

# RAYS FROM THE ROSE CROSS



## A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our philosophy and our magazine. Manuscripts are only accepted subject to this provision.

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**The Rosicrucian Fellowship, Oceanside, California**

# Current Topics

From the Rosicrucian Viewpoint

By JOSEPH DARROW

*It is the aim of this Department to correlate current events with the underlying laws of occult philosophy, so as to illustrate the fact that the visible world of affairs is governed by the forces of the invisible world, which is the realm of causes.*

## Modern Marriage and Psychology

**H**ARRY Emerson Fosdick, the popular New York preacher and author, in the October issue of the *American Magazine* had a striking article entitled, "What is Happening to the American Family." He sketches the trend away from the old-fashioned family and the old ideals, much of which he regards as inevitable and justifiable. He sees dangers in connection with it, however, one of which is the so-called "companionate" marriage, which he characterizes as trial marriage. We can best give his views by quoting from his article, as follows:

"The gist of the American family problem today is the question whether for that element (love of soul) in the old-fashioned home we propose to substitute the sexual experimentation of trial marriage. Personally, I

**TRIAL**  
**MARRIAGE** do not for a moment believe that the American people in the long run will consent to that exchange. If they do consent to it, the degeneration of American civilization will come on apace. For the attitudes and actions involved in trial marriage are, first, psychologically disruptive to the individual and, second, socially ruinous to the nation.

"The psychological aspect of the matter is primary. Nature has been at work a long time on the sex problem, and we cannot by any swift, slick changes out-

wit what Nature has had in mind. Today an immense amount of cheap thought and talk is going the rounds of novels, dramas, movies, magazines, and conversations, to the general effect that sex is an imperious urge toward personal pleasure in general and bodily gratification in particular. The plain fact, however, is that from Nature's standpoint *sex is only a lure to get two people to love each other deeply enough and long enough to bring up children.* What Nature wants is children, and because Nature always makes attractive the road to the goal she seeks she has allured men and women into family life by pleasant paths. What she was getting at, however, was not the pleasure of the path but the goal of the children, and anybody who makes it his principle of action to steal the gratification of Nature's lure without fulfilling Nature's purpose is committing a psychological theft on which Nature wreaks inevitable vengeance."

This is plain enough. It is rarely that a proposition is stated so clearly and forcibly.

There is a great deal of information being made available by the psychoanalysts and the psychologists at the present time with reference to the love nature, its expression and suppression. The psycho-analyst tells us, and proves his point, that every desire or emotion

**THE**  
**PSYCHO-**  
**ANALYST'S**  
**VIEW** which is experienced is subjected to one of three processes: it is expressed, thus using up its emotional energy; it is suppressed or pushed down into the sub-

conscious, where it remains to produce emotional disturbances later; or it is transmuted through constructive work or service of some sort, its emotional

energy being thus used up. Out of the psycho-analyst's doctrines has arisen the impression that the sex urge is, psychologically speaking, something that must be expressed regardless of all other considerations in order to avoid the psychological disturbances which it is believed will otherwise follow. Dr. Fosdick gives us a new and vitally important sidelight on this matter:

"Trial marriage in its ordinarily accepted meaning, is psychologically a truncated, arrested, balked experience. It means emotional repression and disruption . . . . The complete sex experience means falling in love, learning the secret of staying in love, mastering the art of growing up in love, enlarging the love life into a family of children, until within the green cusp of a physical relation grow the flower and fruit of a spiritual union. That is the complete sex experience. Anything less than that is a pitiful truncation.

"The first and primary trouble with this new philosophy of marriage, as trying on a pair of shoes, is that it is utterly blind to the biological and psychological facts about sex. It represents not advance but ignorance . . . . Today loose conceptions of marriage as largely consisting in bodily gratification are defended in popular minds by a supposed psychological law to the effect that the sex instinct must not be suppressed but expressed.

CURRENT  
FALLACIES

To let yourself go, this teaching says, to do as you please, to give your emotions gangway, abandon yourself and have your fling—this is the law of a healthy sex life . . . . As a matter of fact, this idea that the sex instinct must not be controlled, and, when other interests make it wise, suppressed, is psychological nonsense."

Dr. Fosdick here makes it clear that the real and the dangerous suppression consists in balking and frustrating Nature's plan for the flowering of the love

life into family relationships, which eventually should be expanded to include the whole human race. He indicates that

while those who are going through the experimental suppression of trial or companionate marriage may think that by so doing they are complying with a psychological law and avoiding the suppression of psychological forces, they are in reality doing the exact opposite, and are therefore deluding themselves. Instead of arriving at peace and poise as the result of such a program, they are sowing the seeds of disruption and failure. Delusions in regard to these matters, he states, are fostered by "*the imbecility of our movies and novels, where romantic passion is pictured as the end of the love life, whereas it is only the beginning.*"

From the Rosierucian standpoint there is no question but that Dr. Fosdick is right in his contentions: Nature is primarily interested in giving all the egos who desire experience in evolution the opportunity to obtain physical bodies through rebirth for that purpose.

Transmutation, from the occult standpoint, is the only satisfactory solution of the problem of the surplus vital energy which is not used in propagation or regeneration. Transmutation utilizes the creative energy in constructive work which advances the welfare of the individual, the community, and the race. It may take the form of public service of any kind, social service, active interest in the political problems of the day, the development and exercise of public spirit in helping to provide recreational and educational advantages for the people, and the interesting of oneself in individuals who are less fortunate. All of these things are the means of transmutation of the emotional energy which one naturally generates within oneself.

If this energy is merely dammed up in the subconscious under the mistaken be-

## Current Topics

lief that it is evil in character, this does not put it out of existence. It is merely bottled up in the desire body, and when later additions have given it sufficient power, it breaks out in the form of nervous and neurotic trouble.

Regeneration is the ultimate aim of the occultist and the occult student. If the vital creative force is conserved beyond the small amount required for generation, the result is the building up of the vehicles of the individual and the accumulation of vital power which leads to the possibility of clairvoyance and the ability to leave one's physical body and travel on the invisible planes, thereby expanding one's field of operation and opening up new worlds for conquest—surely a worth-while object.

### Certain Aspects of Socialism

**C**ERTAIN statements in the article which we published in this department in June, 1928, entitled, "Socialism, Bolshevism, and Capitalism," have been questioned by two of our readers. They call attention to the fact that modern socialism does not advocate the dividing up of existing resources and existing capital among the people, as they seem to think our article implied; also the fact that the fundamental doctrine of socialism is "collective ownership of all that is collectively used, and private ownership of all that is privately used." They take exception also to the statement that socialists have at times attempted to obtain that which they had not created and to which they were therefore not entitled.

In writing the article in question it was our intention to state only the broad, general principles of socialism and not to go into details of management advocated by any organization, nor to give the platform of any political party. We stated that socialism, generally speaking, endeavors to obtain uniform distribution

of material goods and privileges and to distribute them equally among all. We did not mean by this that socialism advocates the dividing up of existing resources, taking away from one to give to another. We simply meant that socialism would so regulate the industry of the country and the world that there would be an equitable distribution of its products among all classes, which would make it impossible for some to get more than their share. We believe this is the basic principle of socialism, as may be ascertained by consulting any standard work on the subject. We did not

mean, however, that this  
**ABOLITION OF MONOPOLY** would result in every individual getting exactly the same amount of goods as every other individual, al-

though our use of the words "uniform" and "equally" might give this impression. We meant rather an equitable distribution of goods under a system that would make monopoly of all kinds impossible.

As to the statement that socialists have endeavored to obtain goods and privileges which they had not earned under the cosmic Law of Cause and Effect, we believe this has been true in many individual cases at least. In their zeal to realize what promised to be an ideal state of society, excesses have been entered into at times which the conservative and thinking element of the movement did not endorse. Crude methods always mark the early stages of any great movement, and socialism has been no exception to the rule.

Socialism visions a better state of society, a state which is more nearly in accordance with the principles of universal brotherhood than the present one. In its efforts to materialize this it is doing a big work. It is working from the practical side of the question, while the occultist is working from the philosophical side.

# The Mystic Light

## The Rosicrucian Fellowship

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

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

### A Christmas Rose

BY THEODORA FLOWER MILLS

<p>The crimson rose of June is not so fair          As this pure snowflake blossom, which          springs forth          From the dark wintry earth when woods          are bare          And coldly blows the wind from out          the north.</p> <p>Nor are those gifts we value most the          prize          Of hours that fled on sunlight's ra-          dian wings;          Our greatest blessings are the joys that          rise          Unlooked for from the soil of common          things.</p> <p>For the deep mysteries of life surround          Each weed and stone in our familiar          ways.</p>	<p>The simplest facts a subtle meaning          hold,          Leading our hearts through reverence          to praise.</p> <p>And sometimes when we look in vain for          God          In visions of a golden heaven afar,          A snow-white truth breaks through the          barren sod          Of those realities that were and are,          Even as unsought, un hoped for, from          the clay          Of my cold empty garden bed there          grows,          When frost is bitter and the skies are          grey,          In stainless purity my Christmas Rose.</p>
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## The Mystic Star of Bethlehem

BY MAX HEINDEL

(From the "Raus" of Januaru 1916.)

**ONCE MORE** a cycle of the sun's mystic circle dance has been trod, and we are again looking forward with joyful anticipation to the birth of a new sun to carry us through the coming year. The spirit of Christmas is in the air, the spirit of expectancy, the feel-

ing that something new is coming into our lives, and that the future will be brighter with all than the past has been.

There are some who are physically blind, and though the sun shines never so brightly, they perceive it not. There are also those who are spiritually blind and consequently incapable of seeing the great spiritual wave which descends an-

nually upon the earth. We must have *within ourselves* an organ of perception with which to see this. Angelus Silesius says:

"Though Christ a thousand times in Bethlehem be born,  
And not *within thyself*, thy soul will be forlorn.

The cross on Golgotha thou lookest to in vain  
Unless *within thyself* it be set up again."

The illuminated mystic sees the great cosmic drama of the spirit's descent into matter enacted before his spiritual vision year after year. Nor is this vision vague and indefinite, depending upon certain feelings, but it is a clear and accurate presentation to the smallest details. It is not necessary for spirit in the invisible world to take a certain definite form as we do in the physical world. Any form that has a certain sharp outline implies limitation. A spirit may allow its form to blend with the forms of other spirits; it may even permeate the physical bodies of others and still retain its own individuality because it vibrates to a certain tone or keynote which is different from that of all others. Thus in September the illumined seer perceives the cosmic Christ Spirit as a mighty Light wave of supernal splendor descending upon the earth which it permeates.

By the twenty-first of December this celestial Light has reached the center of our terrestrial sphere. Then the days in the Northern hemisphere are the shortest, the nights the longest and darkest; *but "the light shineth in darkness, and the darkness comprehendeth it not."* The vibratory motive impulses given to the earth during the early months of each year have now nearly spent themselves. By Christmas the earth is crystallized, dead, and cold, wrapped in its blanket of snow, and were not the new life of the Christ Spirit poured into the earth to give it fresh energy for another year, all life upon our planet must perish.

There has been much speculation upon the nature of the star that shone in Bethlehem at midnight. Orthodox opinion,

which holds that the immaculate conception and birth of Jesus are unique in the history of the human race, supposes that the Christ Star was seen in the firmament on that occasion only. However the "wise men" who by the alchemy of soul growth are striving to build within themselves *that stone of the corner* which was rejected by the builders but is prized by all philosophers, know that the Christ Light is not to be found *outside* them. They know that the Hermetic axiom expressing the law of analogy, "As above so below," applies in this case, and that the Christ formed *within* them must look for the Christ Star *within the earth*; for, again quoting Angelus Silesius, "It would be as impossible for a Christ outside the earth to save the world as it is for a Christ on Golgotha to save us."

Until the Christ is born within us and until the Christ is born within the earth, He cannot accomplish His mission. Therefore on the longest and darkest night of each year the mystic kneels in silent adoration, looking inward by the spiritual sight, cultivated by him, toward the center of the earth where the most supernal Light that ever shone on land or sea illuminates the whole globe with a brightness and brilliance that is overwhelming.

And then the wise man brings his gifts and offers them at the feet of the newborn Savior. He may be poor in the world's goods, he may not even have a place to lay his head, nevertheless his gifts are more precious than a king's ransom. During his life of aspiration he has cultivated precious possessions, and the first which he offers up on the altar of sacrifice is *Love*. "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth . . . . Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away . . . . And now, abideth Faith, Hope,

Love, these three; but the greatest of these is Love."

God so loved the world that He gave His alone begotten Son that whosoever believeth on Him should have age-lasting life. This great gift was not given once and for all. Each year the Son of God is reborn into the earth to enliven this planet with His superior vibrations so that we may have *life* and have it more abundantly. As the human spirit dies upon the spiritual plane when it is born into the physical world, so also the Christ Spirit dies to the Solar Sphere when for our sakes it is born into the earth at the Christmas time. It is cramped by the crystallizing environment which we have made.

Truly, "greater love hath no man than this, that he lay down his life for his friends." The Christ said, "Ye are my friends, if ye do whatsoever I command you . . . . This is my commandment, That ye love one another." Therefore the love of the mystic offered upon the altar of sacrifice at the great festival on Holy Night is not abstract, but it expresses itself in concrete acts toward all with whom the mystic comes in contact during the year ensuing.

The second gift of the wise man to the newborn Savior is devotion. The fire of enthusiasm must burn in the breast of every aspirant, for no cold observance of religious rites, no giving of gifts without an intensely devotional feeling, can have any value in a spiritual light. It was said of one of the ancient Israelitish kings that he did evil *with both hands greedily*. Similarly the aspirant must do *good* with both hands greedily. His whole heart and soul and mind must be offered upon the altar of sacrifice. As the frankincense of the wise men referred to in the Bible is said to have filled the place of the nativity with perfume, similarly the fire of enthusiasm must so enkindle our devotion that the incense thereof may pervade our whole environment with devotion to the cause of the Master.

But the love, devotion, and enthusiasm offered by the mystic upon the altar of

the newborn Christ are not separate and apart from Himself. The mystic cannot give them without including the greatest and best gift of all, the only gift which makes it worth while, namely *himself*. No matter what his station in life, high or low, rich or poor, it is of no concern to the Christ. The spirit speaking to the mystic always says to him:

"Son, I crave not that which is thine, for that is mine already—the earth and the fullness thereof, the cattle upon the thousand hills; all were made by me and through me. But what I desire is *thyself*, thy heart. Give me thine heart, Son, and I will give thee that which is more than all, 'the Peace that passeth all understanding.'"

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### Dream Ships

—By 24517—

In the star-strewn hour at midnight  
 When the world is wrapped in sleep,  
 I think of the ghosts of all old ships  
 Arising from out of the deep,  
 With sails of cobweb fineness  
 And masts of beaten gold;  
 Merry crews on every deck,  
 Lost cargoes in every hold.

And many a gallant sea-lord,  
 Drowned in the long ago,  
 Returns from some far haven  
 To the barque he used to know.  
 Not all the countless ages  
 Could lull their hearts to rest;  
 Their slumbering souls give answer  
 When the sea-call thrills each breast.

So when the moon is waning  
 O'er highways of the sea,  
 And the singing winds bring echo  
 Of some mermaid's melody;  
 Then in the hush of morning  
 The stars pale one by one,  
 And phantom fleets go sailing  
 To parts beyond the sun.

