successfully passes any one of the Initiations he is admitted to certain of the rites and ceremonies of the Mystery Order with which he is affiliated and to the meeting held on the night corresponding to the Initiation which he has taken. Such meetings are held in an etheric temple, not a physical one. Such Initiation is distinctly nature's Initiation, as contrasted with man-made initiations into exoteric orders like Masonry, and also into exoteric Rosicrucian Orders which make use of exoteric symbolical ceremonials similar to those of the Masonic degrees. Esoteric Initiation is a sublime thing, of which the exoteric initiation is only a symbolical copy. There is, however, an inner or esoteric side of Masonry, which is open only to a comparatively few highly developed individuals.

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#### *The Power of the Square*

##### *Question:*

Why is the power of the square greater than that of the trine, and how about the opposition?

##### *Answer:*

The astrological square is correlated to the cross, and the cross is the symbol of man's evolution in this Day of Manifestation. Man rises by virtue of the cross, on which he crucifies the lower nature in order that it may become a serviceable instrument for the use of the higher self. The cross, or the square, represents the form which is best adapted to promote the evolution of mankind. Therefore the square contains more power which man can utilize than does the trine or sextile. On the other hand, only a few of the more advanced egos have got to the point where they can control the great power that is contained in the square, and therefore it more often than otherwise upsets them and produces

inharmony. At the present time man gets easier conditions and more agreeable results from the trine than he does from the square, but this condition will be changed as he advances in evolution. The opposition is an incomplete square and therefore contains less power than does the square because there are only two opposing signs brought into play, whereas the square brings in four.

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#### *Meeting Friends after Death*

##### *Question:*

In the life after death does one meet and consciously know one's relatives and friends? Does a man meet his several wives? I know that in heaven there is no marriage, but what of purgatory?

##### *Answer:*

After one passes over to the spiritual planes, he undergoes a process of assimilation of the experiences of the preceding life, and extracts from them the qualities of conscience and right living which will be his guide in succeeding earth lives. It is by this method of extraction of the essence of each earth life that man progresses in evolution. The first part of this process is performed in the region known as purgatory. Here a person undergoes experiences connected with his past evil acts, and learns through pain the real nature of the evil which they embody. After he has exhausted the spiritual force in his life panorama which was connected with evil acts and after all his evil desires have been eradicated by the force of repulsion in purgatory, he rises into the higher regions, where he assimilates the essence of his good acts. Then he rises into still higher realms where he learns to build the archetypes of the various vehicles for his next earth life. As a person progresses through these various stages, he rises into new states of consciousness.

When his friends who outlive him in earth life finally pass over to the invisible side of nature, they have to begin in the



lower stages which he has previously passed through. That is, they begin in purgatory, whereas he may be in the first, second, or third heaven. Thus at that time there is no affinity between him and his relatives and nothing to hold them together. Therefore they do not at that stage associate with each other. When, however, a friend who comes later has passed through the lower stages and has worked his or her way into the same region as the one who preceded, there will be a reunion, which will continue until one or the other of them returns to earth life through rebirth. There is one exception to the above rule, however, in the fact that a person who is dying is usually met on the other side by those with whom he has had previous associations and whom he remembers, who will be able to help him get his poise in the new life. They will be very much better able to do this than those who are strangers to him. For this purpose, we are told, those who have passed on into higher regions occasionally are temporarily brought back at the death of one whom they had left behind in order to help in introducing him to the new spiritual life. But after this introduction has been accomplished, they return to the region in which they were before, leaving him to work his way upward as best he can, knowing that he will eventually rejoin them on a higher plane.

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*Connection of the Spirit with the Body  
after Death*

*Question:*

I can't see how the spirit and the higher bodies are held to the physical body after death, since the silver cord is ruptured at death.

*Answer:*

The higher bodies are connected to the physical body only for a period of three and one-half days after apparent death. When the heart stops beating and the person stops breathing, the ego and its three higher vehicles, namely, the mind,

desire body, and vital body pass out through the sutures in the skull, carrying with them their seed atoms. These higher vehicles and their seed atoms are still connected with the seed atom in the heart by the etheric portion of the silver cord. After the ego has completed its retrospection or examination of the panorama of the past life, which ordinarily takes about three and one-half days, the etheric part of the silver cord snaps in two, one half remaining with the physical body, and the other half adhering to the higher vehicles. From that time on all connection between the ego and the physical body is severed, and the physical body is entirely dead.

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*Proving the Existence of the Soul*

*Question:*

How can I graphically demonstrate to the layman that man has a soul?

*Answer:*

By putting him into touch with occult or esoteric philosophy which describes such things. After he has sensitized his vehicles to the point where he is ready for this information, he will intuitively perceive the truth in it and will be able to grasp the fact that man is in reality a spirit and not merely a body or a mind; also that spirit is deathless and exists on other planes between earth lives. Unless one has reason to believe, however, that a person is seeking light along these lines, no attempt should be made to demonstrate the reality of the spirit or soul to him, graphically or otherwise. But we must make our knowledge available for those who are ready for it, otherwise we are seriously failing in our duty. Incidentally, in Rosicrucian terminology the word "soul" is used to designate the spiritual extract of the experiences of life, which is built into a person's character in the post-mortem experience. The word "spirit" is used to designate the ego which comes to rebirth in a succession of physical bodies.

# 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.

## Mercury--the Messenger of the Gods

BY ALFA LINDANGER

**A**STRONOMICALLY Mercury is the planet nearest the sun. With the exception of the asteroids it is the smallest of the heavenly bodies in our solar system. It performs its revolutions around the sun in the shortest time of any of the planets—88 days. It is never above the horizon more than two hours after sunset or two hours before sunrise, which is the reason it forms no aspects to the sun but the conjunction and parallel.

All the planets shine in the heavens with a steady light except Mercury. We are told that the twinkling of the fixed stars from without our solar system is the pulsation of spiritual impulses sent forth by the guardians of the Greater Mysteries. The Gods of Wisdom, the Mercurians, send out similar impulses pertaining to the Lesser Mysteries. Hence Mercury twinkles like a fixed star.

Astrologically Mercury is the planet of reason, the light bearer of the material man. It is the lower octave of Neptune, the planet of divinity, which is light bearer to the spiritual man.

Mercury, signifying the lower concrete mind, is the connecting link between the two triangles: first, the moon, Mars, and Saturn, representing the lower nature of man, his personality; second, the sun, Venus, and Jupiter, representing the higher nature, his individuality. Thus Mercury is a veritable "go-between," a messenger of the gods to man, for it has no expression of its own, but depends upon its aspects to the other planets for its effect. Therefore if one's Mercury is lacking in aspects in a horoscope, that person will have difficulty in expressing his feelings or in sharing his knowledge with others. Such a person usually suffers in silence. Even a so-called evil aspect is better than none, for it will at least help to bring out something which may struggle for expression.

When Mercury is well aspected to Venus, we have the artistic, poetical, musical, or literary type of mind. Well placed in relation to Jupiter it gives a philosophical, scientific, religious, benevolent mind. In aspect to Mars, we have the person of active mentality, the enthusiast. In good aspect to Saturn it

gives seriousness, depth, concentration, profundity, prudence, honesty.