—Leavenworth *New Era*.



## Religion in the Education of a Child

BY CELIA A. J. RIX

**W**ERE WE TO ASK the question, "What is religion?" there would be many answers, for it is a subtle something, a quality that is incorporated in the make-up of every human being and expressed in different manner and degree through each individual. But to give us a more sharply defined basis upon which to work we will consult the dictionary, which says: "Religion: the recognition of, and obedience to, a Supreme Being; healthy moral development upon a spiritual basis." If we read this definition understandingly, we cannot fail to see that it describes the foundation upon which all religious teaching must be based.

Here then is where we must begin with the child. If he or she be diseased in mind or body, our first step is to treat the disease. For the building of the body, which is the first essential, give plain, healthful food in rightly proportioned quantity and quality; plenty of regular sleep in a room swept by purifying currents of fresh air; and outdoor exercise every day, as much as can be made practicable.

So much for the body; and here you have laid the foundation for the mind as well, for their development must go hand in hand. For the "healthy moral development," provide mental fresh air and sunshine in abundance; also nourishing spiritual food rightly proportioned to the needs of the child and seasoned always with the love "that knows no shadow of turning."

What have these things to do with religion? Everything. The foundation must be thus laid if we would build upon the rock.

"Consider the lilies, how they grow." If we had a choice plant that we wished to see reach its highest state of perfection, we would not in the first stages of

its development place it in hard, stony soil. We would not withhold water and fertilizer until the puny stunted buds began to make a feeble effort to unfold, and then lavish care upon it and expect the same results that we would have obtained had proper attention been given at the start. And no more can we take tender little human buds, fresh from the garden of God, and give them careless, indifferent, and ignorant treatment in the beginning and expect satisfactory results.

Let me emphasize more forcibly that the *essential* place of religion is in the foundation. We cannot obtain perfect blossoms from stunted buds. A properly developed mental and physical nature is the seed bed in which we must sow the seeds of religion. Having prepared our bed and sown the seed we must flood it with the sunshine of love, water it with the tears of pity, shade it with discretion, and fertilize it with faith, hope, and prayer.

Does it not behoove us to equip ourselves with the knowledge that will produce the most perfect results? Shall we fill the world with lovely flowers that please the eye and gladden the heart with beauty, purifying and making sweet with fragrance the air we breathe; or shall we stumble blindly on as we have done for ages, choking these lovely flowers with the noxious odors and poisonous gases of ignorance, selfishness, indifference, and neglect? We may fill the world with strong, sanely developed men and women, keenly alive to the joy of living and the responsibilities of life; or we may people it with puny, weak, sin-distorted beings whose only mission in life will be to fill and replenish our jails, prisons, and almshouses.

A bill was introduced last year in the California Senate by Senator Jones of

San Jose, providing for a state committee of seven whose duty it should be to work out a plan for the prevention of juvenile delinquency. The bill was entitled, "Providing for the Study of Problem Children." In discussion of the bill Senator Ingram said, "The name is a misnomer; it should be, 'The Study of Problem Parents.'" Some writer who has the happy faculty of combining wisdom and humor has said, "If you wish to reform a man, begin with his grandparents." And is it not quite as applicable in the case now under consideration? It is so essential that the foundation be right. Fortunately the child is plastic and susceptible to change; and while we cannot choose the child's parents, we can choose its teachers.

The model for the most beautiful piece or group of statuary was in the beginning but a shapeless mass of sticky brown clay, and would have remained so had not some God-inspired brain sensed the beauty that lay hidden in the unlovely mass, and burned with a desire to give it expression. And just so teachers who see in each little upturned face, be it white, black, or brown, a challenge for them to draw out the best that is in the child, who will work on and on, with untiring zeal and die rather than relinquish their object, are the sculptors who will shape the mass of human clay into immortal forms of living beauty. Had Booker T. Washington been but a hired teacher, the Tuskegee Institute would never have breathed and instilled its uplifting influence into the hearts of the colored people, enlarging and expanding the lowly whitewashed chicken house where the foundation was laid, into the one hundred or more substantial brick buildings that have sheltered and given industrial, religious, and educational training to the fifteen thousand self-respecting and self-supporting men and women who have gone out from its doors to broaden and extend the wave of good influence that poured from the loving and self-sacrificing heart of that great inspired teacher.

Fill the heart of the child with love, and it will seek expression in worship; mayhap not the made-to-order kind, dictated by man, but the uplifting and outpouring of the pure human love that is caught up, mingled with divine love, and returned to earth in an overflowing measure of good works. Develop a nature-loving child, and you will have in process of unfolding a God-loving man or woman. As the heart of the flower turns to the sun, so does the expanding heart of a child leap to the arms of Mother Nature for its first lesson in worship. There it will learn that the word of God cannot be confined and bound between the covers of a book, but that throughout the boundless universe He speaks to us through all His wonderful creations—in the twittering song of the little red-capped linnet; in a flood of melody from the throat of the lark as he soars upward in a quivering ecstasy of joy. The graceful, gray-coated mocking bird dreams of the voice of God, and awakens a sleeping world to tell it the glad tidings; the velvet-coated honey-laden bee hums it joyfully as he gathers his treasure from the sweet blossoms; the mountains speak to us of His strength and His majesty, and far above their snow-crowned heads the gem-decked banners of night wave the message on to countless worlds beyond.

In "The Girl of the Limberlost," as Mrs. Comstock stands beside the grave of her sin-stained husband contemplating the wonders of nature, she says, "If you had known of wonders like these in your youth, Robert Comstock, would you ever have done what you did?" And right there she touched upon a divine law. Make of God's great outdoor temple a schoolroom where from the kindergarten up children will learn to read His word as He has written it in all the wonders of His creation, and they will not easily go astray. If we wish our child to love a flower, we will not begin by digging in the ground, uncovering its roots, and analyzing for him the elements that enter into its construction. However essential

this might be in the education of the practical gardener, it would not appeal strongly to the child. We would first place the flower before him in all of its living, glowing color, and after he has learned to love it, he will be anxious to know more of the essential elements that enter into its construction. They are quite as beautiful in their way, but not so appealing to the nature of a child. Lead gradually up to a desire to learn of God's law by developing an interest in all that is created through that law. Read to the children nature stories, adapted always to the age, individual taste, and stage of their development; never forgetting to impress upon the childish mind that all of the wonderful and beautiful things of nature are the handiwork of a wise and loving Creator and the result of obedience to His law.

First and foremost impress upon and firmly imbed within the plastic mind of the child the wonder and beauty of its own body, watching diligently and instantly removing any misconception, impurity, or false idea that may creep in. If we wish to have a beautiful garden, we will uproot every weed, planting a flower in its stead; and similarly we will watch diligently for any tendency to wrongdoing in our child, tenderly drawing out the tiny rootlets of each noxious weed before its has become a fixed habit.

In preparing the virgin soil of the child's mind do not fail to inculcate in generous quantity a love for and appreciation of useful occupation. To those who have not learned about this from experience it will be surprising to find how easily it can be accomplished if rightly managed. A healthy, normal child must have action, and it is quite as easy to turn a part of his energy into useful channels as to spill it in the gutter, not only allowing it to waste but, what is far worse, to foster the elements of idleness and selfish pleasure in the child's nature. There are very few children that do not take pride in accomplishing things; and a wise parent or teacher will recognize in this pride of accomplish-

ment an essential element in character building, and shape, direct, and deftly work it into the foundation of their character. Have certain tasks for the child to perform that are commensurate with its age, strength, tastes, and ability, and then see that they are properly done, deftly hiding so far as possible the sharp claws of work in the velvety fur of pleasant and interesting accomplishment.

The unrest and discontent that are now agitating the labor world would not exist had workmen been taught in their childhood the value and blessing of labor, and led to love rather than to despise or perform it as unavoidable necessity.

All of this may seem foreign to the subject of religion; but if we keep in mind the definition, "Healthy moral development *on a spiritual basis*," coupled with our text, "The Essential Place of Religion in the Education of a Child," we shall readily see that to build our structure firmly and symmetrically all of these elements must enter into the foundation. And into this foundation which we are building let us not forget to incorporate unselfishness in large quantities. Watch diligently and deftly lead the mind away from *self* out into the broad avenues of universal love, expressed through thoughtful consideration for every living thing, and always and ever for those that are in any way unfortunate.

Nothing is more conducive to the growth of the love nature of a child than to give it pets, and gradually develop it so it becomes capable of assuming the entire responsibility of their care. As a penalty for neglect deprive it of their companionship for a time. Children are prone to shift the responsibility of their faults on to the shoulders of others if possible. Watch closely for any tendency toward this fault and check it in the bud. Love the child but do not coddle it. Teach children always to shoulder the responsibility of their own acts, bear bravely necessary punishment, and recognize in the result a needed lesson that once learned will not have to be repeated.

In conclusion let me quote from Angelo Patri's article, "The Care of Our Children." He says: "No plan will cover all children for no two are alike or ever will be. The best we can do is to apply the broad principles of education and right living and trust to the upward urge that dwells in every human spirit to complete our lead. Even then there will be spaces where the principles do not seem to hold, and overlappings of them that seem to be contradictory. Never mind. Life is not a neatly arranged process at all. It bulges and sprawls and has queer angles and broken lines, an enticing incompleteness that invites the creative spirit of man to do its best, to bring order and beauty out of seeming chaos. There is no chaos there, just the materials of a life laid ready.

"No, there is no rule for their weaving and building. Just great, broad principles.

What you would have the child be, be yourself as nearly as possible.

What you would have the child learn, that let him do.

Where you would strengthen him, stand out of the way and let the responsibility of the task be his.

Praise what is well done. Veil failure in silence.

Let your faith illumine all your works, and his spirit will glow.

And love him much."

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#### A CORRECTION

In the article entitled "Personal Experiences," by Janet Maclaren, which was published in the September, 1928, number of the "Rays," there was an error in the last sentence of the last paragraph on page 400. This should have stated that the write-up in question was by the advertising man for publicity purposes, and it was not uncomplimentary; also that the antagonism of the lady mentioned was due to the fact that she did not get the write-up herself, she having schemed to obtain it for self-advertisement.

## Unselfishness

BY MAX HEINDEL

Selfishness is the one fault we never confess. I have heard men and women stand up publicly or in private and confess to almost every sin on the calendar save this single one of selfishness. Yes, we even deceive ourselves by imagining that we ourselves are not selfish. We see this trait of character very plainly in others if we are at all observant, but fail to perceive the beam in our own eye; and so long as we do not admit this great fault to ourselves and strive seriously to overcome it, we cannot progress upon the pathway of love.

Thomas a Kempis says: "I would rather feel compunction than know how to define it"; and we may well substitute the word love for compunction. If we could only *feel* love rather than merely be able to define it!

In the measure that we cultivate this virtue of unselfishness we shall attain to love, for they are synonymous as was shown by Paul in that inimitable thirteenth chapter of 1st Corinthians.

When a poor brother knocks at our door, do we give him as little as we can? If so, we are selfish. Or do we help him only because our conscience will not allow us to let him go? Then also this is selfishness, for we do not want to feel the pangs of conscience. Even though we give our lives for a cause, is there not the thought that it is *our* work? . . . Let us not deceive ourselves; let us fight the demon of selfishness and be ever watchful against its subtle onslaughts.

As a matter of actual fact we only keep what we give; our bodies decay and our possessions are left behind, but our good deeds remain ours for all eternity.

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When the gods have use for us they blindfold us, because if we could see and comprehend the outcome, we would grow so vain that not even they could preserve us from destruction.—*Talbot Mundy*.

## A Woman in Black

BY ARTHUR STYRON

**A**FTER MY graduation from the Harvard Law School my mother decided I must study a year in London. Besides the professional advantages of a little extra delving into English equity my mother had a sentimental interest in the old town—it was her home! She always spoke of “dear old Holborn” with such a wistful, far-away look in her eyes that I too longed to visit the place of her youth.

We had planned to go together (my father had died in my infancy), but when the time came we were too poor for both of us to make the trip. Against my will it was Mother who made the sacrifice. “You must go, son,” she decided. “When you are settled and earning heaps of money, we shall go together.”

She was always rather vague about her relatives. Her mother had died a short time after she had come to America, twenty years ago, and she had lost track of her father, a proud, austere man who had never forgiven his only child for eloping with the man she loved.

I had been in England almost a year, and was already making plans to return home, when I decided I would like to visit the scenes of my mother’s youth. I knew no specific address other than that her home had been in the section called Holborn. By carefully selecting a bus and making a few wise changes I reached there quickly and conveniently.

It seems to me, after many years, as if the extraordinary events of that day happened but yesterday. Indeed, they seem even more real than those of yesterday, for I have lived them over so often in my imagination since that time.

I recall distinctly that I was standing on the sidewalk in front of old Staple Inn, trying to imagine Mother as a girl tripping along the quaint streets. The day was warm and sunny—for once, the

streets singularly quiet and deserted. Suddenly my reverie was interrupted by the arrival of a carriage, which stopped directly in front of me. I had time to observe that it was an ancient flat brougham, drawn by a black, shiny horse. The driver, whose face was turned from me, wore a high felt hat and a ruffled topcoat.

Only an instant did I observe him, then my eyes turned to the occupant of the brougham, a middle-aged woman with pale, unpolished skin and dark, luminous eyes. She was dressed in deep black, her clothes cut in an old-fashioned way. In spite of the shabbiness of the turnout there was something glowing, vivid, about the woman. A curious thrill passed through me, almost like a shock of recognition.

The woman beckoned to me.

“If you are not busy, will you come with me?” she said. Her voice was low and vibrant, and clung with a peculiar resonance like the last notes of a harp.

“I know my request must seem strange,” she went on, “but it is possible for you to do a great favor for me and—for some one else.” She looked at me pleadingly.

I hesitated only for the fraction of a minute. She was strangely appealing with her old-fashioned way of speaking and her gentle, refined manner. I raised my hat, and signified that I would be delighted. She made a place for me beside her, and I stepped into the carriage. The driver, who seemed to need no directions, pulled at his reins, and we rolled briskly down the street.

My companion evidently did not wish to continue the conversation, so we remained silent as the carriage passed rapidly through the narrow, deserted streets. For perhaps twenty minutes we traveled, then we suddenly stopped.

"It is there," said the woman in black, pointing to a shabby, red brick house before us. "Please ring the bell. You can do a very great service for some one within."

"Very well, Madam," I said courteously, lifting my hat.

I mounted the stoop and rang the bell. I turned to glance at the brougham, but to my amazement it had disappeared! Where could it have gone so quickly? My speculations were interrupted by the opening of the door. A smooth-faced servant was regarding me quizzically.

"I was told to come here," I explained. "Some one needs my services."

The man was visibly surprised, but he held open the door.

"Will you wait in the hall, sir? I will tell the master. What name, sir?"

"He will know," I said.

The man mounted the stairs, but in a few moments he reappeared and bade me follow him.

"This way, sir."

He led the way upstairs and knocked at a door. Without waiting for an answer he opened the door, and I passed into the room. It was a huge, dismal room furnished with early Victorian furniture. Although the day was warm, a small fire burned in the grate, before which sat an old man in his late sixties, his keen, bright eyes under their snow-white brows turned towards me.