When Mercury in a horoscope goes *before* the sun, i.e., is in a lower degree or in a sign ahead of where the sun is placed, as for instance when Mercury is in 25 Taurus and the sun in 7 Gemini, it brightens the mind considerably. It is then truly a torch of reason, illuminating our way. But when it is placed *after* the sun, as when the sun is in 25 Taurus and Mercury in 7 Gemini, it loses some of its good influence, so that the person learns more by after thought than forethought. When Mercury is retrograde, the reasoning faculty is not as keen as otherwise.

Mercury is strong in the intellectual signs Gemini, Libra, and Aquarius, also in Virgo where it is exalted.

When Mercury is the well aspected life ruler it gives a keen, quick-witted mind with an absorbing thirst for knowledge and ability in all mental endeavors, science, and literature. It gives dexterity and makes people fond of traveling. When it is afflicted, people are untruthful, dishonest, clumsy. Confidence men, thieves, and cunning criminals come under this influence.

Mercury's color is violet, and its day is Wednesday. Its symbol, representing the wisdom religion, is the caduceus, consisting of two serpents twining around a staff. The downward black spiral shows the *involution* of man, when the divine spark within him became more and more incased and buried in materialism. The white serpent symbolizes *evolution*; or the upward path, which brings man eventually within reach of divinity. The central staff represents the short path of Initiation through Epigenesis, which is trod only by those who are willing to sacrifice personality for Altruism, Love, and Service.

In the case of the great mass of humanity the emotions are easier to follow than the mind, and here is the explanation. In the early Atlantean Epoch the Lords of Venus and the Lords of Mercury were sent to earth to help in the

development of infant humanity. The Lords of Mercury, who worked with the mind were not able to make such a generally strong impression on the people as the Lords of Venus, who influenced the emotions. With most people it still *hurts to think*. But the increasing mercurial influence during the remaining three and one-half revolutions of the Earth Period will work more strongly and directly upon the personality, spiritualizing it and thereby freeing the ego from the hampering restrictions of the dense body and fitting him for mastery over himself; also later for mastery in a creative way over the other kingdoms. God's plan is evolution, and the goal of evolution is perfection.

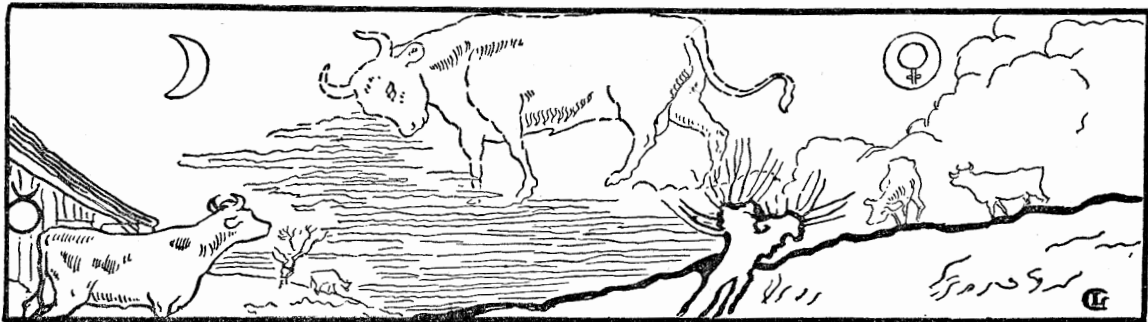
In Greek mythology we have the idea of the astrological Mercury expressed in the story of Mercurius, or as the Greeks called him, Hermes. He was more intimately connected with the everyday life of the people than any other of their gods. The streets and roads were plentifully marked by statues of him. As the messenger of the gods he was always represented in art as carrying a herald's staff, with wings on his heels and a low crowned hat with a broad brim on his head. The statues always pictured him in the act of running. The winged Mercury signified *speed*, hence indirectly training grounds for athletes etc.

He was also the patron of thieves. According to the story in the "Hymn to Hermes" he set the example of thievery in his early infancy by stealing the oxen of Apollo. It is possible that this story is a legendary corruption of the astrological sign Gemini (children), ruled by Mercury, coming *after* Taurus the Bull.

Some of the duties of Hermes was to bring dreams to mortals and to conduct the spirits of the departed to the next world. A peculiar function of his was to secure fertility to flocks and herds and generally to preserve health. Streets and roads were under his special care, and he was thus the patron of travelers, merchants, and commerce. All this

(Continued on page 227)

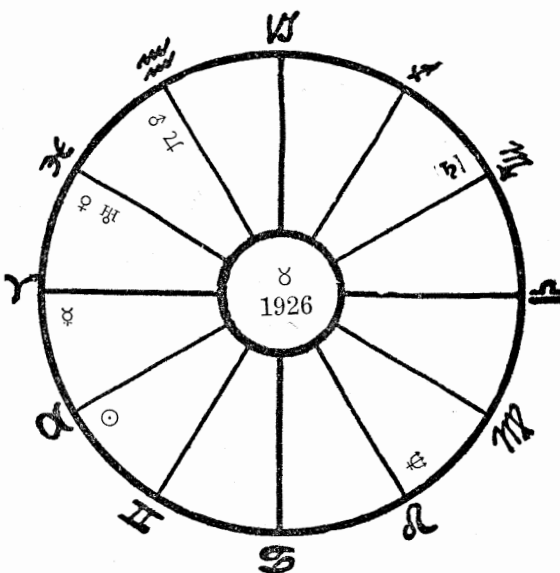
## The Children of Taurus, 1926



*A Character Delineation of the Children Born between April 21st and May 21st, inclusive, 1926.*

The children of Taurus are of a stolid, conservative, obstinate, determined, yet amiable disposition. They do not take kindly to changes. Rarely do they ask counsel, and they also stubbornly resent authority or contradiction. They are usually of a gentle and loving nature, but when provoked they have a furious temper and do not easily forget and forgive. They like to have their own way, and are prone to pay much attention to detail. Little things in the home are apt to disturb them if they are not arranged according to their ideas.

The children born this year while the sun is passing through this fixed sign will be real problems to their guardians, who would do well to take up the study of astrology, for they will need all the help possible to understand and guide these most contradictory little individuals. We find five of the major planets in fixed signs, and of these three are classed with the malefics. The sun in Taurus is square to Neptune in Leo. This has a tendency to make the children very persistent, which is enhanced by Saturn being in the martial sign of Scorpio. During all the time when the sun is transiting Taurus, Saturn will be square to Jupiter and Neptune and also square Mars until May 3rd. The quarrelsome Mars will be in conjunction with Jupiter in Aquarius until May 3rd, which will to some degree limit the kindly and beautiful nature of Jupiter.



Neptune will be in the positive sign of Leo, where this planet is strong and especially so in 22 degrees of Leo, which is called a critical degree, where a planet has much freedom of expression. This adds strength to this planet.

Three planets, namely, Neptune, Jupiter, and Saturn, which are in fixed signs, will be square or opposition to one another all this month. This will endow these children with an unusually deter-

*(Continued on page 232)*

**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, entitles the subscriber 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.

### MARGARET EDITH H.

Born March 14, 1919. 6:30 A. M.

Lat. 44 N., Long. 116 W.

#### *Cusps of the Houses:*

10th house, Capricorn 2; 11th house, Capricorn 23; 12th house, Aquarius 20, Pisces intercepted; Ascendant, Aries 4-5; 2nd house, Taurus 15; 3rd house, Gemini 11.