"Good evening, sir," he said politely. "Pray enter."

In a few words I explained who I was, and why I had come.

"Extraordinary!" he ejaculated. "I did not send for anyone."

"It is strange," I said. "The woman pointed out the house to me, and said I could be of very great service."

"Perhaps you could if you were a lawyer. I was thinking of sending for one."

"But I am a lawyer," I said.

The old man glanced keenly at me to see if I was joking.

"Most extraordinary!" he said again. "Won't you be seated?"

I agreed with him, and found a chair.

"You are an American?" he asked, judging from my accent.

"Yes."

"That doesn't matter. The service I wanted is very simple. It has to do with a will. I suppose you know the requirements of the law in such cases?"

I admitted that I did. He mused for a few moments to himself.

"Many years ago I disowned my daughter for marrying a man who displeased me. I wish to make a new will in her favor. I am growing old, and I am learning that pride is a poor sort of heritage to leave behind one."

I agreed with him.

"My mother had the misfortune to be disowned by her father," I said. "All her life she has grieved over it."

"Ah! If weakness endeared us to each other as does flattery, what a happy world we should have!"

As an American, I was far removed from his domestic tragedy . . . . so he thought.

He asked me to pull the bell cord, which brought the smooth-faced servant. The old man ordered paper and ink, and I instructed him concerning the legal requirements of his testament. When it was finished, the servant called in the charwoman, and together we witnessed the instrument. When it was all over, the old man heaved a sigh of relief.

"Now that is done I can rest easier," he said. "Sir, I thank you heartily. I can but marvel though at the strange coincidence that brought you here to-day."

I remained for quite some time longer discussing impersonal matters, and when I left he urged me strongly to return. This I promised to do.

It was several days later, the day before I was to sail for home, that I decided to pay the old man a last visit. I remembered the streets we had driven through, and I found the shabby brick house without any difficulty. I rang the bell, and it was answered by the same servant. He recognized me at once,

and bade me enter the hall. It was then I noticed that the house was in confusion, as if the furniture were being packed for removal.

"You are not leaving?" I asked.

"Yes," said the man. "The furniture is being stored to await disposition."

"Is your master still here?" I wanted to know.

"My master?" said the man in surprise. "Oh, I thought you knew, sir. My master died the same night you were here."

"Died?" I repeated blankly.

"Yes, sir."

I was deeply shocked. I asked for the details. It seemed that the old man was more fit, more cheerful, that night than he had been for months, perhaps years. He dined particularly well, and went to bed late. He had asked that his wife's picture be placed on the table beside him before the servant left him for the night. That was the last time the man had seen him alive. He died during the night.

I thanked the man for his politeness, and walked slowly away. The next day I sailed for America.

When my mother met me, I noticed at once she was in mourning. As soon as we had greeted each other, she told me the reason. She had just received word of her father's death in London. He had left her all his property.

"We are comparatively rich, my son," she said. "But all that is as nothing compared to the message of love he left."

It seems to me that I must have sensed at once the truth: that it was my grandfather's house I had gone to that day in Holborn. But who was the woman in black that had first escorted me there? How did she know he needed a lawyer? And how—for not even I myself knew it—had she known I was his daughter's son? I decided not to tell the story to my mother, and for days I debated the problem with myself. Finally, I did summon enough courage to ask her:

"Have you a portrait of your mother? I should like to see it."

She went off to search for it. After

a while she returned, rubbing an old, faded photograph with her handkerchief, the tears standing in her eyes.

"Dearest Mother!" she said. "She tried so hard to induce Father to forgive me."

"When did she die?" I asked.

"Nearly twenty years ago—shortly after I came to America. She died of a broken heart."

I took the photograph and gazed at it for a long while. Then I returned it to my mother, and walked steadily over to the window to regain my composure.

In every detail, from the old-fashioned clothes to the luminous eyes and dark ringlets, it was the woman in black—the *Thing* that had escorted me to the bedside of my doomed grandfather in old Holborn!

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## Resurrection

BY EDITH CHERRINGTON

I have risen from sin through the guidance of duty;

I have cut every unhappy thong.  
Light! Will you show me the earth and its beauty,

For I have been blinded so long.

Life, will you show me the best way of living,

The way to be useful and strong?  
The way to be tolerant, kind, and forgiving,

For I have been narrow so long.

Spread my horizons till I shall be knowing

The wisdom in right and in wrong.  
Broaden my soul as you help me in growing,

For I have been little so long.

Conspire with me, wind, that my words may go winging—

What more could I give than a song?  
A song that will tell of the hope I am bringing,

Though I have been muted so long.

## Cycles of Seven

By E. G. PHIPPS

**S** EVEN PERIODS of seven cycles each constitute an active Great Day of Manifestation. Five periods constitute the subjective Cosmic Night. The seven periods of evolution in our Great Day of Manifestation are called the Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan Periods.

As above so below. Man's life proceeds in cycles of seven: seven physically active cycles to five less active; seven growing, five declining; seven cycles of seven years each or 49 years to grow, to attain his zenith, and five cycles of seven years each or 35 years to decline and assimilate, which make 84 years in all.

Now let us see where we as virgin spirits are located at the present time in our pilgrimage through matter, our course in evolution. We are in the fifth or Aryan Epoch of the fourth revolution or cycle of the fourth or Earth Period. We are also in the 25th cycle of our Great Day of Manifestation, there being 49 altogether. The sun by precession entered the zodiacal sign of Pisces in the year A. D. 498, inaugurating the Piscean Age, which will cover a period of 2,156 years, or 308 cycles of seven years each. The year 1926 completed the 204th seven-year cycle of this zodiacal sign, leaving 104 more cycles of seven years each yet to follow before the Aquarian Age commences.

With this brief foreword we will get down to the tracing out of the workings of these cycles of seven. It is necessary that this article be more or less personal, as it was through the study of my own life that the facts of the cycles of seven were so forcibly impressed on my consciousness. That the events of my life, and then in a more extended way all events, occur in cycles of seven years has been borne out and proved by every

investigation and analysis that I have been able to make. My life has been such a plain case of seven-year cycles that their operation has been self-evident to me for a long time without study. In addition, when I came to investigate, analyze, and recapitulate my life, I found that the cycles of seven worked out almost exact in every respect, spiritually, materially, financially, and intellectually.

I recently completed 49 years of life, having been born on the 21st day of March, 1878. It so happened that I was born at such a time that the periods of my life almost coincide with the seven-year cycles of the zodiacal sign under which we live in the present Piscean Age. The 198th cycle of Pisces began in 1877, so that my seven-year cycles are running one year behind the cycles of the zodiac.

The first two cycles or fourteen years of my life which brought me up to 1892, were uneventful. All subsequent cycles with the exception of one have consisted of four years of constructive effort, growth, success, prosperity, and peace of mind, followed by three years of chaos, wandering, distraction, and misfortune. I was born in a large family which was in very straitened circumstances, and I practically supported myself after I was fourteen years of age.

The first four years of my third cycle, when I was from fourteen to eighteen years of age, I worked in summer and managed to get some schooling in winter. The last three years of this cycle, from the age of eighteen to twenty-one, I apparently gained nothing unless it was experience. During this time I was something of a wanderer, shifting here and there. I sometimes think that perhaps the last three years of each cycle were really the most valuable of my life,



but from a worldly point of view they certainly were not. Early in 1899 at the end of this cycle my parents both passed out, a few weeks apart, and I went out into the great wide world for good.

The first four years of the fourth cycle were successful. They were good years to one situated as I was. I had a continuous job, learned a profession while working, got married, and was settled, steady, and constructive. The last three years of this cycle were the hardest of my life, destructive in every respect. I went from one thing to another with no success at anything. It was at the beginning of this cycle that I became interested in things occult. In the first year of it I began to read books along occult lines and became quite interested for a year or two, but then I dropped it.

The next cycle, the fifth, covering the period from twenty-eight to thirty-five years of age, was in a material and financial way the most important and most successful of any cycle of my life. I stepped into a business almost as if it had been arranged for me in advance, and prospered. In the very first of this cycle I took up Masonry and began the study of the occult in dead earnest. This study I carried on for some three years, then dropped it. The last three years of this cycle were financially a success, but they were, I think, the most miserable years of my life. Things went wrong in every other respect, with the result that I sacrificed my business, sold out, left the town where I was a worldly success, and started all over again.

The next cycle, the sixth was the same as the two preceding ones had been. The first four years were fairly successful in a worldly way, things were improving, going my way as the saying is. At the beginning of this cycle I again took up the study of the occult, which I carried on for almost four years, as I thought with great success and satisfaction, when I learned to my sorrow that my teacher was wrong in the instruction he gave.

For the next three years I gave it up entirely. At the end of the fourth year of this cycle I became restless, and sold out my business. The last three years were just like the last three of the preceding cycles. I roamed around and spent part of what I had accumulated in the past, and quit all my study; in fact, the entire three years were unprofitable in every respect.

Now we come to the last of the first seven cycles, the "Vulcan" cycle, the one that was finished last year, the one extending from 1920 to 1927. This cycle was like the other six in externals but unlike them in final results. At its beginning I as usual settled down, went into business, and prospered in a financial way. Very soon after the beginning of the cycle a friend handed me a copy of the "Rosicrucian Cosmo-Conception," by Max Heindel. I had heard of Mr. Heindel, his work and his books, for at least ten years or more but had never read any of the latter. Well, the result was that I purchased a copy of the "Cosmo" and many other Rosicrucian books and took the Rosicrucian correspondence courses.

This brought me up to the last part of the seventh cycle, which was not like the last part of any of the preceding ones. The last three years of this cycle were not years of destruction and tearing down for me. They were constructive all the way through. But I want to emphasize the fact that every incentive, every indication, every condition of failure was there just the same as it had been in the same period of the preceding six cycles. My life up to this period had been like a boat without a pilot, drifting on life's sea with the wind and the weather. But after learning of the Rosicrucian Philosophy I have steered my boat more or less in its true course, with the result that the past three years have been the best of my life. But every obstacle to going ahead and every incentive to going the other way were there just the same as in the preceding cycles. I am not stating these things in a boast-

ful way but as a simple statement of facts in the hope that it may help others on life's way.

I have found that you can go supinely along, drifting, drifting, and as for the good of it all you might almost as well

not have lived at all. Or you can, if you will, assert yourself, use a little will power, and thereby command your ship in its course. As a result you will find you have had a very valuable life after all.

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## The New Patriotism

BY JAMES H. EXON

**P**ATRIOTISM is an imposed emotion. It has been grafted upon man's consciousness as a by-product of the social state for many hundreds, yes, many thousands of years. Patriotism may be said to have had its beginning far back in the past when any two people took up their abode in a certain spot and claimed it as their own to hold against all comers.

In such small beginnings the great things of our present society had their inception. The instinct of mass protection we see in many of the higher animals. This perhaps is patriotism in embryo. Through the necessities of nature, evolving life seeks to band itself closely together for purposes of protection. A group of individuals chooses a place of abode and attempts to defend it against the intrusion of others whose interests might clash with their own.

At one time in his history man was, as far as his consciousness was concerned, physically alone. He was not social on the physical plane because at that time he was not conscious on this plane. Gradually his consciousness awakened and then there grew up our social system.

In the hundreds of years that have passed while we have been building up our present society in all its complexities the state had to have a means of self-protection. So budded patriotism. It was necessary for the survival of any group that each of its members be willing to die for it in case of need. For the

protection of the nation, the welfare of the national group, it was necessary that men should be taught that no higher honor could be had than that of dying for one's country. Through this primitive idea individuals, tribes, and nations fell into that hotbed of misery, the superiority complex. Everyone arrogated to himself, and likewise every nation to itself, the best seat at the wedding feast of life. The result of such ideas and actions was discord, inharmony—war.

War has always been the greatest expression of patriotism in the past. War offered opportunity for the citizen of any country to have his name proclaimed from the housetops and to cover himself with the greatest of all glories, that of fighting for his country.

The flag! What is it? Any standard has ever been a gathering point around which troops could be massed. But there is a certain high ideal, a certain glorious fire within the heart of this symbol. Inspired by it, man has been given through selfish grasping after fame the first taste of true altruism. The flag stands for altruistic giving until it is dragged through the mire and muck of selfish nationalism and commercialism.

"Be patriotic!" is the cry; you hear it on every side. And how are we supposed to be patriotic? A blank form is handed us, and we are urged to enlist for a month in the citizen's training corps. Nations keep a record of all their citizens for military purposes. Wherever

you hear the term patriotism the discussion is verging on the subject of war!

This is not true patriotism! Christians are supposed to be citizens of the world! Patriotism in the future will be a cosmopolitan term. The world is our country. Any one of us may be called upon at any time to go to any part of it and make his home there. All men are brothers. Surely anyone aspiring to the name of Christian cannot deny this. Tertullian, one of the last writers of the early Christian school says:

“We recognize one commonwealth, the world.”

Origen, last of the great teachers of the Alexandrian Christian Mystery School, that early vehicle of true Christianity says:

“We know that we have a fatherland founded on the word of God.”

Richard Cobden and Frederic Bastiat, more especially Cobden, did a great pioneer work in their fight for free trade, which economic policy foreshadows such a commonwealth as is mentioned above, a state composed of the whole world. Their work helped to pave the way for the present volume of commerce and incidentally for the promotion of the friendship now existing between the various countries of the world. Cobden advocated the simplification of government as a means of decreasing the probability of war. He insisted on the practicality of arbitration and the reality of man's common interests.

Students of the Western Wisdom Teachings know the source of militaristic impulses. They know that these impulses come through the influence of the Race Spirit which hovers over the land, there being a different Race Spirit for every race and nation. In the early stages of evolution it is essential that nations remain separate so that they may learn certain national lessons which can best be learned in the separate state. We know, however, that this cannot continue indefinitely, and that evolution will ultimately require the merging of all nations into one great brotherhood of man. Pa-

triotism only serves a temporary purpose previous to the time when brotherhood is realized. Therefore we must strive to amalgamate the many into the one in order to bring into external manifestation the ideal of universal brotherhood.

The advanced man of today no longer finds his ideal and his most sacred dreams in the killing of his brother man in war. The holy commandment, “Thou shalt not kill,” is beginning to be reflected from the hearts of humankind in action in the material world.

Occult students the world over are being taught the harmless life of love and compassion. Occult patriotism consists in the building up and beautifying of all regions, rather than the centering of all one's affection on one's own locality and the destruction of the rest. The patriotism taught by true occult schools is a life of self-sacrificing service to the world, not to any one group as superior or more deserving than the rest.

The new patriotism of the new age is not a thing of emotional madness shouting the cry of fratricide. It is a call of strength and encouragement to the workers building the New Galilee—universal brotherhood. The cosmopolitan patriot is the man from whose vocabulary the word “war” has been erased, and who spends his time in cementing the bonds of universal brotherhood and peace.

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### The Dead

They whom you call dead are alive amongst you, living as they lived on earth, only more really ministering, with undiminished love, animated in their unwearying intercourse with the same affection as they bore to you whilst they were yet incarnated.

—*Stainton Moses.*

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Silence is one of the greatest helps in soul growth, and should therefore be cultivated by the aspirant in his home, his walks, his habits, and paradoxical as it seems, even in his speech.—*Max Heindel.*

## Though Your Sins Be as Scarlet

### A Personal Experience

By C. B. B.

"Begone!" I cried to my Conscience;  
 "Go away for ever and aye!"  
 And Conscience, sorely smitten,  
 Took of herself away.  
 But my spirit grew weary of its pace,  
 And I cried, "Come back, my Conscience,  
 For I long to see thy face!"  
 But Conscience answered, "I cannot,  
 Remorse sits in my place."

—*Author Unknown.*

**B**ABIES, babies, babies! Always it was babies of which I dreamed. All my life I had loved them dearly, and I dreamed continually of the day when I should have one to call my very own. What, thought I, could compare with the sublime privilege and the glory of motherhood? Yes, I would marry some day and have babies, many, many of them. I knew that I should, that I must fill my home, my heart, to overflowing with these beautiful rays of sunshine straight from heaven, for otherwise happiness for me would be an impossibility.

Years passed and at last came the day of my wedding. I entered a loveless union almost without a qualm, though to be fair to myself it should be stated that I liked my husband and felt very kindly toward him for the many good points of character I knew he possessed.

But in regard to having children, I had reckoned, alas, without my host! My husband would have none of them! Loving me dearly, so he claimed, he yet would deny me the joy of ever being a mother! What, for me, was there left? But God, or Fate, willed it otherwise, and after a year had passed, oh, the joy of it! I knew that the desire of my heart was to be realized, and though my husband became contemptuous of my condition, at the prospect of the little one's coming, to the point of absolute cruelty, yet I never flinched. Only occasionally would a sneering, stinging remark from

him cut to the quick, causing the hot tears to flow, but never in his presence. Being of a very sensitive nature I was of course deeply wounded and suffered keenly because of his attitude, but my wonderful love for the babe that would surely be all mine gave me courage to carry on, and the months became a period of singing bliss.

At last the hour of agony came, as it must. All was bewilderment now—torture too cruel to bear! I had assured myself that I would die rather than that a single cry escape my lips, but I was not prepared for this! Arrows of burning pain stabbed and pierced the sensitive body, always high-strung and nervous—anguish that violently throbbed and stung increasingly as the hours dragged, endlessly it seemed, on and on. In vain I tried to think, tried to assure myself that all would soon be over, the miracle accomplished, the glory all mine. But I could not think, I could not pray; consciousness could not remain longer, so instead there came a merciful oblivion.

Somewhere a sweet-throated bird sang triumphant, a brook babbled softly, a cry rang out from baby lips unsealed, and revealed at last was the desire of my heart! Where shall I find words adequate to describe the joy I felt when my beautiful girl baby was placed in my arms? Forgotten now was the anguish, my husband's attitude, everything! "Thank God, thank God!" I murmured over and over, and my happiness knew no bounds. Short-lived, however, was my elation, in a sense, for within a few hours I learned that my cup of honey-sweet was to be not unmixed with wormwood, for at that critical time an enormous debt of ripe destiny fell due, and Saturn neglected not to manipulate the thumb-

screws. The result was that I was forced through long, weary days of suffering and sleepless nights of pain to pay, and pay, and pay! One complication after another developed, each more painful than the last. Weeks lengthened into months of intense agony, and when at last relief came I was a mere shadow of my former self, a pitiful wreck dragged back from the very door of death. Had it not been for my intense desire to live for my baby's sake, perhaps I should have passed out at that time.

At this dangerous period when all my forces, including will, were at the lowest ebb, when my quivering nerves throbbled at the very suggestion of pain, the physician warned me in no uncertain terms that should another child be born to me it would in all probability cost me my life. Worse still, he told my husband. Would that I had paid no attention; would that the seed of a foul crime had never found lodgment within my mind! Thereafter I was afraid of the consequences which the birth of another child might entail. It was not death that I feared but the suffering. I could not endure that and I would not. I thought only of the physical anguish.

Four years passed. "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me!" (Job 3:25.) The deed was done, the commandment, "Thou shalt not kill," broken. Before the bar of eternal justice I now stood convicted of the heinous crime of abortion. Coward-creature that I was to listen to the persuasions of physicians and friends! Who would share with me now the mental torture that knew no bounds? Doubly horrible was this sickening deed, I reflected shudderingly, for there had been not one but two little lives sacrificed upon the altar of cruel, abominable selfishness! The hour of reckoning came now, and with terrific speed and effect. Thereafter the fearful specter of remorse departed not from my heart. This confession would not, perhaps, have ever been written but for the hope that it might serve as a

warning to some other potential criminal—for there are many of them—who might otherwise allow herself to be led into a similar quagmire of sin. This confession may lead her to leave undone a like cruel deed that I in an hour of cowardly weakness had consented to be guilty of.

I knew the evil thereof before the thing was done, but like the poet I bade my conscience be still and, alas, my soul received a scarlet stain! Like the poet also my spirit quickly grew not only weary of its pace, but utterly heartsick and brainsick. Aye, sin-sick unto death was I! It now mattered not to me that the sun continued to shine as brightly as before, that birds sang sweetly, that beautiful flowers bloomed everywhere about me in brilliant profusion. Well-meaning friends vainly tried to cheer and comfort me. My beloved baby smiling into my eyes served only to remind me that I had wickedly deprived two other little ones, who should now be sharing equally with her my protection and love, the very opportunity of birth and the experience of earth life.

Waking life now mocked and tormented me until it became a burden almost too heavy to be borne, and nightly I dreamed of little children! Every night and all night long I seemed to "mother" and worry about some little child, sometimes more than one, perhaps five or six. Often it was a sick and ailing little one that I cared for and comforted, but always it was babies, babies, babies! Was the wretched deed that I had been guilty of responsible for the fact that each night as soon as I fell asleep I dreamed immediately of little children, I wondered. Was I during the hours that the body slept, weary with its weight of grief, forced to care for these little ones to expiate my sin? Or, broken-hearted, did I of my own free will, as soon as I could escape from waking life, hasten to the heaven world where little children dwell, there to mingle with and care for them because I loved them so? I was quite happy while I worked with the

children on the astral plane, but when morning came and I awoke to another day of remorse, there seemed no sense, no purpose in life, no explanation and no hope!

Obviously things could not continue with me thus forever, and gradually through the tangled, chaotic intricacies of my mind it dawned upon my consciousness that without help from a higher Source I should never win in the dreadful conflict of mind and soul that threatened to dethrone reason. Then it was that I remembered that which for so long I had forgotten, that the privilege of prayer was not denied me, unworthy though I was to claim it. But for what should I pray? For forgiveness? No, never! But for punishment rather, for a sure and speedy retribution! In an agony of repentance and remorse I at last poured out my whole heart in supplication to Him who said, "Come unto me . . . and I will give you rest," and "Though your sins be as scarlet, they shall be as white as snow!"

Scarlet indeed was my sin, and though I had been brought up to believe in the teaching of the orthodox theological dogma, "The blood of Jesus Christ cleanseth from all sin," reason refused to accept it as presented by the church. Now I merely waited for the answer to my prayer, the while a mighty peace and calm came over me, and the awful burden seemed lifted from my heart.

Providentially enough it was at this period—a wonderful turning point in my life—that I came into touch with the Rosicrucian teachings, and with all possible speed I set about applying the logic of that glorious philosophy to the solving of my life problems. At that particular time it was the twin Laws of Rebirth and Consequence, especially the former, that impressed me. Can you not, dear reader, imagine why? I will tell you. It was because the Law of Rebirth was the "Ariadne's thread" by which I was enabled to unwind my way out of the maze of sin and difficulty into which I had wandered as a result of wrongdoing.

Whole-heartedly I set about reorganizing my scattered forces and readjusting my life in accordance with the principles of right living as taught in the Rosicrucian Philosophy, and with amazing results. To me the teachings proved a boon that could not be overestimated, and ere long through prayer and meditation I was enabled to bring my life, in a measure at least, into tune with the working of Nature's laws, which are the laws of God. Thereby I worked out my own salvation, as all must work out theirs.

Bringing the Law of Rebirth to bear upon the problem at hand, I earnestly prayed for the lost babies to return to me, but always I remembered to say, "Not my will, but Thine be done!" I was not only willing but glad, oh, how very glad, to offer my body now as a living sacrifice in order that an ego might have an opportunity to incarnate with a mother whose whole heart would welcome it, whose whole prayer was that she might be found worthy to receive it! My supplication was quickly answered, and because it was, I rejoiced and was exceedingly glad. I was to experience motherhood again, to be given a chance to expiate the wrong I had done, the one thing my soul desired above all others.

There is not much more to tell, only this, and from it the reader may draw his own conclusions. A few months later on a midsummer afternoon while the sun shone high in the heavens, there were laid on my bosom little twin girls! Not one, mind you, but two! In answer to my prayer? In expiation of my sin? Let those scoff who wish to do so, but be it remembered that a few years before, as has been narrated here, I had been guilty of the crime of sacrificing not one but two little egos on the altar of Abominable Selfishness!

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He who endeavors to drive away hatred by means of love fights with pleasure and confidence; he resists equally one or many men, and scarcely needs at all the help of fortune. Those whom he conquers yield joyfully.—*Spinoza*.

## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

### THE TEN MOST IMPORTANT STEPS IN THE LIFE OF CHRIST JESUS

I am the way, the truth, and the life; no man cometh unto the Father, but by me.—*John*, 14:6.

In the expansion of man's consciousness we find his progress paralleling the ten principal steps in the life of Christ Jesus, for He is a cosmic character, and in the principal events of His life we find the way of attainment for all humanity.

#### 1. The Birth. (*Matt.*, 1:18-25).

The birth of the Christ child symbolizes the awakening of the spiritual consciousness within the neophyte, his beginning to live the life. His having been born in a stable where beasts feed signifies that the work of purification must always begin with the desire nature, the lower bestial emotions. Until this work is accomplished there is no room for Him in the inn, which represents the head.

#### 2. The Flight into Egypt. (*Matt.* 2:13-15).

"Egypt" means darkness. Every neophyte knows that this awakening of the Christ life within himself is but the beginning of his endeavor to set his feet upon the Path. Many are the times that he slips back into the path of the lower nature, into the darkness of Egypt, the material senses.

#### 3. Teaching in the Temple. (*Luke* 2:46-47).

This is a most important step upon the way. It refers to the spiritualizing of the concrete mind. It is only as the love power of the heart illumines the mind that we can speak with authority, that our words become filled with spirit and with life.

#### 4. The Baptism. (*Matt.* 3:13-17).

Baptism in its spiritual meaning is not a mere ceremony of sprinkling or emersing in water. We never really re-

ceive the right of baptism until we recognize the fundamental unity of each with all, the brotherhood of man, and attain the realization that the hurt of one is the hurt of all. A certain modern writer caught this idea when he said, "There can never be a king in Italy while there is a beggar in China." When the real baptism has become a *living factor* in our lives, there is no service so menial but that we may glorify it with love, no deed by another so evil but that it receives our compassion and forgiveness.

#### 5. The Temptation. (*Matt.*, 4:1-11).

This is one of the most subtle experiences upon the Path. The temptation as Christ received it was divided into three parts: temptation for the body, temptation of the mind, and temptation of the Spirit.

"And when He had fasted forty days and forty nights, he was afterward an hungered.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

The first part of the temptation assails the aspirant when he learns the creative power of mind, his ability to draw to himself through this mind power what he desires of material things. The second part of the temptation has to do with the use of the powers of extended consciousness: clairvoyance, reading in the ethers, etc. How do we make use of these powers? Are they used for our own benefit to attract a large following to ourselves? Or quietly and unostentatiously are our spiritual gifts used only to serve those who are in need of spiritual solace? The third part of the temptation was as follows:

"Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

“And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.”

Here we have the temptation confronting the Initiate, the one who has gained the Christ power. As we attain to higher spiritual realms of consciousness, the temptations do not cease, they only become more subtle. St. Paul, who has gone this way before us, admonishes us to “pray without ceasing.” Temptation if withstood becomes a stepping-stone to greater attainment.

6. The Garden of Gethsemane. (*Matt.* 26:36).

The experience in the Garden of Gethsemane is one that is essential to our spiritual progress. Suffering of the neophyte is caused by his increasing sensitiveness to the sorrows of others, by the inharmony of world conditions, by his own failures and mistakes, and by the torture of his younger brothers of the animal kingdom. The Garden of Gethsemane must at some time be entered by every earnest aspirant upon the Path. This is well, for it is there that he learns to know the meaning of compassion, tenderness, sympathy, forbearance, and to judge only with loving kindness. In the light of eternity we find sorrow transformed into the fairest jewel in the crown of immortal life.

7. The Mount of Transfiguration. (*Matt.* 17:1-8).

The transfiguration symbolizes the lifting of the consciousness into high spiritual realms. The Master was accompanied to the Mount by Peter, James, and John—Faith, Hope, and Love. (The greatest of these is Love.) John was always nearest the Master. One who successfully meets temptation and passes through the Garden of Gethsemane without bitterness will come to know the glory of the Mount of Transfiguration. The neophyte cannot keep his poise all of the time, however, and so Christ Jesus, the great Way-shower, comes down from the mountain to work with humanity in the valleys below.

8. The Crucifixion. (*Matt.* 27:33-35).

Before reaching great spiritual attainment we must all learn the lesson of renunciation, must learn to say, “Not my will but Thine be done.” Renunciation was the test that was given Abraham when he was asked to sacrifice Isaac. Sometimes it is our best beloved, sometimes material possessions as in the story of the rich young man who came to Christ; but always it is that which we love best and hold most closely to our hearts that we must be willing to renounce. Renunciation of self is the keyword of the Christian neophyte. It is this that makes the Path so narrow, and it is for this reason that “few there be who find it.”

9. The Resurrection. (*Matt.* 28:1-8).

Through resurrection after crucifixion the aspirant awakens to a new realization of life and its value. He no longer wants anything for himself alone. There is no joy for him in that which he cannot share. He lives only to love and to serve others; he has been resurrected into the impersonal life. Therefore we must all learn the lesson of renunciation; we must learn to say, “Not my will but Thine be done.”

10. The Ascension. (*Acts* 1:9-11).

It is now that the aspirant possesses within himself the power to find the Mount of Transfiguration at will. He is a free spirit both in heaven and on earth. That consciousness is his of which St. Paul speaks when he says, “None of these things move me.” No persecution of any kind affects him, for he has found the kingdom of heaven within himself, and so has found it in the world without. He knows that evil is only seeming and that “all things work together for good to them that love the Lord.” This expansion of consciousness is accompanied by certain physiological changes in the body. The neophyte has now attained liberation from his physical vehicle. He too can say, “*Consummatum est* (it is accomplished).”

The neophyte has become the Initiate.



# Worth-While News

*In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.*

## Educating Legislators

Social legislation is properly called an art, but is defined and limited by strict scientific principles. According to the provisions of our government, a citizen duly elected to a legislature may duly practice the art, even if he never gave it a thought before he filed his candidacy. There is no time to educate him between the time he is elected and the day he takes the oath of office. There is no alternative. He must be accepted as a lawmaker.

It would be absurd to expect to equip a man for the profession of law, medicine, engineering, or even for the trade of a barber, with 60 days' training. How much more absurd to consign to an untrained mind the complex task of framing the laws of a commonwealth.