#### *Positions of the Planets:*

Mars 6-03 Aries; Mercury 9-05 Aries; Venus 19-10 Aries; Jupiter 5-59 Cancer; Neptune 6-50 Leo, retrograde; Saturn 22-43 Leo, retrograde; Moon 29-39 Leo; Uranus 29-06 Aquarius; Sun 22-57 Pisces.

We have here a vivacious, fiery, and active little miss, one who will rule her companions as well as her home. The cardinal and martial sign of Aries on the Ascendant, with the ruler of Aries, the fiery Mars, in conjunction with the Ascendant, also in conjunction with the restless Mercury, will give Margaret a very quick tongue and an active, keen mind, which will, however, be apt to act upon impulse. It will be difficult for her parents to guide her unless they can keep her interested, for she will be changeable and versatile. The sun, being

intercepted in the common sign of Pisces and unsuspected, will make it hard for them to hold her to any one thing for any great length of time for the sun usually acts as a balance wheel to the soul, but where it has no help as in this case, it can do little good.

The moon also is handicapped by the conjunction of Saturn and the opposition of Uranus, but it is strengthened by the sextile to the magnanimous Jupiter and the parallel of Venus. The conjunction of Saturn with the moon will act as a check to the emotions and impulses to a certain extent.

To help this soul to control its emotions and to give it poise it will be well for the parents to guide it along religious lines, especially to interest it in advanced mystical teachings, for we find Uranus strong in its own sign of Aquarius in the occult 12th house, trine to the ruler of religion, Jupiter. Jupiter is in the 4th house in Cancer, a mystical house and sign. Mars and Mercury, the two strongest planets in the horoscope, being on the Ascendant, will have a strong influence upon the personality, making this girl independent and self-reliant. These planets are trine to the occult Neptune, which is in Leo in the 5th house. All these planets and aspects go to show that Margaret will find her most successful work along occult and religious lines.

She should be taught to conserve her

energies while young, for with the impulsive, fiery Aries on the Ascendant and Mars and Mercury conjoined there she may put too much strain on her nervous system. And with Uranus in the nervous sign of Aquarius, in opposition to the moon and the obstructive Saturn in the sign of Leo, which has rule over the heart, should she waste her energies, it might result in later years in weakened valves of the heart. As the old saying goes, "A stitch in time saves nine." So if she is taught moderation in her younger days, it will save her physical suffering later.

#### BETTY N.

Born April 18, 1925. 7:40 A. M.

Lat. 51 N., Long. 3 W.

#### *Cusps of the Houses:*

10th house, Aquarius 15; 11th house, Pisces 13; 12th house, Aries 29, Taurus intercepted; Ascendant, Gemini 20-06; 2nd house, Cancer 8; 3rd house, Cancer 25.

#### *Positions of the Planets:*

Mars 16-13 Gemini; Neptune 19-50 Leo, retrograde; Saturn 12-0 Scorpio, retrograde; Jupiter 21-46 Capricorn; Moon 28-03 Aquarius; Uranus 23-29 Pisces; Venus 26-17 Aries; Sun 27-46 Aries; Mercury 28-35 Aries, retrograde.

This child has the common sign of Gemini on the Ascendant with the dynamic Mars in conjunction therewith. This planet is making but one aspect, a sextile to Neptune, but Neptune is retrograde, so we do not look for very much energy from Mars. We find the sun in its exaltation sign of Aries in the 11th house, ruling friends. The sun is in conjunction with Mercury and Venus and sextile to the moon, which is in the fixed sign of Aquarius and in the 10th house. With the sun in a cardinal sign and the moon in a fixed sign we may expect that Betty will not want for friends. Influential friends will be ready to help her.

The moon, the ruler of her 2nd house, the house governing money, is elevated

in the 10th house. Venus in the 11th is the partial ruler of the 6th house, governing labor. Venus is sextile to the moon. Betty's friends will be responsible for placing her in positions where she will not want for money. Uranus, the ruler of the Midheaven, which governs power and position, is in the 11th house, sextile to Jupiter, the ruler of the 7th, the public, indicating that Betty may at some time be before the public. Many actresses and moving picture stars have Uranus prominent in or near the Midheaven.

This young girl will have the assistance of others in shaping her future, which will be one of action. Dancing, singing, or public speaking will appeal to her most. Adaptability will be well developed, and she will be clever even though her Mercury is retrograde and combust the sun, which is weakening to this planet. To offset this she has Mars in a mercurial sign and the moon in an airy and mental sign, sextile to Mercury, Venus, and the sun. All this will help to strengthen the mental qualities, giving energy and ambition. Betty will have a pleasing personality in spite of Mars on the Ascendant.

With the moon in the Midheaven, and Neptune in the 4th house sextile to Mars and square to Saturn, she will be restless, not being greatly attached to the home and wanting to be on the wing constantly. It would be well if the parents would counteract this by trying to make her home as harmonious and pleasant as possible. Most of her planets being in fixed and cardinal signs and so many aspects between these planets indicate that this is a soul which has come into the present embodiment to learn many lessons and that the future is fairly well mapped out for her. But in spite of such conditions each soul has some room left for epigenesis, or as Henley says,

"It matters not how strait the gate,  
How charged with punishment the  
scroll,

I am the master of my fate;  
I am the captain of my soul."

## VOCATIONAL

BENJI W.

Born August 30, 1901. Between 6 and 6:30 P. M.

Lat. 30 N., Long. 90 W.

*Cusps of the Houses:*

10th house, Sagittarius 13; 11th house, Capricorn 6; 12th house, Aquarius 1; Ascendant, Pisces 3-44; 2nd house, Aries 15; 3rd house, Taurus 18.

*Positions of the Planets:*

Moon 22-29 Pisces; Neptune 1-10 Cancer; Sun 6-52 Virgo; Mercury 9-52 Virgo; Venus 9-02 Libra; Mars 29-31 Libra; Uranus 12-55 Sagittarius, retrograde; Jupiter 3-13 Capricorn; Saturn 9-57 Capricorn, retrograde.

This young man has the watery and mystical sign of Pisces on the Ascendant and the watery moon in the 1st house. The moon is unaspected, therefore we must look for strength from other planets. The moon in Pisces gives a phlegmatic, dreamy nature, and this together with common signs on the four angles will give the native a tendency to drift with the tide. But there are other and most unusual indications in the horoscope, and if this young man will assert himself and respond to the better and stronger planets, he will do much with his life; but it will depend upon his own efforts.

For instance, consider the sun, which is the ruler of the 6th house, the house of labor. It is in an angle, the 7th house, in Virgo in conjunction with Mercury. Mercury is strong as it is in its home sign. Both the sun and Mercury are making a number of very good aspects. In addition to the above conjunction the sun is parallel to Mercury, sextile to Mars and Neptune, and trine to Jupiter and Saturn. It has only one bad aspect, a square to Uranus, although we may say that it is in opposition to the Ascendant and square to the Midheaven. However, the last two aspects are not reliable, for in this case the exact time of birth is not certain.

Venus, Mercury, and Saturn are all strong in their own signs, where they can

express their very best, and Neptune is exalted. Mars is only half a degree away from its own sign, Scorpio; therefore we may say that Mars expresses itself through Scorpio. With all these well placed planets and good aspects we may expect that this young man will be able to make a success in his vocation.

The sun conjunction Mercury in Virgo, sextile to Mars in Scorpio and trine to Jupiter and Saturn in Capricorn indicates a talent for the healing of the sick, either as physician, nurse, or dietitian. With Pisces rising and Saturn in Scorpio trine to Mercury in Virgo the native would also be very apt in the profession of a detective.