It is the persons and the organizations that have made a scientific study of the principles of social legislation who must, to a large extent, do the planning for the untrained. *More important still is the arrival of the day when only the citizen who has made a study of legislation will be accepted as a candidate qualified to formulate the rules whereby his fellow citizens shall live and be guided.* Respect for government and practical law enforcement only will come when our lawmakers can and will apply the principles of science and tested intelligence to their programs.—*Los Angeles Daily News.*

The above article is the best thing we have seen for a long time on the necessity of having our public servants educated for their jobs instead of pushing a lot of untrained, unqualified men into positions which really require special knowledge and special skill to handle. If the republican form of government is to endure, there must be a reform in this direction. The product in any enterprise or system or manufactory is, as a rule, no better in quality than the quality of the workmen producing it. If we continue to put poorly educated politicians

into the responsible and technical jobs of legislating for the rest of the people, we are bound to load our statute books up with an accumulation of unwise, poorly planned laws which will only lead to inefficiency and the ultimate overthrow of the system.

## The Era of Youth

At the opening session of the World Congress of Youth for Peace meeting in the Dutch village of Eerde, near Ommen, Anton Hoytink, on behalf of the central committee of the Dutch Federation of Youth for Peace, summoned his 500 hearers, representative of 27 nations, to enlist "in the greatest struggle of all times to rid the world of war."

The project of holding a World Congress of Youth for Peace was first suggested by the British Youth-Federation and the German World Youth League. That was in 1926, at the Youth Congress, held that year in Brierville, France. The American Fellowship of Youth and the Dutch Youth Peace Movement were quick to ally themselves to the proposed congress. Since that time a number of youth organizations in France, Sweden, Canada, Australia, and numerous other countries became affiliated with the preliminary organizations of the Congress. The youth organizations allied in this movement formed a general council for the 1928 congress and appointed the British "Youth-Federation" located in London to act as the executive committee.

The American committee, under the chairmanship of Patrick M. Malin, a Columbia graduate student, has been promoting during the past year a pre-congress program of education, intended to acquaint the American delegates with the major issue to be debated at the present conference.

In answer to the question, "What can youth do toward the establishment of a warless world" the American committee says, "Governments are absolutely dependent upon youth to man the war-machine. It is therefore no impertinence for youth to offer its resources for building a world of fellowship. In war times youth is hailed as 'the savior of civilization.' Older statesmen do not hint that youth is too immature to serve in that capacity. It is therefore the peculiar right of youth to raise its voice in protest against the destructive conflicts of the old

order, and to assert its leadership in the movement for universal co-operation."

—*Christian Science Monitor.*

The various youths' organizations of the world, with representatives to the number of five hundred, which recently met in Ommen, Holland, for the purpose of conducting a world conference on peace is one of the notable signs of the times. The youth are the hope of the future, and if they have arrived, as they apparently have, at the point of mature consideration of world questions such as international peace and the various race problems, it is a hopeful sign. If the youth of this generation are educated along progressive Aquarian lines, when they become the dominating factor of the world twenty or thirty or forty years from now, there will be a big change in economic and political systems.

### Detection of Criminals by Thought Vibration

Dr. Maximilian A. Langsner, M. L. L. C., the distinguished Viennese criminologist assisted the Alberta Provincial police in solving the mystery of the Mannville murders.

Dealing with thought receptance, by means of which he was able to find within 15 minutes the rifle for which dozens of searchers had combed the Booher farm. Dr. Langsner explained the act of *thinking sends out vibrations* or waves, in much the same manner as a radio station does. In every man or woman *there is a sixth sense* by which thought waves can be received. Some have this sense more highly developed than others, but it is present in all and can be developed by training.

A man who has committed a crime has it *constantly in his mind*, either consciously or unconsciously. It is therefore comparatively simple for one trained in thought perception to "*tune in*" on the criminal's thoughts and learn the details of his crime.

Although Vernon Booher was in the A. P. P. cells at Edmonton when Dr. Langsner found the weapon which the police needed to complete their chain of evidence, *thought waves*, created by young Booher when he threw the rifle away, continued to permeate the now desolate scene of the murder. Dr. Langsner was driven to the Booher farm by Chauffeur Godfrey of the A. P. P. He kept his mind in a *receptive mood*, rejecting any impressions which did not concern the whereabouts of the weapon. Suddenly he had a feeling that he should go in a certain direction. He went in the direction of the

impression at a dog trot. Several times he erred in direction as he could tell by feeling becoming less and less intense, but at last he arrived at a point where he felt that he should look in the long grass beside a small clump of brush. The rifle bearing Vernon Booher's finger prints was there. In less than *fifteen minutes* from the time of his arrival at the farm, the little scientist was on his way back to Edmonton.—*Edmonton Journal.*

The above description of a mental method of ferreting out criminals is exceedingly interesting. This, of course, is a phase of the sixth sense. Each time we think we create a thought form, and the thought as well as the acts connected with it are registered not only in the mental aura but in the reflecting ether of the vital body. These records can be read by the properly qualified seer. Such a record is undoubtedly what Dr. Langsner was reading when he made his startling discovery in connection with the crime mentioned in the above clipping.

### Burying the Sick Alive

A tribe of primitive bushmen who bury their sick alive, since their beliefs forbid them to touch corpses, has been discovered in the Kalahari desert of Central Africa by the expedition headed by Dr. C. Ernest Cadle of the Colorado Museum of Natural History and Dr. Will J. Cameron, Chicago. *Minneapolis Journal.*

We are told that when one of these bushmen becomes seemingly mortally ill, his fate is burial alive. This is heroic treatment, but it might result in those individuals coming back at the next rebirth with a very strong determination to avoid sickness in the future, and with the determination to take the necessary steps to preserve their health so that they would not be subjected to what must be a very uncomfortable situation. We can't recommend this system but it perhaps has its good points. It might do away with a lot of chronic invalidism. Seriously speaking, however, there is a great deal of so-called sickness which is based on imaginary conditions, and which sometimes needs a shock to dislodge it.

# 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 KITTIE S. COWEN

## Freedom from the Wheel of Rebirth

### *Question:*

It is stated in the Rosicrucian literature that an Adept, if he so desires, can build a new body for himself before he relinquishes the old one. If it is permissible, will you please give me some idea as to how this is done?

### *Answer:*

When food is taken into the body, before assimilation can take place the ego must gain control over the individual life belonging to each cell, for it is the life that dwells within the cells of the food that he uses to build up his own broken-down tissues. After a time, however, this cell life reasserts itself and leaves the body in which it has been temporarily imprisoned. When this happens the person must again partake of food. The lower the individual cell life the easier it is for the ego to overcome it and the longer he is able to keep this life incorporated within his being. Cells composing tissue that has been interpenetrated by a separate desire body, like those of the animals, are much more evolved than those composing tissue which has not been thus interpenetrated. Therefore, the life in the former cells quickly reasserts itself and leaves the body in which it has been temporarily confined. This is why individuals who live on flesh food have to partake of it frequently, and on this account such material is not suitable for the use of the

Adept who is building a new body which has to wait for some time before he enters it. For this reason ripe fruit, fresh nuts, and green vegetables, all of which are permeated by a great deal of ether, are better adapted to his use. Accordingly, when the Adept wishes to build a new body, he partakes freely of fruit, nuts, and vegetables, subjecting the life force in them to his own will and incorporating it into his dense vehicle.

An Adept is one who has taken all of the nine Lesser Initiations and the first one of the Greater. He has made the union within between the positive and negative poles of his being, and when this has been accomplished he can create a new body for himself. The soul body of such an individual is naturally large, powerful, and well organized. From this vehicle he is able by a process known to himself to separate a part from the rest, and form the separated portion into a matrix or mould into which he daily builds physical particles that he has consumed in superabundance beyond his actual needs. By degrees having assimilated a considerable surplus of life force, he can also draw upon his dense body for added material and build that into his new vehicle. In the course of time he gradually transmutes one body into the other, and when he has reached the place where the old body is beginning to look noticeably emaciated, he will have so perfectly balanced conditions between the two that he can step out of the old vehicle into the new, which is now strong, virile, and ready for immediate use.

An Adept does not build a new body for the purpose of living in the same

locality. It must be remembered that such a highly evolved individual by reason of his superior knowledge is able to preserve and use the same body for many centuries without its growing old, for he knows the exact elements required to nourish it and the proper proportions in which to take them. Then too the war between the vital body, which is constantly endeavoring to replenish the dense body, and the desire body which is constantly wearing it out, is practically at an end in the case of the Adept, and this is a great assistance in preserving the efficiency of the dense vehicle. When an Adept builds a new body it is ordinarily for the purpose of leaving one locality and taking up work in a new place.

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*Evolution the Path of Attainment*

*Question:*

Is it true that the virgin spirit, the god within, is perfect, and that when an individual once recognizes this fact he can accomplish all things?

*Answer:*

In the beginning the virgin spirits were tiny sparks differentiated within the body of the Father-Mother God. Each spark had within itself *in potentiality* all the divine powers of its Creator and in addition to this it had what is known as Epigenesis, which is the power to create something entirely original and new.

During the process of evolution the virgin spirit gradually develops its latent potentialities into dynamic powers, under its direct control and available for use at any moment. Epigenesis is not used by the spirit until it has advanced a considerable distance on the path of evolution.

The ultimate destiny of each virgin spirit is the attainment of omnipotence, but we are all a long way from the goal. According to the divine plan it requires seven Great Days of Manifestation to accomplish this work, which consists in body building, the development of latent

potentialities into dynamic powers, the extraction of soul power from the three-fold body, the acquisition of a creative mind and self-consciousness, and the use of the individual will in initiating new and original departures, or Epigenesis. We have done the work required in the Saturn, Sun, and Moon Days, and we are now a little over half through with the Earth Day, but we still have three more whole Days before us, the Jupiter, Venus, and Vulcan.

In consideration of the foregoing facts it is self-evident that the virgin spirits still have a great deal to accomplish before they reach the ultimate goal and attain unto the perfection of their Creator. We are all gods in the making, but we have many long, hard lessons yet to learn before we become graduates in God's great school of life.

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*The Value of Concentration, Meditation, and Prayer*

*Question:*

I do not really understand the difference between concentration, meditation, and prayer. Will you please explain it to me?

*Answer:*

Concentration is the focusing of the mind on one particular point, word, or object and holding it there for a greater or lesser time. Everything else must be absolutely excluded. For example, take the word "apple." Focus the mind on that one word and hold it there. Do not let it waver. Do not think of red or yellow, small or large, but just think of "apple" and nothing else but "apple." Practice this until you can for at least five minutes shut out everything in the world except that one word.

By steadying the mind in this way you have built a living thought form, and are now ready for the next step, which is meditation. By means of meditation you are going to learn all about the object which you have created. The strong, steady, penetrating mind now becomes intensely active. You may begin by

thinking of the color of the apple; whence came its perfect coloring anyhow? Wait for a moment or two—pigmentation—the nature spirits—refracted sunlight—ah! there you have it. But go right on and in time, if you are faithful, the whole process involved in the production of an apple will open up before your inner vision in intimate detail, and you will find that you are acquiring real knowledge on the subject, through spiritual perception, that is beyond anything to which your greatest flights of fancy might have led you.

Prayer is intense concentration coupled with the deepest feeling of love and devotion. It is the union of these two forces that constitutes what we call prayer and gives it a power that is much greater than that of concentration when used alone.

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#### *Pre-Natal Inharmony*

##### *Question:*

Is it possible for the vibrations of an incarnating ego to be so out of harmony with those of the mother that they cause her bodily discomfort as well as mental?

##### *Answer:*

Yes, very often the incarnating ego and the mother are not in harmony or accord, particularly when a heavy debt of destiny is about to be paid. Under such circumstances there often develops considerable inharmony between the two egos, which may express itself in a great variety of ways before birth as well as after.

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#### *Fear a Menace on the Invisible Planes*

##### *Question:*

You say it is not safe for one to enter and travel on the invisible planes until he has mastered fear; but do we not all enter those planes at night when our bodies are sleeping, and no harm comes to us?

##### *Answer:*

Ordinary humanity does not go very far from the dense body while asleep. Most individuals simply hover above it,

clothed in the mental and desire bodies. When the ego has developed a soul body, it is able to leave the dense body, using the soul body as a vehicle in which to function on the invisible planes. Then it can travel great distances from the dense body and explore at will the invisible worlds. This is the time when such a one should have mastered fear, otherwise he is likely to contact some harrowing scene that will cause him to rush back to the dense body and enter in such haste that he might cause positive injury to it.

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#### *Time between Birth and Death May Be Lessened.*

##### *Question:*

Do probationers and disciples wait the approximate one thousand years before they are reborn on earth in physical bodies, or do they return sooner?

##### *Answer:*

It is quite possible for them to return much sooner than they ordinarily would provided they have been faithful in performing their exercises; for through a faithful performance of this work, they practically live their purgatory and first heaven life before passing on, and consequently have saved all the time ordinarily spent in the corresponding regions. When this is done, the approximate time of one thousand years spent in the invisible worlds between the lives is greatly lessened.

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#### *Jehovah Floated the Earth*

##### *Question:*

The Rosierucians state that Christ now floats the earth in its orbit. Who was it that kept it in its orbit before Christ entered it?

##### *Answer:*

It was Jehovah. However, he did not guide it from *within* but from *without*. Up to two thousand years ago He was the supreme God of our humanity. After Christ had made His unparalleled sacrifice on Golgotha, His spirit entered into the earth, and He has since directed it from within.

# 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.

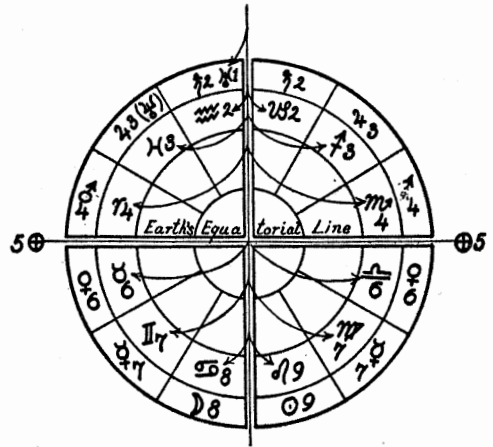
The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

## An Occult Analysis of the Rulerships

BY LOUIS T. CULLING

**T**HERE is an increasing tendency, and a justifiable one, to subject astrological formulas, aphorisms, and tenets to the rigid test of fire. This is all very good; but there are many who challenge and tear down old formulas only to supplant the structure with effervescent Uranus-Neptune dreams, erratic, abstract fabrics of fancy, veritable wonders in occult speculation, not only lacking in harmony but also unable to stand up a second under the fire test to which the original structure was exposed and which it survived.

This article and accompanying diagram are concerned mainly with the relations of the planets to the signs, and should in no way be taken as indicating a relation of the signs to the houses. The diagram shows Taurus where the first house ordinarily occurs, whereas we consider Aries to correspond to the first house. However, speaking speculatively, there is no more reason to affirm than to deny that the relation of the signs to the houses is an absolutely permanent relation. Apparently everything in na-



ture has its spiral, and without going into lengthy discourse I think it appropriate to mention that there are some strong correspondences between past history and the position of Taurus on the first house.