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MERCURY—THE MESSENGER OF  
THE GODS

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(Continued from page 223)

points to the rulership of Mercury over the third and sixth houses.

Through all these myths we find the attributes of the astrological Mercury, whose rays of pure reason will eventually blend with the Uranian altruism and Neptunian spirituality, which will speed the day when Universal Brotherhood of man will be a reality on earth.

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A CORRECTION

The delineation for Beatrice Marie C., which was printed on page 179 of the April issue of the "Rays," was in error where it referred to the sun reaching the conjunction of Mars at about the age of nineteen. It should have read that the progressed Mars will reach a sextile of the radical Venus and sun at that time, with a consequent possibility of marriage.

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Small Size, Rosicrucian Pins

These pins are similar to small Masonic pins, made of Roman gold and enamel, with either jeweler's clasp or screwback for button hole. Price 75 cents. State whether you want clasp or screwback.

*The Rosicrucian Fellowship,  
Oceanside, California.*



# Studies in the Rosicrucian Cosmo-Conception

## The Rosicrucian Catechism

BY ALFRED ADAMS

### EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

#### THE ATLANTEAN EPOCH

(Continued from April)

- Q. Who were the Rmoahals?
- A. They were the first of the Atlantean races.
- Q. What can you say regarding them?
- A. They had but little memory, and that little was chiefly connected with sensation. They remembered colors and tones, and thus to some extent they evolved feeling.
- Q. What was the condition of the Lemurian as regards feeling?
- A. He entirely lacked feeling in the finer signification of the word. He had the sense of touch; he could feel the physical sensations of pain, ease, and comfort but not the mental and spiritual ones of joy, sorrow, sympathy, and antipathy.
- Q. What came to the Atlanteans with memory?
- A. The rudiments of language. They evolved words and no longer made use of mere sounds as did the Lemurians. The Rmoahals began to give names to things. They were yet a spiritual race, their soul powers being like the forces of nature. They not only named the objects around them, but in their words was power over the things they named.
- Q. How did their feelings affect them?
- A. Like the last of the Lemurians, their feelings as spirits inspired them, and they never did any harm to one another. To them language was holy, as the highest direct expression of the spirit.
- Q. How was the power of language used?
- A. By the use of definite language the soul in this race first became able to contact the soul of things in the outside world. The power of language was never abused nor degraded by gossip or small talk.
- Q. What was the name of the second branch of the Atlantean race?
- A. The Tlavatlis.
- Q. What is said of the Tlavatlis?
- A. They began to feel their worth as separate human beings. They became ambitious; they demanded that their works be remembered.
- Q. What became a factor in the life of the community?
- A. Memory. The remembrance of the great deeds done by a certain man would cause a group of people to choose him as their leader. This was the germ of royalty.
- Q. What did this condition lead to?
- A. The remembrance of the meritorious deeds of great men was carried even beyond the time when such men died. Mankind began to honor the memory of ancestors and to worship them and others who had shown great merit. That was the beginning of a form of worship which is practiced to this day by some Asiatics.
- Q. Who were the Toltecs?
- A. They were the third Atlantean Race.
- Q. What did they accomplish?
- A. They carried still further the ideas of their predecessors, inaugurating monarchy and hereditary succession,



The Toltecs originated the custom of honoring men for the deeds done by their ancestors, but there was then a very good reason for so doing.

Q. What was this reason?

A. Because of the peculiar training at that time the father had the power to bestow his qualities upon his son in a way impossible to mankind at this time.

Q. How was this accomplished?

A. The education consisted of calling up before the soul of the child pictures of the different phases of life. The consciousness of the early Atlantean was as yet principally an internal picture consciousness. The power of the educator to call up these pictures before the soul of the child was the determining factor upon which depended the soul qualities that would be possessed by the grown man.

*(To be continued)*

## New Publications in German

The following pamphlets are being printed in German and will be available in the near future:

*The Object of the Rosicrucian Fellowship.*

*How the Rosicrucians Heal the Sick.*

*The Care of the Dead.*

*The Rosicrucian Fellowship—An Aquarian Movement.*

The first two may be had for five cents each, or \$1.50 per hundred. The last two are for free distribution.

The *Preliminary Correspondence Cosmo Course* of twelve lessons has been printed in German and is now available for our German students. This course is based upon the *Rosicrucian Cosmo-Conception* as textbook, which we also carry in German. The course is conducted on the freewill offering plan. The price of the *Cosmo-Conception*, heavy paper binding, is \$2.00 postpaid. For admission to this course address,

*The Rosicrucian Fellowship,  
Oceanside, California.*

## Letters to Students

BY MAX HEINDEL

We have recently issued a new book under the above title, comprising ninety-seven letters which Max Heindel sent to his students during the period from 1910 to 1919. These letters form an important part of the Fellowship literature. They give much practical information and advice to the student regarding the life of the Christian Mystic and how to live it. Occult students will find this book most valuable.

Cloth bound. 237 Pages. \$2.00 Postpaid.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## Bound Volumes of "Rays"

All bound volumes of the "Rays" from volumes 13 to 17 inclusive, namely, those issued from May 1921 to date, are now sold at \$3.00 each. Each volume contains twelve numbers. These back numbers of the "Rays" are substantially bound in cloth, and suitably printed with the title of the book. 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.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## 1927 Ephemeris

Our Ephemeris for 1927 is now being linotyped and will be printed and ready for delivery about May 1st. It is predicted that 1927 will be an important year. This Ephemeris will enable you to study the coming planetary conditions and prepare for them. Place your order now, and the Ephemeris will be mailed to you immediately upon its completion. Price 25 cents postpaid.

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Oceanside, California.*

# Children's Department

## Bessie's Hydrangea

BY MATILDA FANCHER

**B**ESSIE struggled bravely up the long hill towards home, every now and then stopping to wipe the perspiration from her face and to catch her breath. She was not very big, but she carried a large hydrangea in a huge pot, which made her look smaller than ever.

It had been a lovely spring day. The wild flowers were springing into bloom in the woods back of Bessie's house. She had been thinking of them all afternoon, and was hurrying home to gather some when she saw Mrs. Allen come out of the house carrying the big hydrangea, which Bessie now held in her two small hands.

Mrs. Allen was about to throw the hydrangea into the garbage can when Bessie gave an exclamation which caused Mrs. Allen to look around. She smiled when she saw Bessie, and Bessie said: "What a beautiful big flower!"

"It was beautiful," said Mrs. Allen, "until my horrid old gas range spoiled it. You see it was a hothouse plant, and I brought it home for my Easter flower; but now see it! I have to throw it away."

Bessie's heart gave a great thump so that she was almost frightened; but she managed to say in a very small voice, "Mrs. Allen, would you mind—may I have it?"

"Why of course, you may have it, but it's almost dead." Mrs. Allen knew that Bessie loved flowers, for the flowers in Mrs. Allen's front yard had made them acquainted. It had happened almost a year before when Mrs. Allen found Bessie standing on the sidewalk looking wistfully at her flowers. There were many beds of them; sweet-faced pansies, gay-colored petunias, bright asters, sweet Williams, primroses, and little sunbonnet babies called sweet peas. There were

many others that Bessie learned to know later. So when Mrs. Allen saw her looking so wistfully at her flowers, she felt a kinship with the little girl and smiled understandingly.

Bessie had often wondered why her mother never planted flowers instead of vegetables in the back yard. Her mother never seemed to have time to plant flowers. She was always taking care of the vegetables and other things, and had often told Bessie that flowers were of no use and too much trouble.

When Bessie saw Mrs. Allen's smile, she thought that Mrs. Allen looked like a flower, so she said politely: "I think your flowers are pretty. I like flowers."

"So you like flowers too," said Mrs. Allen kindly.

Bessie forgot her manners and walked over to the pansy bed and knelt down. "We haven't any flowers at home," she said. "Mother doesn't plant them. I think pansies look like little girls, don't you?"

Mrs. Allen nodded and began gathering a bouquet which she put in Bessie's hand. "Take them, dear. They like you because you love them."

Since that first meeting Bessie had carried many flowers home to put in her one small vase, where they adorned the table until mother grew tired of the withered bouquets and threw them out. Bessie never had the heart to throw them away. So that was how Bessie and Mrs. Allen became fast friends.

And now on this spring day Bessie with her big bluish-lavender hydrangea was hurrying up the long hill towards her home. Suddenly she heard steps behind her and stopped to rest. "Hello, Bessie! Whatcha got?" said Billie's well

known voice, as he came up, puffing like a steam engine.

"Oh, Billie, see the beautiful flower! Isn't it a darling? Mrs. Allen gave it to me." Bessie eyed her possession proudly, then looked at Billie, who began to laugh.

"Whatcha takin' that home fer. It's dead, ain't it? Ya call that purty?"

Bessie looked scornfully at her friend and said not a word, but picked up the heavy pot and started on.

"Let me carry it fer ya. I don't care if it ain't purty," said the gallant Billie.

"No, siree! You can't carry my flower, Mr. Billie. I don't like you any more, either!" And Bessie walked majestically up the long hill towards home.

Reaching the house, she opened the door and breathlessly entered the cool, spotless living room, almost dropping the heavy pot as it slipped from her tired fingers.

"Is that you, Bessie? What are you doing?" came her mother's voice from the kitchen.

"Mother, come and see the beautiful hydrangea I've got," called Bessie, and her mother's footsteps sounded in the hall.

Now Bessie looked at the flower with eyes of love. To her it was quite beautiful, for she saw it as it should have been. But the expression on her mother's face as she stood in the doorway told an altogether different story.

"Why, Bessie! Well of all things! It is just as good as dead. You might just as well throw it away. It makes the room look so mussy. What do you want it for anyway?"

Bessie knew by her mother's tone and look that there was a battle ahead, so she tried to be brave. She smiled, but her heart seemed to be sinking within her.

"Mother, I *know* it will grow for me if you will only let me keep it. Just let me keep it tonight, mother, please, may I?"

"Very well, then, keep it tonight; but remember tomorrow—out it goes! Now, Bessie, change your dress," she said

briskly, and departed for the kitchen.

Bessie forgot to gather wild flowers. She was very busy helping mother and at the same time keeping an eye on her precious flower. Every little while she would dart into the living room to caress with loving finger tips the wilted flower and breathe a little prayer.

That night she kissed mother and daddy good-night, and hopped into bed, where she lay thinking of the bluish-lavender hydrangea. She had put it on the back porch according to mother's instruction. Presently she closed her eyes and whispered:

"Dearest God, help me to be a good girl because Mrs. Allen is so nice, and please don't let my hydrangea die. Bless mother and daddy. Amen."

Bessie often dreamed of playing with the nature spirits. On this night she soon found herself frolicking about with them in a large meadow, where there were rare and wonderful flowers of the most exquisite colors imaginable. She was radiantly happy in these beautiful surroundings.

Suddenly she thought of the flower at home, and her face became sad. The nature spirits drew away from her a bit frightened. "What is the matter?" they cried. "You frighten us with such dark looks."

Bessie brightened, and answered quickly: "Oh, I believe you can help me." Then she told them all about the hydrangea.

The Queen of the Sprites gathered her band and asked, "Who will go with Bessie to heal the sick?"

"I!" they all cried.

"Little Blue Twilla may go," said the Queen. "She has been very good today, and she carries the perfect color in her blue eyes for a bluish-lavender hydrangea."

Bessie started home with Little Blue Twilla beside her, who was as happy as one could be who had been chosen for such a task. Almost in the twinkling of an eye they reached the back porch. Little Blue Twilla mounted the sick

flower and showered dew drops upon it. Tinkle, tinkle, they fell on the withered blossoms. Then she danced about, waving the life ether and calling gently to the hydrangea to lift her beautiful head and see the rising sun.

Bessie sat bolt upright in her bed. The sun was peeping through the window. She bounced out of bed and almost flew through the kitchen to the back porch. There in all the wonder of her dream stood the bluish-lavender hydrangea, lifting its head proudly towards the sun.

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### **THE CHILDREN OF TAURUS, 1926**

(Continued from page 224)

mined but contradictory nature, especially with Saturn in the martial sign of Scorpio and square to Mars until May 3rd. These children may be somewhat untruthful, and with Neptune square to Saturn and opposition to Jupiter and Mars they may also revert to tricks to gain their ends. These traits should be carefully watched. They may be overcome in the small child to a very great extent. To punish these children will develop the worst traits in them. Taurus is a Venus sign, and Venus is the goddess of love, music, and beauty. These children can only be ruled by love. The symbol of Taurus is the bull, and unkind words and acts will arouse the lower nature in these children.

During the period between May 8th and 21st the sun will be in exact square or opposition to the malefic planets above mentioned, but let us not judge these children too severely, for the squares and oppositions may be turned to good by the understanding parent. Taurus children are sweet and loving, for Venus is the ruler of this sign. So let us guide them through love. The word "rule" will not fit, but love will overcome every evil aspect. If their determined will is directed properly, it will become a dynamic power for good, and a blessing. To direct the minds of these children towards music and art will bring out the best in them.

Mercury, the planet of reason, will reach a position after May 4th where he

will come into sextile aspect to Jupiter and trine to Neptune. This will give better conditions to the children born between the 4th and 12th of May, for they can be reasoned with. Those born between May 14th and 21st will have greater mental energy, due to Mars being sextile to Mercury. This energy should be directed into artistic channels. It will also give executive ability.

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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. Being enrolled in the Regular Student Course alone makes one a member of the Rosicrucian Fellowship.

*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, California.*

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## **Come to Mt. Ecclesia**

Friends and students of the Rosicrucian Fellowship may combine a trip to Headquarters with a vacation to good advantage. California is an all year round resort. Evening classes in the Rosicrucian Philosophy, Astrology, and Public Speaking are now in session and are open to guests.

Comfortable rooms may be obtained in cottages and in our new Rose Cross Lodge, together with meals in our vegetarian dining room. The Lodge has twenty rooms, all with running hot and cold water, and is fully equipped with bathing facilities. Write for further particulars.

*The Rosicrucian Fellowship,  
Oceanside, California.*

# 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.*

## Natural Methods of Maintaining Health

BY DR. ROBERT K. WILLIAMS

**R**ECENTLY the modern Methusalem, Zoro Agha of Constantinople, celebrated his 150th anniversary by advertising for a sixth wife. During his span of life he has lost five wives, excusing their demise by saying that "women are weak sisters and not much good these days." He is said to be the oldest man on the planet, and his age is authenticated by official records. He attributes his longevity to work and simple food.