First, our astrology of today was handed down from the Taurean Age, and was at its height at that time. Most of our esoteric philosophy also came from the Taurean Age, and the bulk of our so-

called reliable history began then. Farther back than this history is in most instances extremely speculative. The Bull, Lion, Eagle, and Chalice remain living symbols of the Taurean Age. A further correspondence may be noted in the numerous myths of all lands corresponding in time to the Taurean Age, in which Aries is apparently the sunrise sign (above the eastern horizon), which makes Taurus the rising sign; and Scorpio, the sign of death, is placed on the angle where the sun descends below the western horizon, not in the eighth house, which corresponds to midafternoon. Correspondences may also be noted in our diagram such as Saturn (crystallization) ruling the two signs on the apex, and the earth line bisecting the two pairs of Mars and Venus.

I will now attempt to show that the ordinarily accepted planetary rulerships of signs are not only essentially correct but that there is a most wondrous harmony in them, so beautifully consistent and esoterically symbolical that it can in no sense be a mere accident.

Let us assume the rulerships to be correct, that we may test them. Neptune is not a true member of our solar system (Max Heindel); the sun and moon are not planets. Now you will note that in our diagram each planet rules a pair of signs, masculine and feminine, with the exception of Uranus which rules only one sign. We have left the watery sign Cancer to the moon, and the fiery sign Leo to the sun. In demonstrating the logic of this distribution we note from authorities that an egg cell cleavage begins with a vertical division at an imaginary apex, and a second cleavage occurs at right angles. As a second proposition we will quote from Max Heindel who states that the order in which the planets were thrown off from the sun was Uranus first, Saturn second, Jupiter third, Mars fourth, Earth fifth, Venus sixth, Mercury seventh.

In the diagram Uranus, the first planet, falls on the vertical line of cleavage at an opposite point from that of the

Father-Mother principle, the sun and moon. Saturn, the second planet thrown off, occupies two centers of force adjacent to and equidistant from the vertical line of cleavage and thus rules the masculine Aquarius and the feminine Capricorn. Jupiter, the third planet, takes the feminine-masculine pair, Pisces and Sagittarius. Mars, the fourth planet, following the same method has its force divided between the masculine-feminine pair, Aries and Scorpio. We are now at the equatorial line, and what should be more harmonious and occultly symbolical than that the earth, the fifth planet thrown off, should trace the horizontal limb of the Cross, which is the universal symbol of earth and man's trials.

Such correspondences are not accidental; they are too harmonious and consistent with the laws of nature to be such. In further accordance with the above, Venus, the sixth planet, falls to Taurus-Libra, and Mercury, the seventh planet, to Gemini-Virgo. The sun and moon, which are not planets but symbolically represent the Father-Mother, take the remaining pair of signs, Leo and Cancer.

What more fitting than that Lucifer (Mars) lies on the upper side of the line of cleavage made by the earth, corresponding to the horizon, when it was through his work that the sexes were divided and death was instituted; also that his antithesis, the feminine principle, is represented by Venus on the opposite side. Thus we have two pairs of Mars-Venus influences on the horizontal line representing the division into sexes. At the lower pole of the vertical line we have the moon (Jehovah) on the left, representing man guided from without. On the right we have Christ the Son (sun), representing man guided from within. This same story is written on another plane by Venus and Mars on the horizontal segmentation.

In addition I present the hypothesis that Uranus rules the midheaven of the soul, and being on the cusp of Aquarius takes over the rule of Aquarius from Saturn as we get closer to the Aquarian

Age. Max Heindel tells us that Uranus represents the heart path of Initiation, and it is only consistent with the rest of the diagram that Neptune, representing the head path of Initiation, should be adjacent in Pisces. These are strange planets, and at present most of us who respond at all respond in a feminine way to the masculine Neptune principle, and in a masculine way to the feminine Uranus principle. Hence, the great controversy and contradictory information on this subject. The fact that Uranus produces the type of mind that can delve to great depths in the occult and that enables one to attain great knowledge with the aid of the complementary Scorpio ability of keen perception, has caused some astrologers to come to the wrong conclusion that Uranus rules occultists and Neptune mystics.

In view of the foregoing it seems obvious that rulerships mean something besides dignity, perfection, and strength. The accepted rulerships I believe are correct but we have largely lost the knowledge of their true significance.

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### Star Thoughts

BY J. OTHO GRAY

Who can behold the majesty of the heavens without his intuition telling him there is a God upon whose power alone every man and constellation must utterly depend for preservation and safety? The evening sky with its pagentry of stars is a spectacle that invites the observer to contemplate himself and spell out somewhat of the hidden lore that reveals him as great and as enduring as all the legions of the milky way.

How commanding are the heavens studded with flaming suns—Vega, Capella, Aldebaran, and their myriads of fellows. How beautiful are the heavens blazing with speeding constellations—Andromeda, Cassiopeia, Corona Borealis, and their multitudinous kin. Yet pigmy man microcosmically is a counterpart of them, for he is a living universe

as impressive as the physical universe in which he lives.

Human troubles lose some of their bulk when we spend a quiet hour in communion with the stars. About their cold aloofness is a gracious comfort and tranquil assurance that all will be well with us even as all is well with them. By all means read the literature of the heavens, for such inspiring study enriches our reverence for the Creator and increases our benevolence towards humanity.

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### Correspondence Courses

#### ROSICRUCIAN PHILOSOPHY

We have a number of correspondence courses adapted to different grades of students. First, there is the PRELIMINARY "COSMO" COURSE, using the *Rosicrucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosicrucian Philosophy. The completion of this course automatically admits one to the REGULAR STUDENT COURSE, which consists of a monthly lesson and letter by Mrs. Max Heindel devoted to the practical aspects of the Philosophy. Being on the Regular Student list alone constitutes membership in the Rosicrucian Fellowship. In addition we have a Supplementary Philosophy Course, which goes into the more intricate details of the Philosophy. This course is open to any student who has completed the Preliminary Course.

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These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information address, *The Rosicrucian Fellowship, Oceanside, California.*



## The Children of Sagittarius, 1928

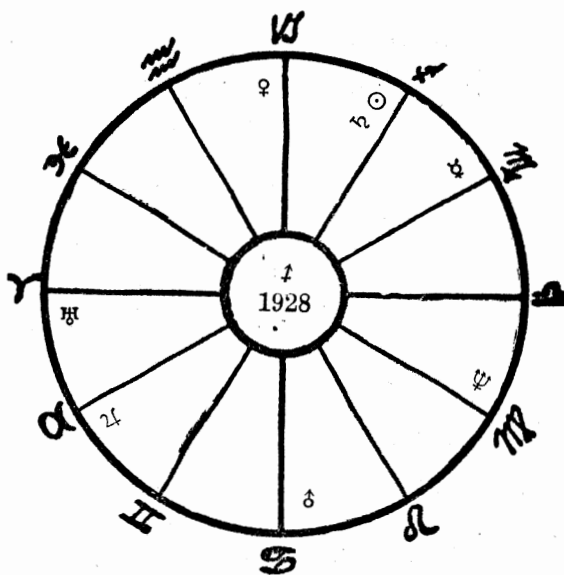


*A Character Delineation of the Children Born between November 23rd and December 21st, inclusive, 1928.*

The children of Sagittarius are usually of a pleasing, kindly, generous nature. They are lovers of humanity, with ideals so high that they rarely ever reach the heights which they have set for themselves as a goal. There are, however, two distinct types of Sagittarians. One of these types is that of the "big brother," with his hands in his pockets ready to hand out to the needy, and on that account his pockets are generally empty. He has wonderful plans and is ever telling of the big things he is going to do, but too often these big things are so big that they are beyond human effort, and they usually do not materialize.

Jupiter, the ruler of Sagittarius, is magnanimous, opulent, and generous, and these qualities are often expressed by the Sagittarian, who is represented with a bow and arrow, pointing his bow at a far-off star. But the symbol of Sagittarius also includes a centaur, half man and half horse. The lower or afflicted Sagittarian type is one which we often find among the idlers in the public parks, who will not work but who are ever ready to work others, always borrowing from Peter to pay Paul. They are good-natured and kindly but lacking in a sense of responsibility to others.

The children who are born this year during the time when the sun is passing through this Jupiterian sign will be in great danger of drifting into the condition of the second type just described,



for the planets are scattered in seven signs, and three planets, namely Uranus, Jupiter, and Mars are retrograde. Neptune will also become retrograde on December 3rd. Retrograde planets are not very active. Their influence is weak. Therefore we must look for help from the other five planets.

Mercury, the planet of reason, is in the sign of Scorpio, a martial sign which gives impulse and a quick and active  
(Continued on page 564)

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 applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular 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. 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 as nearly as 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.*

R. J. B. (a boy).

Born May 18, 1924, 10:35 P. M.

Lat. 52 N., Long 0.

### *Cusps of the Houses:*

10th house, Scorpio 8; 11th house, Scorpio 29; 12th house, Sagittarius 16; Ascendant, Capricorn 1-46; 2nd house, Aquarius 19, Pisces intercepted; 3rd house, Aries 8.

### *Positions of the Planets:*

Mars 13-37 Aquarius; Uranus 20-55 Pisces; Mercury 12-15 Taurus, retrograde; Sun 27-41 Taurus; Venus 9-39 Cancer; Neptune 17-42 Leo; Saturn 26-57 Libra, retrograde; Moon 28-06 Scorpio; Jupiter 17-18 Sagittarius, retrograde.

The native of this horoscope has the set, determined, and cardinal sign of Capricorn on the Ascendant, with the life-giving sun in the fourth house in the determined and stubborn sign of Taurus. Saturn is exalted in the sign of Libra in the ninth house, near the Mid-heaven, but retrograde. Planets when retrograde do not have the same effect as when going forward in the signs; their influence is weak until they again become direct, which in this boy's life will not be until about the fiftieth year. The planets which are strongest by sign,

namely Saturn and Jupiter, are both retrograde and also Mercury, so we may expect that the boy will need considerable urging in order to keep him mentally active. There may be a tendency to mental inertia unless he is kept interested constantly in one thing or another.

Mercury in the fixed sign of Taurus and square to Mars and Neptune will quicken the mind, but it is very apt to lead him to exert his mental energies in ways whereby he may get the advantage of others. The parents should watch this tendency and always set an example of scrupulousness, for children are perfect mimics, and this boy is especially apt to note anything that is not perfectly right. The influence of the parents will be very strong, for we find the sun in the fourth house in Taurus, in opposition to the moon in Scorpio in the tenth house. The vital planets, namely the sun and moon, represent the parents. The moon rules the personality and the sun the individuality. When they are in opposition there is a tendency to restlessness and a wavering disposition. It will be hard for this boy to make up his mind as to what he wishes to do. There will be a lack of confidence in self and a tendency to lean on others, so we would advise the parents to teach him self-reliance, encourage him to make his own decisions as to his future course, and get him to express himself independently.

He may, unless the tendency is checked, sometimes speak quickly and unkindly, for Mercury is in the cold and unforgiving sign of Taurus, square to the aggressive Mars in Aquarius. Unless restrained this may develop a quick temper. But if the impulsive Mercury is directed toward the sextile of Venus in Cancer so that the lovely and artistic side of the native is brought to the fore, strengthened by Jupiter strong in its own sign of Sagittarius and sextile to Mars, it should overbalance the Mars-Mercury square. The boy will then develop into a strong, lovable, and manly character.

With three planets in watery signs and the sun and Mercury in an earthy sign he should find success in connection with things that grow in the earth. Horticulture or landscape gardening would be a very good field into which to direct his energies.

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#### CLIVE S. T.

Born June 19, 1919, 4:15 A. M.

Lat. 49 N., Long. 123 W.

#### *Cusps of the Houses:*

10th house, Aquarius 25; 11th house, Pisces 26; 12th house, Aries 12, Taurus intercepted; Ascendant Gemini 27-25; 2nd house, Cancer 15; 3rd house, Leo 3.

#### *Positions of the Planets:*

Uranus 1-37 Pisces, retrograde; Moon 5-22 Pisces; Mars, 16-53 Gemini; Sun 27-08 Gemini; Mercury, 6-32 Cancer; Jupiter 20-19 Cancer; Neptune 7-32 Leo; Venus 11-48 Leo; Saturn 24-00 Leo.

This horoscope shows us a young boy with an unusual amount of energy, one who will want to do things on a big scale. He will do them with a lot of noise and in a spirit of "I told you so," "Did you see me do it?" and "I did it," for Mars and the sun are on or near the Ascendant, Mars is sextile Venus and Saturn, the moon is in Pisces in conjunction with the impulsive Uranus, and the common, restless sign of Gemini is on the Ascendant. These aspects and positions will give an unusual amount of self-confidence, and added to this there will also

be a goodly amount of egotism. The former quality is a good thing to find in a boy when it is directed into constructive channels.

The energy in a horoscope of this kind is excellent, especially here where we find the mechanical Mars and venturesome sun in the sign of the hands, Gemini, which makes the native very capable and dexterous with the hands. With Mars also sextile Venus and Saturn in the sun sign, the mechanical Leo, this boy should be given every opportunity to develop along mechanical, electrical, or radio lines, and his inventive ability should be given free scope. His mind will be quick and keen, but it may want to jump too quickly from one thing to another. Concentration should be cultivated and conservation of energy exercised. He will be above the average in health, and with the proper help from the guardians he may be able to rise above the average in prosperity and achievement.

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#### VOCATIONAL

#### HENRY C. L.

Born November 13, 1903, 4:00 A. M.

Lat. 38 N., Long. 122 W.

#### *Cusps of the Houses:*

10th house, Cancer 18; 11th house, Leo 21; 12th house, Virgo 21; Ascendant, Libra 15-51; 2nd house, Scorpio 14; 3rd house Sagittarius 15.

#### *Positions of the Planets:*

Neptune 5-38 Cancer, retrograde; Moon 8-02 Virgo; Venus 4-06 Libra; Dragon's Head 4-25 Libra; Mercury, 15-10 Scorpio; Sun 19-56 Scorpio; Uranus 23-46 Sagittarius; Mars 7-44 Capricorn; Saturn 3-46 Aquarius; Jupiter 13-26 Pisces.

In the horoscope for our vocational reading we find cardinal signs on all four angles, which give energy and a desire for action. Cardinal sign people make good leaders in whatever line they may direct their energies into. In this horoscope we find three planets strongly placed in their own home signs. Planets at home are apt to express their strongest qualities, especially when they are well

posited as in this horoscope. Here we find Jupiter in the fifth house in Pisces, trine to the sun and Mercury, also Venus in the twelfth house in Libra, trine to Saturn in Aquarius. We also find Neptune and Mars in their signs of exaltation, which augurs good.

With the lovely Venus conjunct the Dragon's Head, which is of a Jupiterian nature, and with Venus in its own sign, the suave Libra, trine to the tactful Saturn, this young man should be able to make himself most attractive to every one, young or old, man or woman. Especially should he be popular with women. Neptune is in Cancer and Mars in Capricorn, both in the signs of their exaltation, but both are square to the lady Venus. These aspects will be apt to bring strange experiences with the opposite sex. But Saturn trine Venus, and Jupiter in the sign of Pisces trine to both Mercury and the sun in Scorpio, will safeguard him from many embarrassing complications.