Zoro was a porter for ninety years, lifting immense loads and doing it on a minimum of food. He never allowed himself to become bent or lopsided, and today at 150 he is as straight as an arrow. Zoro's son at 98, "lies around the house all day, getting lazier all the time," wails the ambitious father. Here is an example of Zoro's simple diet: dates, figs, raisins, sour milk or koumiss, nuts, and raw vegetables.

That the simple diet makes for health and strength has been exemplified many times. Here is another case: Gilman Low a few years ago broke the world's record for physical strength. He lifted something like a million pounds, I think it was, in some thirty-five minutes. This is what he trained on: one and one-half

meals a day for eight weeks, consisting of fruits, nuts, and vegetables. On these natural, simple products he amazed the thousands of spectators by his power and reserve force. On his first trial a few months before he used an omnivorous diet such as the average person eats, and lifted less than half as much as upon the "starvation" diet.

It is a fact that ninety-five per cent of the people eat far too much. Too many things are eaten at the same time, which of course means wrong combinations. As a result we often feel like stuffed toads and don't know what the matter is.

The Marathon runner who broke all running records for distance and time in the recent Olympics trained on unfired foods. The American trainer learned that his men were slowed down on a heavy protein diet, and when he eliminated the meats, extracts of beef, and the like, his men increased in speed, strength, and accuracy.

A test diet was arranged for on Cook's Inlet, Alaska, in the early '90s. The test was made of necessity. Anyone familiar with Klondyke conditions in those days will remember how difficult it was to get food of any sort into those frozen fastnesses. Twelve men were placer mining

on the island. They went to work at 7 A. M. regularly after the usual breakfast of cakes, sausage, grease, coffee, potatoes, and a softened dried fruit. Sometimes the breakfast was changed to ham, bacon, and eggs, and even reindeer and bear meat were added. On this heavy diet the men began to get hungry and suffered a lank feeling around ten o'clock.

Paul Buckley, who had charge of the crew, decided to experiment. After numerous breakfasts of various kinds, within the Alaskan limits, it was found that red beans or frijoles, bacon, stewed fruit or raw dates or raisins, and pumpernickel stayed with the men and seemed to give strength until ten to fifteen minutes of noon. He found that the more fruit and beans and dark bread with brown sugar the men ate, the better they felt. On this diet he didn't have a case of scurvy, while near-by cabins were filled with salivated men and men suffering from malnutrition, because they had always understood that in order to be strong one must eat strong foods consisting of meats, fats, and artificial sugar. The menu provided by Buckley is not ideal, but it was the best he could do, and it saved himself and his men from the rigors of that climate.

A minimum of food and the simpler it is the better. I'm perfectly satisfied on this point. Years ago I tramped over the Nevada hills in search of the elusive gold. In my belt I carried a geologist's hammer and in my leather pack reposed several pounds of "fig roll" composed of figs, dates, prunes, raisins, cherries, and nuts. These were all ground together, rolled in cocoanut meal, and tied in a waxed paper. In addition to this I had coffee. This was always consumed black.

For nearly a month two of us lived on the fig roll and black coffee, enjoyed resilient health, and apparently had unbounded endurance. Up from our blankets at sunrise, a few minutes consumed in heating water while we ate our breakfast of fig roll, then the black

coffee. I forgot to mention that we started with several bars of chocolate, but these lasted but a week or two. After breakfast we "hiked." Prospecting for gold around Fairview, Dixie, Wonder, Searchlight, Manhattan, and even Goldfield, names now in the limbo of dreams, was no easy work. Tramp, tramp, through desert wastes of shifting sand, over crags, up mountains, down ravines, here and there knocking a spall off a likely looking rock. All this required muscle. Where did the muscle come from? Just from that little fig bar and the black coffee!

The foregoing stories are to show you that health is promoted by simple diet. It hardly needs argument. Still, with our heads full of knowledge about the right thing to do we overeat, we do imprudent things constantly.

One of my good friends occasionally goes to bed for a week or two at a time suffering from a severe "cold," which he feels requires the care of a doctor and strong medicines. When he gets too sick to eat, he gets well. Nature stands just so much, then she knocks you out, and while you are in a state of helplessness, the reparative forces set to work. But even then, when in a state of half coma, the good wife or attentive nurse insists that the body be fed and will use a quill through which the toxic preparation called "beef tea" is slid down an unwilling throat; not to mention other methods of forced feeding.

Health is a simple matter, but it takes us half a lifetime to really understand it. Some one has sagely said that at forty we are either our own physician or a fool. Most of us are fools. Still I have an excuse to offer for the man or woman who does not know. How can they know much about health or diet when the newspapers and even radio are filled with misleading statements and pseudo facts. It would seem that there is a meat propaganda on. The so-called "dietitians" in the newspapers arrange silly menus that would destroy the digestion of a walrus. "Delicious" beef stews from the neck or

rump of a fat steer, chopped in chunks, seasoned with salt and pepper, cooked with vegetables, doped with sauces the recipes for which have been handed down by some Italian or French digestion destroyer, are advocated for every-day use; all said to be highly nutritious for the growing boy or girl! Such concoctions are appetite, not hunger, satisfiers. While they taste good to the person with a perverted appetite, they positively are not good for the health.

If you want to really enjoy good health, reduce your food intake about half. Use fruit freely in the natural state. For variety go to the dried fruits, berries, and melons. Also use nuts. And of the fifty vegetables fit for human consumption you certainly can find variety sufficient to satisfy every need.

Unfired foods will give you resistance and vital strength. Women slaving in the kitchen preparing a meal always arouse my ire. Twenty minutes there ought to get any meal. If things are to be cooked, a half dozen different vegetables can be steamed and boiled at the same time with added flavor to each. The vegetables shouldn't be pared or peeled, and the tops should be cooked and eaten too.

If all you sick folks who read this were in my care, I'd deprive you of all cereals, white or dark breads, meats, and white sugars. You wouldn't like it, but you'd go away cured. Flour makers have made bread the staff of death; they have taken the life germ away from flour so it won't decay.

Have you gas in the stomach or bowels, or does your heart fluctuate like a weather vane? What was that last meal you ate? Meat, white bread, and potatoes? Starch is operated on in the intestines and ferments. When things ferment, gases rise. Avoid the things that ferment. You will if you care about your health or have the desire to feel well.

Every effort should be made to keep the spine erect or straight. Exercises should be taken to maintain it so. If pains develop see a careful, conservative

practitioner in manipulative treatments. Jars, jolts, strains, bad food, and even fear and emotion change the spinal alignment, causing tension or pressure on some of the thirty-three pairs of nerves emanating from that wonderful spinal cord of yours. Zoro Agha, 150 years old, has an erect spine; John Parr, more than 140, had a straight back; Martha of Ireland, nearly 129 when she died, sat upright till the end of her days; and my old Indian friend out in Arizona, 122, was as straight as a die. Longevity goes with a straight spine. Chauncey Depew, vigorous, alert, magnetic, magnificent in age, nears the century mark upstanding and vigorous. Is Elihu Root, his nearest competitor, nearly 90, a stooped man? No.

Sickness, early demise, go with fat and bent-over bodies. Both can be controlled very largely. I have seen crooked backs straightened. I have seen fat melt away like the manna of yore in the morning sun. Statistics show that of ten men who at 30 are thin, such as Wm. G. McAdoo, former Secretary of the Treasury, three of them will be alive at 80. Of ten men of the Taft type, fat at 30, one or less will be alive at 80. This applies to the women as well. If you are fat and want to go the route, begin to reduce that useless weight. Lay in a box of oranges and feed on them for a week and watch the result.

I recently attended a meeting of advanced thinkers of various cults, all teaching right thinking and health. It sort of jarred me to see nearly half of the ten or twelve speakers from thirty to one hundred pounds over weight and two or three many pounds under weight. Much of the wonderful uplift matter handed over the footlights lost its effect. A person ought, in a measure, to typify what he is preaching.

Health can be promoted by the way you think. In fact, in the ultimate analysis you are nothing but what you think. I won't go into the various obsessions, inhibitions, worries, fears, etc. that constitute wrong thinking. That



would require a book. Simply know that negative thinking is detrimental to health; that positive, constructive thinking is conducive to health; that emotions produce good or bad results according to their nature; and that we are what we are by the thoughts we think.

To reach the beatific stage where our thoughts are constructive and helpful, embodying the Golden Rule, and to fabricate a brain structure fit for refined impulses, let us begin with the body and refine it by using the natural products so bountifully placed here by our God.

### The Forest Greeting

Good hunting!—aye, good hunting,  
Wherever the forests call;  
But ever a heart beats hot with fear,  
And what of the birds that fall?

Good hunting!—aye, good hunting,  
Wherever the north winds blow;  
But what of the stag that calls for his  
mate?  
And what of the wounded doe?

Good hunting!—aye, good hunting,  
And ah! we are bold and strong,  
But our triumph-call through the forest  
hall  
Is our brother's funeral song.

For we are brothers ever,  
Panther and bird and bear,  
Man and the weakest that fears his face,  
Born to the nest or lair.

Yes, brothers, and who shall judge us?  
Hunters and game are we;  
But who gave the right for me to smite?  
Who boasts when he smiteth me?

Good hunting!—aye, good hunting,  
And dim is the forest track;  
But the sportsman Death comes striding  
on;  
Brothers, the way is black.

—Paul Lawrence Dunbar.

### The Economy of a Meatless Diet

**I**N THE midst of the July heat and abundant perspiration the meat packers, backed by the U. S. Government, sent out posters urging the people to eat more meat for health et cetera. Mostly et cetera for the profit of the packers. Meat sells from 28 to 35 cents a pound and upward for choice cuts, while wheat brings about 1½ cents a pound. Beef contains 72% water, 19 to 22% protein, and no carbohydrates. The small percentage of minerals which it contains is found in the blood and bones. Wheat, on the other hand, furnishes 71% carbohydrates (heat and energy elements) and 15% protein—a far safer quantity than more. It is rich in minerals, has but 14% per cent water, of the purest kind, and no waste. Shall we eat wheat or meat? Shall we eat diseased, decaying, putrid flesh or pure, clean, vitalizing strength-giving wheat? Shall we eat that which produces strong, clean, moral men or that which produces gross, brutal men who are never permitted on a jury in a murder case? Shall we eat death or shall we eat life? Plant food is life; animal food—corpses, cadavers, putrid bodies with the life gone—is death.

—From *Vegetarian Magazine*.

### HERMETICALLY SEALED CASKET

We are informed that a casket especially designed to preserve the body without embalming during the usual three and one-half day period after the passing is now available in Pasadena, Calif. It is constructed of metal, and has an ice compartment at the bottom, with a glass top through which the body may be viewed. The undertakers are Bergien & Cabot, 27 Chestnut St., Pasadena, Calif.

### Stenographer Wanted

A capable stenographer is wanted at Mt. Ecclesia. For particulars address,

*The Rosicrucian Fellowship,  
Oceanside, California.*

## Vegetarian Menus

### —BREAKFAST—

Strawberries  
Grapenuts  
Coffee Cake  
Cereal Coffee or Milk

### —DINNER—

Vegetable Soup  
Kohl-rabi  
Spinach Greens  
Date Bread  
Milk

### —SUPPER—

Grapefruit Salad  
Entire Wheat Biscuits  
Plain Drop Cake  
Milk

## Recipes

### *Coffee Cake*

Sift together two and one-fourth cups flour, three level teaspoons baking powder, one teaspoon salt, and two tablespoons of sugar. Beat one egg and put into a cup; add milk and two tablespoons of melted butter to make one and one-fourth cups; then mix the liquid with the dry mixture, adding enough milk to make a stiff batter. Spread in a pan, butter the top with melted butter, and sprinkle brown sugar and cinnamon over the top. Bake in a moderate oven.

### *Vegetable Soup*

Carrots and turnips diced small and celery in thin slices; cover with boiling water, add a little salt, and cook until tender. Have some boiling vegetable stock, strained, and add to cooked vegetables.

### *Kohl-rabi*

Peel and cut in small pieces or chips tender young kohlrabi, and boil till tender, adding a little salt. Make a cream sauce with two tablespoons of butter, one tablespoon of flour and milk, and serve with the vegetable.

### *Grapefruit Salad*

Cut the fruit in small pieces after removing all the rind; add some flaked peanuts and stir together.

### *Entire Wheat Biscuits*

Sift together two cups of entire wheat flour, one cup of white flour, three level teaspoons of baking powder, two level tablespoons of sugar, one teaspoon of salt. Then work in one-fourth cup of shortening and add about one cup of milk. Roll out, cut in biscuits, and bake.

### DANGER FROM UNCLEAN VEGETABLES

**I**T IS very important that all vegetables and fruits which are eaten raw should be thoroughly washed or, better, scrubbed with a stiff brush to remove spray chemicals and fertilizer impurities. There have been several cases of arsenic poisoning in New England from eating fruit which was sprayed with arsenate of lead too late or after the fruit had formed. Insect pests are so numerous and State Experiment Stations are so insistent on repeated sprayings to subdue them that unless the fruit and vegetables come from your own garden you are never certain that they are free from poison.

As to fertilizer there is an increasing use of offal, especially near the large cities. I have seen city garbage three inches deep over a market garden near Washington, D. C. It is only reasonable to conclude that such fertilizers contain active germs of various diseases.

There is another admonition which I should like to give. A change from "flesh pot" diet to a natural diet should be gradual, otherwise the glandular activity required to digest raw foods or those to which a person is not accustomed would not be sufficient, thus resulting in digestive troubles and discouragement to the beginner. —C. W. Hamilton.

"Meddle with dirt and some of it will stick to you."

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Worthing, Eng., Aug. 19th, 1925.

Dear Friends:

I am pleased to say I have not had asthma or neuritis this week. I felt the presence of healers in my bedroom about 2:30 A. M. And the other morning I felt as though a hand was laid on my chest feeling so warm.

With kind thoughts and prayers for your healing center.

Yours very sincerely,

—K. A. T.

Burlington, Vt., Jan. 25, 1925.

Dear Friends:

Many thanks for the help which we have received from you. Mr. W— is entirely over his attack of tonsilitis and when I was taken with it the other night and sent in a call for help without even being able to write I was conscious of help being given.

I am trying to be careful with my diet and am feeling much better in every way.

Gratefully,

—C. D. W.

Pasadena, Calif., March 29, 1926.

Dear Friends:

I am greatly recovered today and after writing you yesterday I seemed to immediately feel work on the muscles of the body in the region over the heart, thus relieving the pain.

Also, you remember I told you of the weakness of my left side and of the great pain I always have with the muscles of the left eye. After writing you the pain was at once relieved.