The planets are well scattered in the horoscope. This gives versatility and indicates a person who could fit into any environment and be fairly successful in various vocations. With Jupiter strong in the fifth house, trine Mercury and the sun and sextile Mars, the vocation of teaching should appeal to the native. Mercury being the ruler of the ninth house, also conjunct the sun and trine Jupiter, is another indication that this would be a good field of endeavor, for in it he would be very diplomatic. With Mars in Capricorn trine the moon, and Saturn in Aquarius trine Venus, he would do well in some diplomatic position in connection with the government. He will never need to worry about finances, for he should always have enough of this world's goods.

### THE CHILDREN OF SAGITTARIUS

(Continued from page 561)

mentality when Mercury is there. So this is a good indication. If the mind is good, then we may expect good results in life usually. Mercury, however, is some-

what handicapped this month. He does not make any good aspects, and after December 10th he will be conjunct the Sun and Saturn in Sagittarius, which conjunction reduces the vitality. Therefore it appears that the children who are born during this month would be more successful and also have better health in a vocation which would bring them in contact with the soil, as in agriculture.

With Mars retrograde and in the sign of its fall, Cancer, they may, if they are not guided aright, form the habit of bolting their food, which is not conducive to the best of health. They should be taught moderation in eating.

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Virgo is the sixth sign, the sign of the *servant* or *minister* who labors for others, in harmony with the sixth house qualities of service. Therefore Jesus was born with Virgo rising (midnight, Dec. 24th). It is the highest and noblest mission of Virgo to nurse, nourish, mother, save, and serve. He who would be the greatest among you let him serve.—*Max Heindel*.

### New Basis of Sale of the Paper Covered "Cosmo"

We have just ordered a new edition of the paper covered "Cosmo-Conception," 3000 copies. It has been decided that the original price of four copies for \$2.00 will be retained, but in addition single copies will be sold to any individual for 75 cents. Dealers and Centers of the Fellowship may purchase these books for 50 cents each, carriage prepaid, to be resold at the above rates. As this is a propaganda edition, if any purchaser wishes four copies, they must be sold for \$2.00.

This low priced edition is proving very popular and a great means of disseminating the Rosicrucian Philosophy in many quarters which it otherwise would not reach.

*The Rosicrucian Fellowship,  
Oceanside, California.*

# "Cosmo" Studies

*This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."*

BY ALFRED ADAMS

(Continued from November)

- Q. What was the evolutionary condition in the Moon Period?
- A. The pioneers of the life wave which entered evolution in the Moon Period are found among the fruit trees, while the stragglers of that life wave ensoul all other plant-forms.
- Q. Is each life wave definitely confined within its own borders?
- A. It is. The anthropoids may overtake us and become human beings, but no other animals will reach our particular point of development.
- Q. To what development will they attain?
- A. They will reach a stage similar to ours in the Jupiter Period, but under different conditions. The present plants will be the humanity of the Venus Period under a still greater difference of conditions, and our minerals will reach the human stage in the Vulcan Period.
- Q. What occult knowledge in this connection is directly opposite the scientific theories on the subject?
- A. That the monkey has degenerated from man; that the polyyps represent the last degeneration left behind by the mammals; that the mosses are the lowest degeneration of the plant kingdom; that the mineral kingdom is the final goal of the forms of all the kingdoms when they have reached the acme of degeneration.
- Q. What fact corroborates the occult version?
- A. A corroboration is found in coal, which was once vegetable or plant forms; also in petrified wood and the fossilized remains of various animal forms. Common stone or rock, which no scientist would admit had its origin in another kingdom, is to the occult investigator as truly mineralized plants as coal itself.
- Q. How would the mineralogist account for this?
- A. He would learnedly explain that rock is composed of hornblende, feldspar, mica, etc.

(To be continued)

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on

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*The Rosicrucian Fellowship,  
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 "Freemasonry and Catholicism."  
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*Oceanside, California.*

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## New Local Center Department

As stated in last month's issue, we expect that the new department in "Rays from the Rose Cross" devoted to news from local Centers will first appear in the January number. We recently sent to each Center of the Fellowship a circular letter asking the secretary to send us each month concisely worded news, not of a routine character, which would be of interest to members of the Fellowship in other Centers. We are again calling attention to the privilege which each Center has of doing this. Copy must be in our hands by the first day of each month in order to be used. We believe this department is going to be a big factor in stimulating interest in the work of the Fellowship and creating a closer bond between the various Centers.

## CHILDREN'S DEPARTMENT



### The White Rose Chain

Today I will think good thoughts.  
 Then I will do only good deeds.  
 I will be kind to every living thing.  
 My heart will then be pure as a white  
 rose.  
 And I shall see God in everything.

### The Little Prince

BY FLORENCE BARR

**H**AR ABOVE the treetops and the fluffy clouds, yes, even beyond the blue sky, long ago dwelt a King. His kingdom stretched far and wide, and everyone in it was so happy that it was called the Kingdom of Happiness. Soft strains of music and dainty rainbow colors floated in the air in that far-away land. Then one day it seemed as though a jarring note was struck. The King listened, and the murmuring sound of discord came closer. Presently the King called a little Prince to Him and said: "The earth children seem not to have happy hearts, and the love light is growing dim. Some one must go to these earth children and carry a fresh love light."

"Oh Father, let me go," said the little Prince.

This pleased the King. But he knew it would not be an easy task and so he said: "Are you ready to go, my son? It is dark in the earth world, and sometimes it will be hard to light the love light."

"Yes, Father, I am ready to go whenever you send me," said the Prince.

So the King called some of his mes-

sengers in the Kingdom of Happiness and said: "My son, the little Prince, is going on a long journey to a far-away land. Make everything ready for his visit to the earth children." The King's messengers talked among themselves, and soon great preparations were being made for the going away of the Prince.

In a village in the earth world lived a beautiful young woman. She lived in a little house surrounded by a garden. Often she sat in the garden and read. The birds would fly around her and sometimes a white dove would perch on her shoulder and coo to her. Mary was the young woman's name; she had a winsome manner and a sweet smile. As she went about the village doing kind deeds, she made many people happy and everyone loved her.

In that earth land was a king who ruled in a most unkind way. He really made his people sad. His kingdom was very different from the Kingdom of Happiness above the blue sky. Because so many people were unhappy Mary's heart was sad. She did not like to see others suffer; she wanted them to be happy and unafraid.

There was one story Mary particularly liked and which she read over and over. In it the King of the Kingdom of Happiness had promised to send the Prince of Peace to save the earth children. Mary often talked with the King, her Heavenly Father, and told Him she longed for this little Prince to come. One day after she had been talking with the King, she felt very happy. And she began to sing, and her heart felt so light and gay. She thought the birds sang sweeter and that even the sunlight was brighter than usual. It seemed to grow lighter in the

garden, and then right in front of her surrounded by beautiful rainbow colors stood an Angel. The Angel spoke to Mary and told her that her Heavenly Father was going to keep His promise to the earth child, and that He would send the Prince of Peace to her to love and cherish for her very own.

You can imagine how happy this made the lovely Mary. In the evening when her husband came home, she told him of the visit of the Angel, and so Joseph was happy too. Then they began to plan for the coming of the little Prince.

In olden days people paid taxes just as they do nowadays. One evening Joseph came home and said: "Mary dear, it is time for us to go to Bethlehem to pay our taxes." Then Mary and Joseph started right away. Mary rode on a donkey, and Joseph walked beside her. They were both so happy at the thought of the coming of the little Prince that they talked about it as they went along.

After a long, hard journey they reached Bethlehem. Joseph made Mary as comfortable as he could, and then went to see about getting a room in the inn. He was gone quite a while, and when he came back to Mary he said: "My dear, there is not a room left in the inn. There is nothing but the stable where the cattle are kept. But it is nice and clean."

And Mary said: "That is all right, Joseph dear, I do not mind in the least. We shall be comfortable, and I am so tired that I shall go right to sleep." So they went into the stable. The cows moomed as if to welcome them, and their soft, kind eyes seemed to show pleasure at the coming of Joseph and Mary.

On a bed of soft, sweet-smelling hay Mary was comfortable and happy. She thanked her Heavenly Father for His wonderful promise, and then she slept.

In the Kingdom of Happiness the Angels were busy starting the little Prince on his journey to the earth world. An Angel took him up gently and carried him, saying: "Go, pretty child, and carry a message of love and happiness to

the children of earth. The light of love is in your eyes, and it will never grow dim. A spark of light glows in your heart, and it will grow brighter and brighter."

And the King was pleased and said: "My son, you have a great work to do to make brighter the love light in a darkened world. Bless you, my child."

From the Kingdom of Happiness to the earth world stretched a bridge of love, and across this bridge the Angel carried the heavenly Prince. The singing Angels and the Angels of Light attended him. Angelic music floated out clear and sweet on the starlit air. Soon all the heavenly host were praising God and singing: "Glory to God in the highest, and on earth peace, good will toward men."

After reaching the earth the bright light of a certain beautiful Star guided the Angel to Mary. As the Angel gave the little Prince to her he said: "Guard him carefully, for he is the gift of God."

Then Mary and the Prince were suddenly bathed in brightness. As she looked into his eyes, she marveled at the love light there. Every baby has light in its face, but this little one had the light of God in his eyes. The angelic music and the bright Star attracted many people, and soon there were visitors crowding in to see the baby Prince. Shepherds came from the field near-by. They had seen the Star and followed it, and it had led them to the place where the babe lay in a manger.

Now, dear children, this is the story of the little Prince of Peace, the Light Bearer to the children of earth, whose birthday we celebrate each Christmas day.

The Star that stood over the place where the Prince lay shines today just as brightly as it did then, lighting each little child on its way across the bridge of love from the kingdom of earth to the Kingdom of Happiness. Let us follow the Star and keep our love light burning bright to light others on the way to happiness and joy.



# 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.*

## Changing Ideas About Diet

BY CLARENCE W. LIEB, M. D.

*(Extracts from an article in "The Reader's Digest.")*

**S**PINACH is not invariably "good for everybody," and is probably overrated as a food for children. For instance, it is not good for:

The malnourished child, in whose diet it may replace more easily assimilable and nourishing foods. Many of the nutritive troubles of children are due to an excessive amount of coarse, stringy, high-residue foods, and spinach even when pureed is still a high-residue food.

The child, healthy or otherwise, to whom it is repulsive. To a great many children the appearance and taste of spinach are unquestionably repulsive. If they are compelled to eat it nevertheless, the digestion may be upset by the emotional conflict. Even when the child is good and nobly swallows the spinach, the digestive harm may be done.

Lettuce is one of the greatest vegetable foods. While it is excellent when cooked, its crispness when green makes it attractive to most persons, and of course most of us should eat more raw food. Lettuce also keeps the digestion alkaline, and is a vehicle for useful oils and lemon juice.

Alfalfa leads other greens in content of the important vitamin A, and deserves emphasis as a splendid green for human consumption, although to many tastes it is too strong.

The present-day catchwords of diet are false in many cases. Let us run through some of the simpler food fallacies which have been exploded by research in the past fifteen years by the increasingly exact science of dietetics:

*The banana:* Formerly condemned as indigestible, this fruit is now recognized as wholesome, easily digested, high in vitamins, and is even included in the diet of infants. It must be eaten thoroughly ripe or cooked.

*Nuts:* Formerly condemned as indigestible, nuts have been absolved since it was shown by test that the whole trouble was that people did not chew them sufficiently, or that they were often eaten when old and rancid and so contained butyric acid.

*Water at meals:* This was long assailed as bad for digestion. We know now that it is bad only if taken for the purpose of washing down food not properly chewed, or if taken in excessive quantities. A glass before the meal, starts

the stomach glands secreting. . . . Certain invalids, who have too little gastric juice, will be advised not to drink water at meals.

*Mushrooms:* These are falsely reputed to have high food value. Simple observation shows that they pass through the system almost without change, and they may even cause untoward effects in the colon.

*Raw starch:* It was formerly taught that raw starch was indigestible. Recent experiments show that raw corn, wheat, rice, and other starches are completely digested in amounts up to eight ounces a day. Raw potatoes show a digestibility of 78 per cent. One application of this fact is that there is no harm in satisfying the craving which children have for chewing on a raw carrot or even a raw potato.

Methods of cooking are being influenced by scientific experiment. In general, the less foods are tampered with, the better for human nutrition. Cooking may destroy vital food elements or cause reactions many of which are not yet thoroughly understood. Every meal should include some raw food.

The modern pressure cookers, in which food is cooked under pressure in steam and in its own juice, are excellent. In this way vitamins are preserved, because there is no oxidation, and mineral salts are conserved instead of being poured down the sink.

Most women have learned the importance of saving the water in which vegetables have been boiled. This water is high in mineral salts, which are essential particularly to children. It should be served in soup or otherwise consumed. Soda should never be added to vegetables to preserve their greenness, because it destroys needed vitamins.

The rapid changes which have taken place seem, perhaps, to argue inconsistency in the science of dietetics. The truth is that the old half facts are being carefully tested by modern scientific methods, so that our information is now more accurate than ever before.

## A New Prison Department

As a result of the activity of Dr. Lash during the present year in connection with San Quentin prison, we have established a Prison Department to look after correspondence between prisoners who are taking the Rosicrucian correspondence courses and those of our members in the world who are willing to correspond with such students. Anyone who would like to engage in the worthy work of taking a prison correspondent to help brighten his lot a little will be furnished with the name and address of one on application to the Prison Secretary, The Rosicrucian Fellowship, Oceanside, Cal.

We have about forty-five students in San Quentin Prison who are taking our correspondence courses. The Fellowship furnishes the paper covered "Cosmo" to the students in prisons, which is used as the textbook for the philosophy course. In many cases, however, the students could use other Rosicrucian books in addition to the "Cosmo" as they advance in their work. Therefore if any of our members desire to contribute to a fund for providing such books for prisoners, we shall be glad to have them send their contributions to the Prison Secretary.

## The Rosicrucian Seal

The Rosicrucian Emblem seal is designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. These seals are sent in packages of 50 at 15 cents a package.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## The Rosicrucian Prayer Card

We have recently had the Rosicrucian prayer printed on an attractive card, including the Rosicrucian emblem and the caduceus in gold. Many students are glad to have this card to keep in their rooms. The price is 10 cents postpaid.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## Christmas Menus

### —BREAKFAST—

*Orange*  
*Rice and Cream*  
*Egg Omelet*  
*Toast or Hot Rolls*  
*Cereal Coffee or Milk*

### —DINNER—

*Cream of Tomato Soup*  
*Mixed Nut Loaf with*  
*Mushroom Sauce*  
*Mashed Potatoes*  
*Vegetarian Mince Pie*  
*Cranberry Sauce and*  
*Celery*  
*Kaffee Hag or Hot Milk*

### —SUPPER—

*Pear, Pineapple, and*  
*Almond Salad*  
*Cream Cheese Sandwiches*  
*Hot Chocolate*

## Recipes

### *Vegetable Mince Pie Filling*

Peel and slice six apples. Add eight dried figs, one-fourth dried citron, and one-half cup each of seeded raisins, prunes, English walnuts, and almonds chopped fine. Mix well together, adding two cups of grape juice, one of lemon juice, and honey and spice to taste. Boil until the apples are well cooked, adding two tablespoons of butter.