Yours truly,

—J. G. C.

Lakewood, Ohio.

Rosicrucian Fellowship,  
Oceanside, Calif.

Dear Friends:

On the 18th of August I wrote to you: "I suffer terribly from a heavy cold; I

feel intense pain in the right lung. I pray for your help." Really I was in agony. I hardly could mail the letter. Came home and had to lie in bed, but that very night I was cured. That very night around 10 o'clock I felt some one's presence. I saw a yellow bluish cloud floating above my bed, so close that it almost touched my face. I could not see anything else but I did feel that some one was there unseen. When I woke up in the morning I was perfectly cured of the misery, and then I wondered whether it was a dream or a reality.

Yours sincerely,

—Mrs. S. C.

### HEALING DATES

April ..... 5—11—18—25

May ..... 2— 8—15—22—29

June ..... 5—11—19—26

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.

### Sick People

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by 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, California.

# Echoes From Mt. Ecclesia

## International Headquarters

Mt. Ecclesia, the home of the Rosicrucian Fellowship, is situated on a high tableland about a mile from the Pacific Ocean. Here is located the Temple of Healing, where each day healing prayers are sent out to the world. The Correspondence Courses are carried on at the Headquarters' site, and there is also a Resident School at certain periods of the year. Night classes in the Rosicrucian Philosophy, Astrology, and Public Speaking are conducted every week. Visitors and students are always welcome. List of Centers affiliated with Headquarters is given on inside front cover page.

## Easter at Mt. Ecclesia

BY GLADYS RIVINGTON

**A**NOTHER Easter season has come and gone. We wish we had words that would adequately convey a true idea of the beauties of this Eastertide at Mt. Ecclesia, but if that is impossible, we will do what we can to give a picture to those who were not able to be with us.

The friends commenced to gather on Good Friday, and in the evening Mrs. Max Heindel gave an illustrated lecture on "The Mystical Interepretation of Parsifal." As a prelude to this lecture Miss Heasley sang, "In my Father's House are many Mansions," and the Fellowship Orchestra played several selections.

On Saturday evening there was a concert in the dining room. Madam D'Artell, Madam Pieczonka, and other friends kindly gave their services, with the result that the many present enjoyed a very nice evening with plenty of good music and singing.

The accommodations at Headquarters were taxed to their utmost on Saturday night. Cots were placed in all available places, and those who did not make reservations in advance were not able to find beds. Some even slept in their automobiles.

The Sunrise Service was most beautiful and impressive. The friends gathered around the cross at 5:10 A. M. There were about 125 present. Mrs. Heindel

gave an inspiring address, choosing as her title, "The Crucifixion and Resurrection." As she explained the mystic meaning of Good Friday and Easter Sunday, she was able to point the lesson by drawing attention to the flowers at our feet and the birds over our heads, all of which, equally with the human kingdom, were celebrating the resurrection of the Christ spirit. We seemed indeed to be at one with all nature and with the birds especially, for as we stood around the cross, the air was filled with their songs. Mt. Ecclesia is a favorite nesting place for a number of our feathered friends. From the earliest streak of dawn their songs had been heard, so that it seemed as if the group spirits were directing their activities, joining their rejoicing with ours.

For a few minutes before the actual rising of the sun over the distant hills the crowd stood in silent meditation, watching the constantly changing sky with the shimmering colors that preceded the appearance of the sun. The sky was clouded, but fortunately there was a clear belt above the hills so that the sun came up in full view with only a slight haze over it, which if anything added to the beauty. As it rose, the silence was broken by Madam D'Artell, who voiced the general praise and joy in a glorious song which she had composed and dedicated to Mt. Ecclesia: "Awake! Arise!

and Sing Praises." Truly all present felt the tide of joy that surged forth with the rising of the sun, the visible symbol of the great Sun Spirit, the outpouring of whose life we had gathered to celebrate. It was with sincerity that all joined in singing the hymn, "He is Risen," as the friends walked to the Pro-Ecclesia, where the service was concluded with reading, meditation, and music.

There were three more services during the day. At eleven o'clock there was special music, with an address by Mrs. Corinne Dunklee on "The Mystic Resurrection," in which she pointed the way to the resurrection of the Christ in the heart of each individual. The little chapel was filled, and all the extra chairs crowded in that it would hold. There was the Probationers' Service in the Temple at 6:45 P. M., and at 7:30 the concluding meeting of the day in the Pro-Ecclesia. Here the Temple Service was read, followed by an address by Mr. H. J. Wilson. In his talk, "Easter Echoes," Mr. Wilson brought out many points of special interest from an angle that was new to many.

A word of appreciation is due to all who worked to make the guests comfortable. All worked willingly, and the result was apparent. Although the nature spirits, who had been so kind in the early part of the day, decided that rain was necessary in the evening, still even a heavy storm was not sufficient to dampen the joy, for all felt that there had indeed been an outpouring of the Christ life that would stay with us for many days, bringing an added joy and gladness as a result of our participation in this great cosmic festival.

#### LOCAL FELLOWSHIP ACTIVITIES

Mrs. Max Heindel will lecture in San Diego the latter part of April; place and date to be announced later.

Mr. S. R. Parchment is doing splendid work at the San Francisco Center, and much interest is being shown.

Dr. Franziska Lash will leave some time in April on a lecture trip north. She

will speak in Portland, Tacoma, Seattle, returning to Headquarters in time to teach some of the classes in the Summer School beginning in July.

Miss Gladys Rivington gave an address at the San Diego Center on March 14th, and Miss Florence Barr on March 28th; both of Headquarters. Dr. Sam Bering of the San Diego Center spoke at Headquarters on March 14th.

### Rosicrucian Publications

#### ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00.
- The Rosicrucian Mysteries, \$1.50.
- The Rosicrucian Philosophy in Questions and Answers, \$2.00.
- The Web of Destiny, \$2.00.
- Freemasonry and Catholicism, \$1.00.
- Mysteries of the Great Operas, \$2.00.
- Gleanings of a Mystic, \$2.00.
- Letters to Students, \$2.00.
- In the Land of the Living Dead—An Occult Story, \$1.50.
- The Mystical Interpretation of Christmas, 75 Cents.
- Bound Volumes of *Rays from the Rose Cross*:
  - Vols. 5 and 6 (one book), \$5.00.
  - Vols. 7 and 8 (one book), \$5.00.
  - Vols. 13, 14, 15, 16, 17, each \$3.00.

#### Pamphlets

- Rosicrucian Christianity Lectures, (20), 10 Cents Each.
- Earthbound, 10 Cents.
- Evolution from the Rosicrucian Standpoint, 15 Cents.
- How Shall We Know Christ At His Coming? 15 Cents.
- Christ or Buddha? 30 Cents.
- Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.
- How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.
- Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.
- Facts About Life Here and Hereafter, 5 Cents Each—\$1.50 per hundred. . .
- Postcard Views of Mt. Ecclesia, 5c. Each.

#### ON ASTROLOGY:

- The Message of the Stars, \$3.50.
- Simplified Scientific Astrology, \$1.50.
- Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
- Ephemerides Bound, 20 years, \$5.00.
- Simplified Scientific Tables of Houses, (3), 50 Cents Each.
- Tables of Houses Bound, (3), \$2.00.

#### IN FOREIGN LANGUAGES:

Several of the above books and pamphlets are published in Italian, Dutch, Spanish, and German. For list, write for our Foreign Publications catalogue.