### *Cream Cheese Sandwiches*

Two cakes Philadelphia cream cheese, one medium size bottle stuffed olives, nine English walnuts. Place the cheese in a mixing bowl, putting into it the stuffed olives which have been cut into moderately small pieces, also the walnuts which have been chopped medium small. Stir the mixture thoroughly so that the olives and nuts are well mixed through the cheese, and salt to taste. Spread on thin slices of freshly buttered cracked-wheat bread.

### *Pear, Pineapple, and Almond Salad*

Peel and cut into cubes six winter pears. Add one can of pineapple cubed. Blanch and chop fine one-half pound almonds. Garnish plates with parsley sprigs; mix pears and pineapple; sprinkle nuts over top and serve with mayonnaise dressing.

### *Mushroom Sauce*

Wash one pint of fresh mushrooms, chop fine, and stew in two tablespoons of butter. Brown one tablespoon of flour in butter, add one cup of milk, and boil to the consistency of gravy. Add this to the mushrooms.

### *Mixed Nut Loaf*

Blanch and boil one pound of chestnuts until tender. Grind chestnuts in vegetable grinder with one-half cup each of English walnuts and peanut meats; one cup cold boiled lentils, two cold boiled potatoes, one pimento, one small stalk celery, and one onion sliced and cooked in oil until brown. Add two eggs and seasoning to taste. Bake in loaf, and serve with mushroom sauce.

## World Conference on Narcotic Education

The second annual World Conference on Narcotic Education will be held at the Waldorf-Astoria in New York City, November 21st-24th. The following subjects will be taken up: The Uniform State Narcotic Defense Law, and a resolution asking Congress to call the attention of the governments of the world to the overmanufacture of narcotics; incorporation of material on narcotic education in school textbooks; international cooperation in reducing the drug traffic.

It is stated that there is a general awakening to the universal peril of narcotic drug addiction. The object of this second conference is to hasten the conquest of drugs, the deadliest foe of mankind. Organizations of any kind which are interested in this subject are invited to send representatives to the conference. Individuals who are interested will also be welcomed, and those who are able to do so should make an effort to attend.

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Mundah, Brisbane, Aus., May 7, 1928.

Dear Friends and Helpers:

I write in sincere thankfulness and love for the great and loving help which has been extended to me, and is being extended spiritually, mentally, and physically.

"Physical exercises" are now toning up and strengthening my constitution, which is gradually returning to a normal state of health, owing to the correct diet which has cleansed my body. These exercises and correct thinking will establish force and power to work for God and humanity in love.

In deep and sincere fellowship.

—(Mrs.) E. A.

Olalla, Wash., Sept. 8, 1928.

Healing Department,

Dear Friends:

I just want to let you know I am feeling so much better than when I last wrote you. Will you please continue prayers for my family and self? Perhaps you'd be interested to know that all the swelling disappeared from my legs two days after I had written asking for help.

Thanking you, I am,

Sincerely yours,

—Mrs. E. P. P.

Lakewood, Ohio, Sept. 6, 1928.

Healing Department,

My dear Friends:

Have received a very encouraging letter from Mother G., stating that father was able to sleep all night through, and that he was taking liquid nourishment, and was also able to walk about, assisted by mother and their maid. There are no words to be found to express the great joy they are experiencing. They realize that the great heavenly physician has brought this change about.

They are very grateful and request me to write and tell the good news. Their relatives and friends admit it marvelous the way things are progressing, but will not commit themselves for they are unbelievers. But some day we hope and pray they also may see the light. The dear old folks are very faithful in their weekly prayers and try to do all they can.

I will endeavor to do the correspondence for mother G., as she is unable to write the English any too good. Have been in the best of health this past week, for I know my dear ones are doing so much for me, for which I am very grateful.

With love to all,

Devotedly yours,

—Mrs. E. W.

### People Who Are Seeking Health

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 supported by freewill offerings. For further information and application blank, address,

*Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, California.*

### HEALING DATES

November ... 2—8—16—23—29

December ... 6—13—20—27

January .... 2—9—17—23—29

Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to us for help.

### Reference Books Wanted

In response to our notice in the October "Rays" asking for reference books on science, biology, standard poetical works, etc., only a few books have been sent in. We particularly need the works of Emerson and Ella Wheeler Wilcox, also works on psychology and general science. Probably most of those who read the original notice thought that somebody else would answer it. If any of our students have one or more of these books which they do not particularly need or care for, we should be glad to have them sent to us.

*The Rosicrucian Fellowship,  
Oceanside, California.*



*The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this department.*

BY ELOIS JENSSEN

"There is really no clue by which we can thread our way through the maze of culture and the distractions of modern life save by knowing the true and natural needs of childhood and adolescence. Childhood is thus our pillar of cloud by day and fire by night. Other oracles may grow dim, but this one will never fail."—*G. Stanley Hall.*

#### *Christmas Gifts*

Let the children decorate the house, make their own gifts, and trim their own tree, but throughout all the fun help them to remember the true meaning and blessedness of Christmas, which is LOVE. As to your gifts, has it occurred to you that your greatest gift can be yourself? To give less is impertinent, to give more, impossible. All your pretty holly-decked gifts to your children are but symbols. They are but material promises of the real spiritual gift—*yourself*. See that your gift then contains love and more love, much sympathy, and lastly wisdom and understanding.

#### *Christmas Music*

At the holy Christmas season do not forget the old custom of singing some simple carols with the youngsters at the quiet story hour. If you cannot play the piano, you can with the aid of a player piano or phonograph bring the world's greatest music and artists into your home. John Ruskin once said that the four necessities of life are food, shelter, raiment, and *good music*.

#### *Home Nursery Schools*

To the two "middle-aged mothers"

(their term, not ours) who inquire as to their ability to mother little ones in their neighborhood in order to relieve working mothers, let me say that age has nothing to do with mothercraft—unless perhaps constant improvement. As to the qualifications necessary for this work, one should have a home with a large back yard for playground purposes and a large room for cold or rainy days. Also a room or two where the little ones may nap. If the mother in charge has some knowledge of kindergarten or primary training so much the better. However, if you are resourceful you can learn much from the research work done by others along these lines. A knowledge of infant nursing is essential, as day pupils should be examined daily for colds or other communicable diseases. The average daily program taken from a government report on nursery schools goes something like this: 1. Preparation for the day, such as inspection, toilet, removal of wraps, greetings etc. 2. Outdoor play periods, about 1½ hours per day. 3. Indoor play period. 4. Mid-morning lunch, 30 minutes. 5. Noon lunch, 60 minutes. 6. Rest, 15 minutes. 7. Afternoon nap (1½) hours in a dark room. 8. Story hour, music, singing. To this can be added any other activity that seems desirable.

#### *Sun Baths*

We constantly stress in the Forum the therapeutic value of sunshine and sun baths because of the curative and health-giving effect of the sun's rays. But it should not be forgotten that like good food it must not be given in excess. Protect the small child with light clothing to guard against burning and blistering. If a child is ill, it is best to take these baths only on the advice of a physician.

# Echoes From Mt. Ecclesia

## Chats with the Editor

**O**UR readers will no doubt be interested to know that Mt. Ecclesia celebrated its seventeenth birthday on October 27th. The real anniversary of its birth was the 28th, but on account of its falling on Sunday this year we celebrated it on Saturday the 27th. On that day we had our annual picnic in beautiful Live Oak Park. To adequately describe the beauty of the evergreen live oak, which grows so thriftily in California, would be difficult. It forms a great canopy of interlocking branches, giving shelter from the sun. The fallen leaves, which are only about an inch long, covered the entire park with a soft carpet. The tables and benches in the park were all built of cement, and a cement stove made it possible to have hot coffee for those who preferred it, while others were served with milk. Sandwiches, fruit, cake, ice cream, and many other good things were partaken of. The beautiful part of it was that we were able to set the table for eighty as for one great family—one large table forming three sides of a square.

The writer gave a short talk on the pioneer days of the Fellowship in which she told of the ride of Max Heindel and herself seventeen years ago when they moved from Ocean Park to Oceanside in their little two-seat, rebuilt Franklin car, which gave them much trouble on the way. They had only got half way to Oceanside when the car broke down, and so they had to finish the rest of their ride on the train. Some of the hardships encountered during the pioneer days were also described.

After the picnic lunch, games of various sorts were engaged in, and the Mt. Ecclesia orchestra played while some of the young as well as the old indulged in dancing. All expressed themselves as de-

lighted with the day's outing.

The spirit of Christmas is now being felt. Orders for Christmas books are already arriving from those who desire to avoid the Christmas rush at the post office, and our book department is getting quite busy.

Our readers will no doubt welcome the news that we have decided to sell the paper-covered "Cosmo-Conception" singly at seventy-five cents per copy. Heretofore it has been sold in lots of not less than four to a person. The object of selling this book singly is to get it into the hands of as many readers as possible, knowing that the knowledge contained between its covers, if it is spread all over the world, will do so much in helping the people to adjust themselves in the present spiritually inharmonious and disturbed period. The Rosicrucian teachings, if they could be put into every home, would bring love and harmony, and crime and immorality would as a result die down. So let us each and every one do our bit by placing a "Cosmo" wherever possible. Remember this, that if you purchase four copies, you get them for the small sum of fifty cents each.

The various radios on Mt. Ecclesia were in action on election night. Even though we are out of the world, in a way, and it is supposed that we do not take much interest in politics, yet our members were grouped around the radios listening with enthusiasm to the election returns. We have quite a large number of voters at Mt. Ecclesia. Of course we women who in earlier years had to take a back seat at election time are very zealous and anxious to get out and do our bit for the good of our country, and we all felt an interest in the returns from the election of the president of the United States.

## Local Fellowship Activities

Mrs. Max Heindel of Headquarters will deliver a lecture on November 19th at 8:00 P. M. at the Rosicrucian Fellowship Center, 113 E. Union St., Pasadena, California on the subject, "How the Rosicrucians Heal the Sick." This lecture will be illustrated with lantern slides. All of our friends and students in Pasadena and the surrounding towns are cordially invited to attend.

Mrs. Phoebe H. Ball is taking preliminary steps toward re-establishing the work of the Fellowship in Victoria, B. C. She is being assisted by Mrs. McLeish. May their efforts meet with much success.

A meeting was held in the Seattle Center of the Fellowship, 515 Madison St., on October 24th for the purpose of stimulating fellowship spirit and giving the members of the different classes an opportunity to get acquainted. It is expected that these meetings will be held once each month.

Miss Christine Crosland Taylor of the Liverpool Center is again active in the Rosicrucian work in England after having recently taken a trip abroad.

Mrs. Jennie Ashley of the Rochester, New York, Center again visited the Study Center in Erie, Pa., and gave addresses there on November 1st and 2nd. She also assisted the study class which meets in the small court room in the Court House. Mrs. Tom Sterrett is active in the work of this center. Mrs. Ashley also gave two lectures before the Cleveland Center recently.

We are informed by Miss Wilma Swisher of the Kansas City Center that they have recently inaugurated the practice of coming together in the Center on Sunday evenings about an hour before the Devotional Service and spending some time in song and short talks by various members. This is done with the idea of developing the social side of the Center and forming a closer bond between the members, also helping to develop speakers. We think this is an excellent idea

and one which other Centers could follow to advantage.

Mrs. Arline D. Cramer of the Los Angeles Center is lecturing on the "Rosicrucian Cosmo-Conception," at the Studio of Philosophy, 5928 Hollywood Blvd., Hollywood, Calif., on Thursday afternoons and evenings.

## Rosicrucian Field Lecturers

Five of our national lecturers are now in the field, namely, Dr. Franziska Lash, Miss Annella Smith, Mr. Alfred Johnson, Mr. Ortwin Schaumburg, and Mr. Theodore Heline. Some of their activities are as follows:

Dr. Franziska Lash left Headquarters on November 13th for an extended lecture tour through the South and East. The first stop will be Phoenix, Ariz., at which place she will give a number of lectures in the Woman's Club as soon as they can be arranged. Notices will appear in the local papers.

Miss Annella Smith is now in Cincinnati and is giving a series of lectures in Oddfellows' Hall. She expects to train class leaders and teachers in addition to lecturing.

Mr. Alfred Johnson delivered a lecture in Mecca, Calif., on October 12th just before starting on his southern tour. On this tour he gave three lectures in Phoenix, Ariz., and also organized a class which meets at the home of Dr. Olive Medlin, 803 N. 3rd Street, on Friday evenings. From Phoenix he proceeded to Tucson, where he gave a lecture. His next stop was El Paso, Texas, where he is at present. He is being assisted in his work there by Mr. A. M. Madison.

Mr. Ortwin Schaumburg gave the first lecture of his tour in Salt Lake City in the latter part of October and also organized a class there which meets in the Newhouse Hotel. This class is being conducted by Mr. Frank Bowman. Mr. Schaumburg next went to Lincoln, Neb., where he is giving lectures at the present time. As stated last month, he expects to take an extended lecture tour in

Germany and England after he completes his work in the U. S., which will end in Michigan some time in January.

Mr. Phillip Grell, Sr., of Sacramento, Calif., one of the members of the Fellowship, expects to leave for a trip to Holland and Germany about the first of January. He will stop at the local Centers in Salt Lake City, Lincoln, Omaha, Grand Rapids, and Flint, Mich., at which places he will give talks to the students. He expects to leave New York about Feb. 5th and arrive in Dusseldorf Feb. 20th. He will spend several months in Holland and Germany, and will work in collaboration with Mr. Schaumburg in extending the activities of the Fellowship in those countries.

Mr. Theodore Heline of the New York Center recently embarked on an extensive lecture tour as follows:

Schenectady, Nov. 11th.

Utica at the Fellowship Center, Nov. 12, 13, 14, and 24. In Utica he also speaks over the radio, WIBX, on Nov. 12th and 13th, 7 P. M., Eastern Standard Time.

Syracuse, Hotel Yates, on Nov. 15th.

Rochester at the Rosicrucian Fellowship Center on Nov. 16, 17, 18, 20, 21, 22, November 19th at the Women's City Club, 33 Chestnut Street.

Inwood, Nov. 25th, at 221 Sherman Avenue.

Mr. Heline spoke over the radio from station WAAT of Jersey City on the last Sunday in October. Dr. Anna Tiley of the Jersey City Center was instrumental in obtaining the use of this broadcasting station. Mr. Heline is to be congratulated on his success in giving radio lectures, he being the first of our speakers to enter this field.

We believe that lecturing is the all-important preliminary step to opening up new territory. After the lecturer has paved the way, classes can be started, and the dissemination of the Rosicrucian Philosophy will then ordinarily proceed with much more success than it would have without the initial publicity given by the lecturer. We need more lecturers,

and those in our local Centers who have demonstrated ability should keep in mind the possibility of taking up the work in this great field.

### Wanted at Mt. Ecclesia

A German secretary to handle correspondence and lessons in German. Should have a good education and a knowledge of the Rosicrucian Philosophy. A native German preferred.

Also a Spanish secretary to handle similar work in Spanish.

Give full particulars when applying.

*The Rosicrucian Fellowship,  
Oceanside, California.*

### 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.

Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas, 75 Cents.

Rosicrucian Principles of Child Training, 50 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 13, 14, 15, 16, 18, 19, each \$3.00.

Vol. 17 (8 months), \$2.25.

#### Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 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.

#### ON ASTROLOGY:

The Message of the Stars, \$3.50.

Astro-Diagnosis, \$3.00.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemeris Bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

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